

معارف الحديث

MA'ARIFUL HADITH

MEANING AND MESSAGE
OF THE TRADITIONS

MAULANA MUHAMMAD MANZOOR NO'MANI

Volume One

كتاب الايمان، كتاب الرفاق، كتاب الاخلاق

DARUL-ISHAAT
KARACHI - PAKISTAN

معارف الحديث

MEANING AND MESSAGE OF THE TRADITIONS

(MA'ARIFUL HADITH)

Volume One

Part I & II

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DARUL-ISHAAT

URDU BAZAR KARACHI

نکتہ سنجائے راصلائے عام دہ
از نیچے امیے پیغام دہ

DEDICATED

to all those religious brothers who believe in the unlettered Prophet, Sayyidina Muhammad Arabi ﷺ (to whom be ransomed my mother, father, my soul and my heart)

and who believe that their salvation and that of all the children of Aadam ﷺ depends on following his guidance and his beautiful way of life.

Hence, they long to gain true awareness of his teachings and practices.

Come!

Let us purse the path of knowledge and imagination and attend the gatherings of the Prophet ﷺ and hear his sayings,

and

from this spring of light receive guidance for our dark hearts.

The humble sinner
Muhammad Manzoor Na'umani
عفا الله عنه

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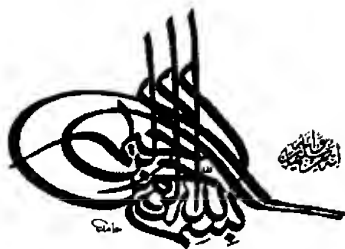
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PREFACE



In the Name of Allah, the Beneficent, the Merciful

الحمد لله و سلام على عباده الذين اصطفى

Praise belongs to Allah, and peace be on His chosen slaves.

Of the numerous favours of Allah on His slaves, His greatest favour is the chain of Prophets عليهم السلام that He sent to them for their guidance. One of them was always commissioned as Prophet whenever they were in need of a guide.

The chain of Prophets عليهم السلام continued for thousands of years culminating in the person of Sayyidina Muhammad ﷺ as the Seal of Prophets and the Last of Messengers. He brought the final and perfect teaching that should suffice till the end of time.

The divine teachings and guidance that he brought is made up of two parts, the Book of Allah, the Qur'an which is the Word of Allah both in the literal sense and in the meanings, and the sayings and deeds of the Prophet ﷺ. These sayings and deeds came to us while he explained the Book of Allah and demonstrated it practically. The Companions رضي الله عنهم preserved them and passed them on to their successors who gave them a book form, saving them for all times to come. This second part of divine teachings is known as *Hadith* and *sunnah*.

The Prophet ﷺ spent his years and died but he left behind, for ever, both parts of the teachings that he had brought for the guidance of mankind, the Qur'an and the *Sunnah*. Allah made

hidden and manifest arrangements in every era so that they may be preserved and continue to bestow light. This, indeed, is a great sign of Allah and a living miracle of the Prophet ﷺ.

Allah grows in the hearts of some of His slaves an inclination to serve the Book and the *Sunnah* is conformity with the requirement of the time and period. If we look at the way of preservation of the Book and the *Sunnah* from the time of the Prophet ﷺ onwards, we cannot help exclaim that there is Divine Hands behind it.

It is part of the Divine plan which had made it a pre-requisite of deliverance and earning the pleasure of Allah to believe in the Prophet ﷺ, to obey him and to adhere to his way of life. This prescription is for ever. And it meant that the Qur'an and the *Sunnah* should be preserved and handed down from generation to generation.

The Qur'an is preserved word by word, and no one, not even a non-Muslim, denies it. Allah also made arrangements to preserve the teachings of His Prophet ﷺ which, indeed pertain to the different departments of life. His whole life is preserved, the minutest details of his sayings, deeds, habits and morals, and all that being nothing but a pattern, an exposition, of the Qur'an. Allah inspired the Prophet's ﷺ followers to collect and compile the Ahadith. Although more than fourteen centuries have elapsed, these records continue to make the Prophet's ﷺ presence felt in our midst to this day.

We must study the works on his life and his Ahadith. We will see him among us telling us how to behave from morning to evening, day in and day out, how to discharge our religious obligations and give rights of fellow-men and of Allah.

In fact, we will know many things about him which we do not know of our close friends and next of kin. I explained to a non-Muslim scholar recently how every detail of the Prophet's life is preserved. And, I said to him, "When my father died, I was 45 years old which means that forty years of my life of understanding I spent with him. In spite of that I do not know as much of my father as I do about the Prophet ﷺ through the Ahadith."

The companions ﷺ loved the Prophet ﷺ deeply and were well

learned in faith. They talked to each other eagerly about every detail of the Prophet's life, what they had heard from him and seen him do. This was not unnatural, for, faith and love demanded this attitude, and it was a duty and an act of piety to convey the Prophet's ﷺ message and thus gain the pleasure of Allah. Even in his times, Sayyidina Abdullah ibn Amr ibn al-'Aas ؓ and other Companions committed to writing what the Prophet ﷺ said and did and had his permission for that.¹

Khalifah Umar ibn Abdul Aziz instructed the tabi'een to compile the Ahadith from the sayings of the Companions ؓ. Accordingly, Zuhri and Human ibn Munabbih and their pupils continued the task. Imam Maalik's Muwatta' originated then. Abdul Razzaq, Ibn Ali Shebø, Imam Ahmad and Humaydi are other names in this connection.

Imam Bukhari, Muslim, Abu Dawood, Tirmizi, Nasa'i, Ibn Majah were among the Followers in this field.

At the same time, a proper science was developed to examine the narrators. Their characters and antecedents were scrutinised and life-sketches of more than forty thousand narrators of Ahadith were prepared. This came to be known as *Asma ar-Rijaal*.

General truths and principles were derived and formulated from the Traditions. Examples of these are found in the works of Imam Maalik, Abu Yusuf, Imam Muhammad and Shafi'ee. Imam Bukhari presented titles to the chapters of his compilations.

The process continues to this day and the ulama have written commentaries and developed the base in other forms to serve the cause.

Their responsibility increases in the present times with the influence of the west on our society.

Shah Waliullah took the first step two hundred years ago to counter the western influence. His monumental work, the *Hujjatullah al-Baligha* is a complete guidance to the modern mind on Hadith and Sunnah.

I have drawn largely on this book for the *Ma'ariful Hadith*². The differences of opinion among the ulama has been brought to light with utmost clarity showing that the different schools of thought in fiqh are branches or off shoots of the same tree or the

①. Bukhari, Musnad, Ahmad, Abu Dawood.

②. Urdu name of this book

same river. There is no contradiction in them for they originate from the same source. Besides, I have endeavoured to explain and interpret the Ahadith with the modern-educated class in mind.

I have avoided purely theoretical discussions deliberately, and restricted myself to the elucidation of the aim of the Traditions. Of course, when it seemed that it would benefit readers, I have gone into some details too on the controversial issues.

Whatever I have achieved is through the Grace of Allah but assume responsibility for any wrong or an ill-advised comment.

The fundamental aim in writing this work is to preach, instruct and inform. Hence, a literal translation and the strict structure of the sentence are not observed. The emphasis is on explaining the arrangement of subjects and Ahadith.

The straying off the path in the present times includes the slogan of some people that only the Qur'an is the source of religion. The task of the Prophet ﷺ was only to bring the Qur'an, and ours is to abide by its commands. They say that nothing else is necessary, not even the sayings and example of the Prophet ﷺ and we cannot base any command of Shari'ah on the Prophet's ﷺ conduct.

However, it is impossible and unreasonable to believe in such ideas: How can one believe in the Messenger of Allah yet not follow his guidance? What can we do? In the world of so many funny things, there is this funny theory too! Some educated people propound this unreasonable idea and are very loud about it!

This mischief should have died its natural death but the western people, who take pleasure in creating mischief have found our atmosphere ideal to promote love of free thought and a disobedient, revolutionary temperament. Their influence gains ground day by day instead of dwindling.

Therefore, I appealed to my benefactor and teacher, Maulana Habibur Rahman al-A'zami to write a foreward for this book and throw light on this subject.

The Ma'arif al-Hadith is a Collection of Ahadith. An Urdu translation of the Ahadith and their explanation is provided for the Urdu knowing Muslims.¹

Muhammad Manzoor Nu'mani

عفی اللہ عنہ

①. The English Translation follows the Urdu text faithfully.

PREFACE (TO THE URDU EDITION)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah the Beneficent, the merciful)

حمداً وسلاماً

With praise for Allah and peace on the Prophet ﷺ!

The entire life of the Messenger of Allah ﷺ is, as it is, a clear evidence of his Prophethood and Messengership, just as his guidance and teachings are. However, one department of his life stands out distinctly in this respect. That department is to know Allah always, to love and fear Him, and to be aware and hopeful of His Mercy, Majesty and Omnipotence. These feelings were a perpetual part of his life. They were there persistently in the form of *Zikr* or *Du`a*. This aspect of his life is apparent from the supplications and modes of remembrance for the different situations and times that were ever found on his lips, and which he taught to his Ummah, encouraging them to imitate him in this regard. The noble Companions رضي الله عنهم and the transmitters of *hadith*, after them, were careful to preserve his teachings, word for word almost as carefully as the Qur'an was preserved. By the Grace of Allah the entire treasure is safe and intact.

This, indeed, is his living miracle which is available even today with all its brilliance, and anyone with a little commonsense can receive from it the same degree of belief and satisfaction in his mission as when he was alive.

In fact, whenever I have had the opportunity to speak to a non-Muslim who seemed receptive to serious talk on the subject, I have delved on this aspect of the Prophet's ﷺ life and teachings, First, I trace before these people, the historical background reflecting the

conditions in Arabia, the place of his birth, over fourteen hundred years ago, and the Prophet's ﷺ own life. He was unlettered not having learnt to read or write from anyone. He grew up among a people who had not known Allah and who practiced idolatry and disbelief. It is easy for anyone to imagine how anyone growing up in these conditions should be.

After the brief introduction in this manner, I translate and explain to them some of the supplications and other devotional and glorifying words of the Prophet ﷺ recommended by him to be observed at different moments of the day and occasions in one's everyday life. These included the words of forgiveness known as *istighfar*, seeking help known as *istighatha* and trust and reliance. Having done that, I ask my listeners to be impartial and remove from their minds all pre conceived notions and then tell me sincerely " how did the Prophet ﷺ come to know Allah in this way and keep himself occupied with these feelings continuously and persistently, always aware of His presence and mercy and ever attached to Him with the words and phrases of supplication and remembrance?" If anyone is not stubborn and insistent on refusal then he will be compelled to concede that only Allah could favour him with this attitude of mind and these words of prayer and remembrance. There could be no other way for him to know that.

It has been my experience that all the people whom I presented this argument confirmed that the Prophet ﷺ possessed extraordinary spiritual power and some of the fortunate ones among them professed belief in Islam and Muhammad ﷺ as Allah's Prophet and Messenger ﷺ.

This is the experience that I went through with non-Muslims. As for myself if the Satan sometimes prompts evil thoughts I ward them off and renew and refresh my faith with this very prescription:

لِيُطْمَئِنَّ قَلْبِي (البقرة ٢: ٣٦)

(that my heart may rest at ease). (Al-Baqarah 2:260)

I reflect on the words of *Zikr* and *Du'a* as taught by the Messenger of Allah ﷺ and praise belongs to Allah, every evil prompting is removed in this way and my mind and heart gain peace and become easy.

Also, it is a known fact in the light of the Qur'an and the *Ahadith* that the pith of religion and *Shari'ah* lies in *Zikr* and *Du'a* which also is its main objective. So much so that the real aim behind the great forms of worship like prayer and pilgrimage (as *Salah* and *Hajj*), and their spirit, is *Zikr* and *Du'a*. We are also told that no matter what deeds a slave performs and sacrifices he offers, and whoever value is attached to these in this life, nothing is equal to *Zikr*, and *Du'a* in the sight of Allah: Just as any diet is incomplete without salt, pepper, fermentation or sweet, so too no deed meets the approval of Allah unless there is the flavour of *Zikr* and *Du'a* in it.¹

It is also a fact that *Zikr* and *Du'a* are significant means to attain nearness to Allah and to the saintly station. Those billions of Muslims who have gained that position in life have, indeed, relied mainly on *Zikr* and *Du'a*.

In view of this partical or significance of *Zikr* and *Du'a*, it was My deep longing to be able to translate and explain the *ahadith*, on the subject of *Zikr* and *Du'a* for the *Ma'arif al-Hadith* and have the effort credited to my record of deeds. *Al Hamdu lillah*, My desire has been achieved and this book, a separate volume by itself indeed, is ready entitled, *Kitab al Azkar wa Al-Da'wat*.²

I know very well my own condition and I am happy, beyond words, for the inclination created in me by Allah towards this work.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا (يونس ١٠: ٥٨)

Say: "In the bounty of Allah, and His Mercy, therein let them therefore rejoice!"

(Yunus, 10:58)

The sinner that I am, I have full confidence in the mercy of my Benevolent Lord that He will cause this book a means of receiving His mercy and forgiveness for myself and all the innumerable readers who value the teachings of the Messenger of Allah ﷺ and benefit from it.

وَإِنَّ رَبِّي غَفُورٌ شَكُورٌ

Surely my Lord is Forgiving, Appreciating.

①. In the initial pages of the text, the verses of the Qur'an and *Ahadith* on *Zikr* and *Dua* will be presented to the readers.

②. Book of *Azkar* (Remembrances) and *Da'wat* (Supplications)

About This Volume

1. In this volume, 322 *ahadith* on *Zikr* and *Du'a* have been translated and explained. As with the other volumes of *Ma'rif Al Hadith*, Most of the *ahadith* of this volume too have been picked up from *Mishkat Al Masbeeh* and *Jama' Al Fawaid*, while some have been chosen from *Kanz Al Ammal*. For refernces to the original sources, these books themselves have been relied upon. However, some *ahadith* have been chosen directly from the Books of *Sahah*, namely, *Bukhari*, *Muslim*, *Jami Tirmizi*, *Sunan Abu Dawood* and so on.

2. The *ahadith* that are taken from *Bukhari* or *Muslim* may also be found in other Books of *hadith* but we have sufficed with a refernce to these two books alone. If a *hadith* is found in either of these two books then that itself is proof of its authenticity. The *ulama* are almost agreed on this point.

3. Since the real aim is to remember and understand, the translation does not follow a literal sense but is based on conveying the meaning of the original.

A Final Request

We have asserted in the earlier volumes that the *ahadith* should not be read with a view to increase our knowledge or to have a scholarly leisure but to refresh our religious link with the Messenger of Allah ﷺ and to receive guidance and to behave accordingly. When we take the lessons and read the book, we must be aware of the greatness of the Messenger of Allah ﷺ and we must love him. We must imagine, while we read the *ahadith* or listen to them, that we are in the assembly of the Holy Prophet ﷺ and he is dictating, the words which we listen from him. If we follow this procedure then we will receive, *Insha Allah*, some of the blessings and conditions of faith in our heart which the fortunate ones received in the times of the Prophet ﷺ.

The last words from are praise of Allah and request for His help in completing the work and forgiveness for mistakes and sins.

The needy of the mercy of Allah and prayers of His slaves, the humble.

Muhammad Manzoor Numani

10 Muhurum 1389 AH

29 March 1969

INTRODUCTION

By: Sheikh Habibur Rehman A'zami

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Beneficent, the Merciful

The Qur'an of course, is the base origin of Faith and the *Shari'at*¹, and among the fundamentals of the Divine Law its place is unique. But its purpose is only to lay down the principles. Elaboration and interpretation falls within the purview of the *Sunnah*² and *Hadith*.³

As all knowledgeable people are aware, the Qur'an was not sent down to the Muslims directly and outside the agency of the sacred Prophet ﷺ that they may study and follow it on their own or with the help of ordinary persons like themselves. On the other hand, before its revelation a Messenger was raised and the Qur'an was, then, sent down to him with the sole object the people do not read and interpret it according to their own knowledge and understanding but in the light of the Prophet's ﷺ guidance and exposition. The Qur'an itself says:

And We have revealed unto thee the Remembrance (the Book) that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect.

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ
مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ
(الاحزاب: ١٦)

(Al Nahl 16 : 44)

Again, it was through the Qur'an that the mankind was informed of the place and functions of the Prophet ﷺ. It was proclaimed repeatedly that the Prophet ﷺ would not only recite the verses and make the people remember them but also expound their

①. The Islamic Law.

②. The doings and practices of the Prophet Muhammad .

③. Traditions of the Prophet.

meaning, unravel their mysteries and explain their wisdom.

Even as We have sent unto you a Messenger from among you, who reciteth unto you Our revelations and maketh you clean, and teach you the Scripture and wisdom, teacheth you that which ye knew not. (Al Baqarah 2 : 151)

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ
يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ
وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ
(البقره ٢: ١٥١)

Allah varily hath shown to the believers by sending unto them a Messenger of their own who reciteth unto them His revelations, and maketh them clean, and teacheth them the Scripture and wisdom; although (before he came to them), they were in flagrant error. (Aal-e-Imran 3:164)

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ
بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ
كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ
(ال عمران ٣: ١٦٤)

He is Who hath sent among the unlettered ones a Messenger of their own to recite unto them His revelations, and to make them clean, and to teach them the Scripture and wisdom, though heretofore they were, indeed, in error manifest.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا
مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ
كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ
(جمعه ٦٢: ٢)

(Al Jumu'ah 62:2)

In all the three verses reproduced above two things have been mentioned distinctly, one apart from the other: (i) Recitation of the revelations; and (ii) Teachings of the Book

As far as the recitation of the verse is concerned, its meaning is clear. But with the teaching of the Book it is otherwise and requires an elucidation. If it was to denote again the reading out of the Qur'an in a systematic manner and making people commit it to memory there would not have been the need to specify it as something different from the recitation of the verses. Evidently, it

signified the explanation and interpretation of the Qur'anic verses and the exposition of their meaning, wisdom and commands.

It is, as such, apparent from the Qur'an itself that just as the recitation and preaching of the Divine revelations forms the a part of duties of the holy Prophet ﷺ, so, also does their exposition and interpretation. It follows, logically, that if the text of Qur'an is binding and absolute, its interpretation, as furnished by the Prophet ﷺ, is also the same, or else it will be meaningless to have charged him with the teaching of the Boiok and made it a part of his mission. In sum, on the basis of these Qur'anic pronouncements the sacred Prophet ﷺ is not only the Messenger of Allah but the teacher and interpreter of the Divine message also.

Moreover, when the Prophet ﷺ role as the teacher and interpreter of the Divine revelations is established by the Qur'anic dicta and authoritative pronouncements no one who believes in his mission can deny that, with the recitation and propagation of the revelations, he also explained their meaning and gave instruction in them. And since the Qur'an is the Last Word of Allah and the Prophet Muhammad ﷺ, His Last Prophet, and no new Scripture or Prophet is now going to be sent down to mankind, it is essential stage, from the time of its revelation till the end of the world. Further, if the preservation of the Qur'an is vitally important, the continuance, transference and conservation of the Prophet's ﷺ verbals as well as practical explanation is equally necessary, at all times, for understanding it fully.

We, therefore, conclude that:

- (i) On the basis of the Qur'anic dicta and pronouncements the holy Prophet ﷺ is the teacher, exponent and interpreter of the Qur'an;
- (ii) He explained and interpreted the Qur'anic verses in the same way as he recited and preached them;
- (iii) The continuance and preservation of his interpretation of the Qur'an is essential, side by side with its text.

To this, we have to add that the Prophet ﷺ has taught the Qur'an in two ways. He has explained its meaning and supplied a verbal interpretation of it as well as shown the way of living and acting in accordance with the Qur'an by his own deeds and actions.

The method of practical interpretation was that when a Qur'anic command was revealed, the Prophet ﷺ showed to the people what it meant by carrying it out himself. In this way, the precise import of the words of the Qur'an got determined and the practical form and design of the command also became clear. As for instance, the obligatory injunction of the establishment of Salah (regular worship) was revealed in the Qur'an and some of its components part (like *qiyam*¹, *ruku*², *sujud*³ and *qir'at*⁴) were also mentioned but the actual manner of observing Salah and the order in which the various acts connected with it were to be performed were not described anywhere in it. The particular form of offering up Salah, with a systematic arrangement of the various acts that went to make it, was, thus, left to be determined by the conduct of the Prophet ﷺ.

On seeing the command:

اقِيمُوا الصَّلَاةَ (البقره ٢: ٤٣)

and establish regular worship

in the Qur'an, it is natural for one to ask how it was, after all, to be put into practice and what was the proper way of establishing Salah. The Prophet's ﷺ exhortation:

صَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي

"Offer Salah as you have seen me offering it,"

So to speak, holds the answer.

Apart from the practical exposition of the command of establishing regular worship, the Prophet, also, sometimes verbally explained how Salah was to be offered.

Similarly, the Hajj (Pilgrimage to Makkah) was prescribed as a religious duty in the Qur'an but its method and formalities were not defined. The Prophet ﷺ showed the correct way by performing the Hajj himself, and since the interpretation of the Qur'an could be possible only through his word or deed he declared openly at Arafat, on the occasion of the Farewell Hajj, when all the pilgrims

-
- ①. Standing erect in prayer.
 - ②. Bowing the head in reverence.
 - ③. Act of prostration with the forehead touching the ground.
 - ④. Recitation of the Qur'an or a part thereof.

we present,

"O people! Learn the rites and ceremonies of the Hajj from me. It is possible that I may not see you after this year."

خُذُوا عَنِّي مَنَاسِكَكُمْ لَعَلِّي لَا
أَرَاكُمْ بَعْدَ عَامِي هَذَا

Again, there were two forms of verbal explanation. One was that after mentioning or alluding to a Qur'anic verse the Prophet ﷺ would comment on it or state the law or injunction derive thereby, while the other method lay in explaining the meaning or purport he had deduced from the Qur'an, on the basis of his God-given knowledge and rare understanding, without referring to or indicating the verse.

Of the numerous illustrations relating to the first category, we will here give only three.

- (i) The Messenger of Allah ﷺ, once said, "On the Day of Final Judgement Allah will summon Nooh عليه السلام. Nooh عليه السلام will say, 'Our Lord! I heard your call and obtained auspiciousness from it.' Allah will, then, ask, 'Had you conveyed Our Message?' 'Yes', he will reply. It will, thereupon, be enquired from the community of Nooh عليه السلام, 'Had Nooh conveyed Our message to you?' 'No Warner had come to us,' they will say. Allah will, then turn to Nooh and ask him, 'Who will be a witness on your behalf?' He will reply, Muhammad ﷺ and his followers'. After that the followers of Sayyidina Muhammad ﷺ will testify that Nooh had conveyed the message and the Prophet (i.e., I) will affirm it." Having said it, the Prophet ﷺ observed that this was the purport of the Divine revelation:

Thus We have appointed you a middle nation, that ye may be witness against mankind and that the Messenger may be a witness against you.¹

جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا
شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ
عَلَيْكُمْ شَهِيدًا (البقرة ٢: ١٤٣)

(Al-Baqarah 2:143)

- (ii) Sayyidina Adi ibn Hatim رضي الله عنه enquired from the Prophet ﷺ whether the Qur'anic words al-Khaitul Aibaz and al-Khaitul Aswad meant two threads. The Prophet ﷺ replied, 'No. They mean the darkness of the night and the whiteness (i. e., light)

①. Sahih Bukhari: Kitabut Tafsir as narrated by Abu Sa'eed al-Khudri رضي الله عنه

of the morning.¹

- (iii) During the journey of Hudaibiya a large number of lice had come to infest the hair of Ka'b ibn 'Ajra ؓ. When Prophet ﷺ saw the parasitic insects he said to him "I did not know you were in such great trouble. Can you procure a goat?" Ka'b ؓ replied that he could not. The Prophet ﷺ, remarked, "Alright, you shave your head and keep fast on three days or give a *Sa'a*² of foodgrains each to six needy men."³

No verse is mentioned in the narration of the above event but since the verse:

And whosoever among you is sick or hath an ailment of the head must pay a ransom of fasting or alms-giving or offering. (Al Baqarah 2:196)

”فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ
أَذًى مِنْ رَأْسِهِ فَعِدَّةٌ مِنْ صِيَامٍ أَوْ
صَدَقَةٍ أَوْ نُسُكٍ“ (البقرة ٢: ١٩٦)

was revealed in the context of the same incident, we have included it in the present discussion.

The latter category of the verbal exposition of the meaning of the Qur'an constitutes a major part of the Traditions or, at least, a large number of It is another matter that due to our stolidity and incompetence we may not be able to trace their Qur'anic origion. There is, however, no death of Traditions whose Qur'anic source becomes evident on a little study and deliberation. Let us take up two of them here.

- (i) The Prophet ﷺ once said:

"No one of you can be true in his faith unless his desire is subordinated to the guidance I have brought."

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ
هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ

Clearly, the above Tradition is derived from the following verses of the Qur'an:

But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى
يُحْكِمَ مَوْكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ

①. Ibid.

②. A grain measure of about 3½ to 4 kilograms.

③. *Saheeh Bukhari*

within themselves no dislike of that which thou decidest, and submit with full submission.

(Al Nasaa 4:65)

And it becometh not a believing man or a believing woman, when Allah and His Messenger have decided an affair (for them), that they should (after that) claim any

say in their affair (i.e., after the verdict of Allah and the Prophet the duty of the Believers lay only in submitting and obeying)

لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا
(النساء. ٦٥:٤)

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ
(احزاب ٣٦:٣٣)

(ii) A Tradition of the Prophet ﷺ says:

"Anyone whom Allah has given the provision needed for the journey and a means of transport which can take him to the House of Allah (at Makkah), if he fails to perform the Hajj then it does not matter whether he dies a Jew or a Christian."

مَنْ مَلَكَ زَادًا وَرَاحِلَةً تُبَلِّغُهُ إِلَى بَيْتِ اللَّهِ وَلَمْ يَحُجَّ فَلَا عَلَيْهِ أَنْ يَمُوتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا
(رواه الترمذی عن علی و یؤیده مارواه الدارمی عن ابی امامة)

About this Tradition it is indicated in Tirmizi itself that it is derived from the Qur'anic verse:

And Pilgrimage to the House is a duty unto Allah for mankind.

(Aal-e-Imran, 3:97)

وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ

(آل عمران ٩٧:٣)

But as only a part of the verse has been mentioned in the narrative many people find it difficult to appreciate its pertinence. If the whole verse is kept in view the warning contained in the Tradition can distinctly be read in the last part of it. The verse reads:

And Pilgrimage to the House is duty unto Allah for mankind, for him who can find a way thither. And for him who

وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ

disbelieveth, (let him know that) lo! Allah is Independent of (all) creatures. (Aal-e-Imran 3:97)

اللَّهُ غَنِيٌّ عَنِ الْعَالَمِينَ

(آل عمران ٩٧:٣)

In fact, most of the sayings of the Prophet ﷺ are an explanation of or a derivation from the Qur'an which forms a part of his mission on the authority of Divine pronouncement like:

That thou mayst explain to mankind that which hath been revealed for them.

يُعَلِّمُهُمُ الْكِتَابَ (البقرة ٢:٢٩١)

We have revealed to you the reminder that you may make clear to men what has been revealed to them. (An Nahl 16:44)

لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ

(النحل ١٦:٤٤)

These maxims, again, tell us that the Prophet's ﷺ expositions, derivations and interpretations, too, are worthy of acceptance and compliance.

Teachings of 'Wisdom'

The teachings of 'wisdom', also, has been declared to be a function of the Prophet ﷺ along with the teachings of the Scripture.

For a proper realisation of the meaning of the word 'wisdom' we will first refer to the Qur'an itself which contains numerous verses denoting that 'wisdom', too, was one of things revealed by God. In *surah al-Nisa*, for example, it is said:

Allah revealeth unto thee the scripture and wisdom, and teacheth thee that which thou knewest not. The grace of Allah toward thee has been infinite. (Al-Nissa 4: 113)

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ

وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ

تَعْلَمُ ۚ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ

عَظِيمًا (النساء ١١٣:٤)

And, in *surah al-Baqarah*, it is set forth:

And remember Allah's grace upon you and that which He hath revealed unto you of the Scripture and of wisdom, whereby He doth exhort you.

وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا

أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ

وَالْحِكْمَةِ يَعْظُمُكُمْ بِهِ

(البقرة ٢:٢٣١)

(Al Baqarah 2 : 231)

From surah-Ahzab we learn that with the verses of the Qur'an, 'wisdom', also, was recited in the apartments of the pious wives of the Prophet.

And bear in mind that which is recited in your houses of the revelations of Allah and wisdom. (Al Ahzab 33 : 34)

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ
(احزاب ٣٣: ٣٤)

Now, what else was read out in the houses of Prophet's ﷺ wives apart from the Scripture? And what other thing did the Prophet ﷺ recite to his pious wives besides the Qur'an? It could be nothing but his own Sunnah and Traditions (i.e., general religious advice and religious observations and exhortations), and since the command given in this verse is to bear in mind wisdom, the necessity of learning by heart the Sunnah and the Traditions is self-evident. It is, moreover, incontrovertible that knowledge, recitation and learning by heart are not an end in themselves but their real object is action. Thus, from the above Tradition the obligatoriness of acting upon the Sunnah and the Traditions, also, become manifest.

Besides, when 'wisdom' is simply another name of Sunnah, it is established from the three verses reproduced earlier (in which 'wisdom' is stated to be a Divine revelation like the Scripture) that Sunnah, too, was directly taught by the Almighty Creator to His Messenger.

As we turn from the Qur'an to its teacher it becomes clear again that there was another thing, aside of the Qur'an, i.e., 'wisdom' which was revealed by Allah to the Prophet ﷺ. Says he:

The Qur'an was bestowed upon me, and, along with it, another thing which was similar to it."¹

أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ
(رواه ابو داود و ابن ماجه والدارمي عن
المقدام بن معد يكرب)

In view of these pronouncements, both of the Qur'an and the Sunnah, the theological doctors of Islam are agreed that the word 'wisdom' occurring in,

And teacheth you the Scripture and wisdom. (Al Baqarah 2:129)

يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
(البقره ٢: ١٢٩)

1. Abu Dawood, Ibn Majah, Darami on the authority of Miqdam ibn Ma'idi Karib.

and in other corresponding verses denotes the Sunnah, and, further, that the Sunnah, too, is a kind of Divine revelation. Allamah Ibn Qaiyyim, for instance, remarks:¹

إِنَّ اللَّهَ سُبْحَانَهُ وَتَعَالَى "انزل على رَسُولِهِ وَحْيِينَ وَأَوْجَبَ عَلَى عِبَادِهِ الْإِيمَانَ بِهِمَا وَالْعَمَلُ بِمَا فِيهَا وَهُمَا الْكِتَابُ وَالْحِكْمَةُ" وَقَالَ تَعَالَى "وَانْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ" (النساء ١١٣:٤) وَقَالَ تَعَالَى "هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ" (جمعه ٢:٦٢) وَقَالَ تَعَالَى "وَاذْكُرْ مَا يَتْلُو عَلَيْكَ فِي بَيْوتِكَ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةَ" (الاحزاب ٣٤:٣٣) وَالْكِتَابُ هُوَ الْقُرْآنُ وَالْحِكْمَةُ هِيَ السُّنَّةُ بِاتِّفَاقِ السَّلَفِ وَمَا أَخْبَرَ الرَّسُولَ عَنْ اللَّهِ فَهُوَ فِي وَجوبِ تَصَدِيقِهِ وَالْإِيمَانِ بِهِ كَمَا أَخْبَرَ بِهِ الرَّبُّ تَعَالَى عَلَى لِسَانِ رَسُولِهِ هَذَا أَصْلُ مُتَّفَقٍ عَلَيْهِ بَيْنَ أَهْلِ الْإِسْلَامِ، لَا يَنْكُرُهُ إِلَّا مَنْ لَيْسَ مِنْهُمْ وَقَدْ قَالَ النَّبِيُّ ﷺ أَنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ (ص ٩٢)

"Allah, the Glorious One, sent down two kinds of revelations to His Prophet ﷺ and made it obligatory to believe in and act upon both of them. These are the Qur'an and wisdom." (The Allamah then quotes the verses referred to by us earlier in his support and goes on to say that) "that 'Scripture' mentioned in them means the Qur'an and 'wisdom' in the unanimous opinion of the pious precursors, the Sunnah. What the Prophet ﷺ communicated after knowing about it from Allah and what, Allah revealed through the tongue of His Prophet ﷺ are equally required to be accepted. It is a fundamental and universally accepted principle among the Muslims and whoever denies it is not one of them. The Prophet ﷺ, himself, has said: 'The Qur'an was bestowed upon me, and along with it, another thing which was similar to it'."

Way of the Prophet

It should have been clear by now that the Believer is religiously bound to accept as true the Prophet's ﷺ interpretation and elucidation of the Qur'anic verses as well as the 'wisdom' revealed

①. Abu Dawood, Kitabur- Rooh. p. 92.

to him by Allah. Together with it, the Qur'an has enjoined upon him to emulate dutifully the example of a perfectly religious and Islamic life, as presented to the world by the sacred Prophet ﷺ. In *surah Ahzab*, it is stated:

Verily in the Messenger of Allah ye have a good example of him who looketh into Allah and the Last Day and remembereth Allah much.

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ
حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

(Al Ahzab 33 : 21) (احزاب ۳۳: ۲۱)

The Believers are, thus, commanded to follow in the steps of the Prophet in all the spheres of life. It is not only in war or other situations of distress that the duty of keeping in mind the ideals of patient, perservance and fortitude upheld by him has been prescribed, as some people have been misled into believing about the verse we have just seen, for it is patently unreasonable that the Prophet's ﷺ conduct may be worthy of emulation at the time of war but not in conditions of peace or that while we have a good example in his life where Jihad is concerned, there is nothing in it for us to take a pattern by in matters the establishment of Salah and the performance of Hajj.

At another place, a more sweeping and unqualified command to follow the example of the Prophet ﷺ has been given to those who profess love for the Almighty.

Say, (O Muhammad, to mankind): If ye love Allah follow me. Allah will love you and forgive you your sins.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي
يُحِبِّكُمْ اللَّهُ (ال عمران ۳: ۳۱)

(Aal-e-Imran 3:31)

Here, the emulation of the example of the Prophet ﷺ has been declared unequivocally to be the criterion of love for Allah and if those who believe in the Qur'an were not bound to do so, as a matter of course, why should Allah have directed the Prophet to tell mankind to follow his example?

It is absurd to suggest that the words *follow me* in the above imply only this much that people should listen to the Qur'an the Prophet recited to them. Such a meaning of 'emulation' or 'taking after' or 'following in the steps' is not to be found in any language.

The phrase invariably denotes abidance by the conduct of someone and the modelling of one's life after his characteristic behaviour.

It should be apparent that believers in the Qur'an are not required to accept it in an abstract way, to interpret it according to their own lights and to act upon it as they may deem proper; but are called upon to believe in 'wisdom' also, side by side with the Qur'an, and to regard the Prophet ﷺ to be a perfect model for inspiration and imitation in all the domains of existence. It is, further, demanded of them not to seek to understand the Qur'an independently of the Prophet ﷺ but strictly in the light of his teachings and expositions.

We conclude that what the Holy Prophet ﷺ taught about the Qur'an, and the meanings he explained of it, and the 'wisdom' that was revealed to him by Allah, and his whole life, a complete record of which has been made available to us by the blessed ones who were fortunate enough to observe him from the closest quarters, are the things that are known as the Sunnah and Hadith, and their being worthy of acceptance, on the strength of authoritative pronouncements contained in the Book of Allah, implied, in other words, that the Qur'an held that the Sunnah and the Traditions must be believed in and observed in practice by all those who put their trust in it.

Another Qur'anic Proof of The Peremptoriness of the Traditions

Are the Traditions peremptory, conclusive and binding? Or, can a Muslim ignore or reject them? There is also another way of settling it which, again, has been shown by the Qur'an itself by making it obligatory for people to adhere to the path of the Believers." It says:

And who so opposeth the Messenger after the guidance (of Allah) hath been manifested unto him, and followeth other than the Believers' way, We appoint for him that unto which he himself hath turned, and

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ
مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ تُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ
جَهَنَّمَ ۚ وَسَاءَتْ مَصِيرًا
(النساء: ٤١٥)

expose him unto Hell- a hopeless journey's end! (Al Nisaa 4:115)

In the above verse, a stern warning has been administered to those who *follow other than the Believers' way* and they have been condemned as deserving of the penalty of Fire. It needs be ascertained, in this condition, what the '*Believers' way*' was? Did they hold the sayings and doings of the holy Prophet ﷺ (i.e., Sunnah and the Traditions) to be conclusive as a source of law and regarded them as the guiding principles of life or not? When we turn to Islamic history and tradition to find out how the earliest Muslims conducted themselves in this regard the following incidents attract our attention.

(i) It is stated in *Tarikh-ul-Khulfa*¹ that whenever a dispute came up before Sayyidina Abu Bakr ﷺ he, first of all, looked into the Qur'an and decided the case accordingly, if he found it there. If he did not find it in the Qur'an, he referred to the practice of the Prophet ﷺ and decided the case accordingly. If he failed to find it there also, he enquired from the other Companions ﷺ about it, and if they informed him of any decision of the Prophet ﷺ in the matter he thanked Allah and decided accordingly. But if the Companions ﷺ failed to cite any decision of the Prophet ﷺ, Sayyidina Abu Bakr ﷺ collected the leaders of the people and sought their advice, and after they had arrived at an agreed decision, he decided according to it. On such an occasion Sayyidina Abu Bakr ﷺ used to exclaim:

"Praise be to Allah Who hath
created among us men who
remember the sayings of the
Prophet ﷺ.

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِيْنَا مَنْ
يُحْفَظُ عَنْ نَبِيِّنا

(ii) The first and most preplexing problem to arise after the death of the Prophet ﷺ was about his successor. The Companions ﷺ sought its solution, too, in the Sunnah of the Prophet ﷺ.

In books like *Tabaq Ibn Sa'd* and *Tarikhul Khulfa*, Sayyidina Ali ﷺ is reported to have said, "On the Prophet's ﷺ death we deliberated over the difficulty (i. e., the question of succession) and felt that in his life-time the Prophet ﷺ had appointed Abu Bakr ﷺ to lead the Salah (i.e., to function as Imam).² Hence, we chose for

①. p29

②. Meaning leader.

our world whom the Prophet ﷺ had chosen for our faith and made Abu Bakr ﷺ his successor."

It is, further related in Tarikhul Khulfa, on the authority of Ibn Masud, that on the death of the Prophet ﷺ the Ansars¹ were heard saying, "There should be one Amir (i.e., Leader) (i.e., the Mahajirs or emigrants)." Upon it, Sayyidina Umar ﷺ went to Ansars and said, "O Anasar! Don't you know that the Prohet ﷺ had appointed Abu Bakr ﷺ to lead the Salah? If you do, tell me who has the heart to take preedence over Abu Bakr ﷺ?, On hearing it, the eyes of the Ansars opened and they cried out vehemently,

We seek the refuge in Allah
against taking precedence over
Abu Bakr ﷺ. "

نَعُوذُ بِاللَّهِ أَنْ نَتَقَدَّمَ أَبَا بَكْرٍ

In other words, when the Sunnah of Prophet ﷺ was brought to the knowledge of the Ansars, they were satisfied and accepted it whole-heartedly.

In the same book it is also stated that on the death of the Prophet ﷺ, Sayyidina Abu Bakr ﷺ addressed the following words to Sayyidina Sa'd ﷺ in the course of a public speech, "Sa'd! You know, you were present when the Prophet ﷺ had once said, 'Rule and authroity in this matter vests with the Quraish'." Sayyidina Sa'd replied at once, "You are right." We will be ministers and supporters and you will be the rulers (meaning when the Ansars were reminded of the Prophet's ﷺ utterance they gave up the idea of Caliphate)."

(iii) Another problem to arise on the death of the Prophet ﷺ was concerning his burial. There was a disagreement over the place where his body should be laid to rest, and it, too, was settled in accordance with the Traditions.

In the book mentioned above, as well as in some other books like Tarikh Kamil² it is stated that when the dispute arose, Sayyidina Abu Bakr ﷺ related that he had heard the Messenger of Allah say, "A Prophet is buried under (the roof of) the apartment of his in which he breathes his last." All the differences disappeared

①. Meaning helpers. It is applied to the inhabitants of Madinah who first embraced Islam.

②. Vol. II, p. 225

immediately after it and the Prophet ﷺ was buried, by general consent, in the sacred ground of the room in which he had died.

(iv) A most important event in the history of Islam is that of the compilation of the Qur'an. When it was suggested by Sayyidina Umar ؓ to Sayyidina Abu Bakr ؓ that the whole of the Qur'an should be put together and preserved between the two covers of a single volume, the latter initially hesitated.

"How can I undertake a task,"

he would say, again and again,

"Which the Prophet ﷺ himself
did not take in hand?"

كَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Later, when Sayyidina Abu Bakr ؓ was convinced, he wanted to assign the work to Sayyidina Zayd ibn Thabit ؓ. But he, too, was hesitant for the same reason. When, however, Allah caused him bosom to open up and brought certainty to his mind about the correctness of the stand taken by the two sheikhs (i.e Sayyidina Abu Bakr ؓ and Sayyidina Umar ؓ), he consented.

The object of narrating the above incidents here is to underline the fact that the holy companions ؓ habitually sought guidance from the *Sunnah* of the Prophet at each step.

(v) It is stated in Imam Maalik's *Muwatta* that the grandmother of a person who had died came to Sayyidina Abu Bakr ؓ and claimed her share in the property left behind by him. Sayyidina Abu Bakr ؓ said to her,

"Your claim is not established
by the Qur'an and I am also not
aware of anything in the
Sunnah of the Prophet.... to
support your claim. You should,
therefore, go back at present so that I may enquire from other
people."

مالك في كتاب الله شيء وما
علمت لك في سنة رسول الله
شيئاً فأرجعي حتى أسأل الناس

Afterwards, when he made the enquiry he was told by Sayyidina Mughirah ؓ that the Prophet ﷺ had in his presence awarded one-sixth of the deceased to his grandmother. Sayyidina Abu Bakr ؓ, then, asked him to bring a witness to support him in his narration, and Sayyidina Muhammad ibn Maslamah ؓ supported Sayyidina Mughirah ؓ. Sayyidina Abu Bakr ؓ,

accepted the *Hadith* and allotted one-sixth of the legacy to the woman.

(vi) When the land of Parsis was annexed to the Islamic State, Sayyidina Umar ؓ was seized with the question whether *Jazyah*¹ could be levied on them or not (as in the Qur'an it is mentioned that *Jazyah* could be realised from the *People of the Scripture* alone which, in its terminology, applied only to the Jews and the Christians). It was only when Sayyidina Abdul Rahman ibn 'Auf ؓ testified that the Prophet ﷺ had realised *Jazyah* from the *fire-worshippers* of Hajr therefore Sayyidina Umar ؓ imposed it on the Parsis.

(vii) It is mentioned in *Sahih Bukhari* that once a person enquired from Sayyidina Ibn-e-Abbas ؓ if a woman gave birth to a child only forty days after the death of her husband would her *Iddat*² be deemed to have expired with it. Sayyidina Ibn-e-Abbas ؓ replied that the period of waiting will terminate at child-birth or completion of four months and ten days, whichever is later. Sayyidah Salamah رضي الله عنها and Sayyidina Abu Hurayrah ؓ were also present at that time. On hearing the decision of Sayyidina Ibn-e-Abbas ؓ, Sayyidina Abu Salamah ؓ pointed out that it was set forth in the Qur'an that:

And for those with child, their period shall be till they bring forth their burden. (Al-Talaq 65:4)

وَأُولَاتِ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ (الطلاق ٦٥: ٣)

What Sayyidina Abu Salamah intended to signify was that in the case at hand the period of waiting had ended. Sayyidina Abu Hurayrah ؓ, too, said that he agreed with the view of his nephew, Abu Salamah. Sayyidina Ibn-e-Abbas ؓ, then, sent his slave, Karib, to Sayyidah Umm-Salamah who, on learning about the nature of the case, remarked that:

"Sabree'a Aslamia was in the family way when her husband was martyred. Forty days after it, her child was born and offers of marriage began to come to her. The holy Prophet ﷺ, got her married."

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- ①. A tax levied by the Islamic State on its non-muslims in subjects.
 - ②. The time of probation (four months and ten days) which a divorced or a widowed woman must wait before she can be re-married.

Commenting on it, Hafiz Ibn-e-Hajr writes: "It is said that Sayyidina Ibn Abbas ؓ changed his opinion as a result of it and it is also supported by the fact that the statement of his disciples is in accord with the view of the general body of Muslims."

The practice of the holy Companions ؓ to take recourse to the Sunnah of the Prophet ﷺ in the event of a difference of opinion or an apparent contradiction between two verses of the Qur'an is born out clearly by the above incidents.

(viii) Hostilities had been suspended, for a certain period of time, due to an agreement between the Roman Empire and Sayyidina Mu'awiyah ؓ. When the period of truce was about to expire, Sayyidina Mu'awiyah began to march with his army towards the enemy territory with the idea that he would not restart the war during the specified time but get close to the enemy and launch a sudden attack at the end of the stipulated period. One day Mu'awiyah saw a rider coming in his direction, calling out loudly: "*Allah-u-Akbar! Allah-u-Akbar!* The covenant is to be kept, not broken!" On a careful look, people discovered that he was a Companion of Messenger of Allah ﷺ named, Sayyidina Amr ibn 'Absa ؓ. Sayyidina Mu'awiyah ؓ asked him what was the matter. He replied, "I have heard the Messenger of Allah ﷺ say that when anyone entered into a covenant with a community he should not make an alteration in it till its time had expired or advance information had been given to the other party." Sayyidina Mu'awiyah ؓ, returned to the capital with his troops.

(ix) Once Sayyidina Umar ؓ set out for Syria from Madinah. On reaching the place called Sargh, he was informed by the commanders of the army that plague had broken out violently in that country. He consulted with the *Muhajirs* and *Ansars* accompanying him but divergent views were expressed. Some of them were in favour of returning while the others felt that it was out of the question for they had embarked on the journey in the cause of Allah. On seeing the disagreement, Sayyidina Umar ؓ asked them to leave and called for Quraishi *Muhajrin Fath*.¹ When they came, they unanimously supported the idea of going back. Sayyidina Umar ؓ consequently, decided to return but Sayyidina Abu

①. The Quraish who had migrated to Madinah after the Conquest of Makkah.

Ubaidah ؓ did not agree. Sayyidina Umar ؓ and the others were caught in the dilemma when Sayyidina Abdur Rahman ibn 'Auf ؓ turned up. He had not participated in the consultation, and was, therefore, unaware of the problem. On being told about the difficulty, he observed, "I know a thing in this regard." "You are reliable and trustworthy. Tell us what you know," said Sayyidina Umar ؓ. Abdur Rahman ibn 'Auf ؓ said that he had heard the Prophet ﷺ say: "When you come to know that an epidemic is raging at some place do not go there. But if the epidemic breaks out at a place you live in do not move out of it with the intention of fleeing."

Upon it, the disagreement was removed and Sayyidina Umar ؓ returned to Madinah.

(x) In Tarikh Kamil, Tarikh Khulafa and other history books it is stated that on the death of Sayyidina Umar ؓ, Sayyidina Abdur Rahman ibn Auf ؓ and the rest of the Companions ؓ chose Sayyidina Uthman ؓ as the Caliph and took the vow of allegiance at his hand in these words:

We take the oath of allegiance
at your hand on the condition
that you will act in accordance

نبايعك على كتاب الله وسنة

رسوله وسنة الخلفتين بعده

with the Scripture (i.e., the Qur'an), the Sunnah of the Prophet ﷺ and the practice of the two earlier Caliphs."

These ten examples are, in truth, a handful out of innumerable specimens. We could have cited any number of them but for a fair-minded person these should be enough. Taking them into account no one endowed with a sense of justice can deny that the confirmed practice of the earliest Muslims was to seek guidance from the Sunnah and the Traditions in all the walks of life.

Someone might suggest that the sources of the foregoing discussion on the *Believers' way* were treatises on history and Traditions that were written after the life time of the Companions ؓ, and therefore, reliance could not be placed upon them. It cannot be that the Qur'an, the injunction and command to believe and act on it remain in force but we cannot ascertain the *Believers way*. And continue to entertain such a notion is like denying the Qur'an and to suggest it as impracticable which, what to speak of a

Muslim, no sane and educated non-believer would venture to suggest. As long as the path of following the Qur'an remains open, free access to the *Believers' way* will also be there and the means to obtain a complete knowledge of it will stay unchanged, and, if it is so, what other course can be possible for acquiring detailed informed regarding the practice of the earliest Muslims than to refer to the compilations of Traditions and books on *Tabaqat*¹, *Asma-al-Rijal*², history and life-record of the Prophet ﷺ?

To declare these sources of knowledge as unreliable, false and fictitious, would, as such, mean to shut the door of practical adherence to the Qur'an. Besides, the superiority Islam and Muslims enjoyed over all other faiths and religious communities would also be destroyed because it would necessarily show that the Muslims possessed no history nor were there any intellectual or practical attainments to their credit nor a dependable way of knowing about those achievements. Surely, no Muslim could accept that position.

How strange is the behaviour of some of the deniers of the Traditions in this respect that they believe history to be true but hold the Hadith to be untrustworthy although the historians neither care to indicate about each even as to how and through what sources they denied the knowledge nor observe the conditions prescribed and adopted by the Traditionists for testing the authenticity of those reports? Is it not ridiculous that chronological narratives of past events should be acceptable but not the standard collections of the Traditions while it is strictly laid down for their compilers that they must narrate in unbroken succession the sources through which each and every report of the sayings and doing of the Prophet ﷺ or events and circumstances relating to the Companions ﷺ came to their knowledge, and, further that these sources should be such that conclusive evidence of their veracity, fairness and reliability was available?

Further, to reject the Traditions as unreliable, despite solid and irrefutable proofs of their genuineness and authenticity, is to say that

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- ❶. Dealing with the grades of the narrators of the Traditions as regards the chain of transmitters and general agreement.
 - ❷. Biography and criticism of the narrators of the Traditions.

their collectors and compilers have put down incorrect and imaginary reports, with spurious references and concocted chain of narrators, in their books. These critics and fault-finders should ask themselves whether no "genuine" Muslim was present at the time of the collection of Ahadith¹ who could challenge the fraud and condemn it.

Take Muwatta, for example. According to Abu Talib this volume of Traditions was compiled in 120 or 130 AH., i.e., 110 or 120 years after the death of the Prophet. Till about 13 or 23 years before its compilation venerable Companions who had the good fortune to have seen or heard the Prophet ﷺ directly were alive while the number of *Tabi'een* i.e., those who followed immediately the Companions and profited from their society, was legion. Leaving alone the Islamic territories of Hijaz, Syria, Egypt and Iraq, in Madinah itself, where the book (Muwatta) took shape, the *Tabi'een* were too many to be counted. We will give the names of a few:

S.#	Name	Died
(i)	Ishaq ibn Abdullah ibn Abi Talha	(136 AH)
(ii)	Ismail ibn Muhammad Abi Zuhri	(134 AH)
(iii)	Rabi'a ibn Abu Abdur Rahman	(129 AH)
(iv)	Zahid ibn Aslam	(136 AH)
(v)	Salim ibn Abu Umayyah	(129 AH)
(vi)	Sa'd ibn Ishaq	(140 AH)
(vii)	Sa'eed ibn Abu Sa'eed Al-Maqburi	(123 AH)
(viii)	Salamah ibn Dinar	(140 AH)
(ix)	Shareek ibn Abdullah ibn Abu Namir	(140 AH)
(x)	Saleh ibn Kaysan	(140 AH)
(xi)	Safwan ibn Sulaim	(124 AH)
(xii)	Abdullah ibn Abu Bakr ibn Abu Hazm	(135 AH)
(xiii)	Abdullah ibn Dinar	(127 AH)
(xiv)	Abd Zinad	(130 AH)
(xv)	Abdur ibn Sa'eed	(139 AH)
(xvi)	Muhammad ibn Al-Munkadir	(131 AH)
(xvii)	Muhzama ibn Sulaiman	(130 AH)
(xviii)	Musa ibn Aqaba	(141 AH)
(xix)	Wahb ibn Kaysan	(127 AH)

S.#	Name	Died
(xx)	Yahya ibn Sa'eed, Qazi of Madinah	(143 AH)
(xxi)	Yazid ibn Roman	(130 AH)
(xxii)	Yazid ibn Abdullah ibn Laisi	(130 AH)
(xxiii)	Hisahm ibn Urwah	(145 AH)
(xxiv)	Miswar ibn Rifa'ah	(138 AH)
(xxv)	Abu Tuwalah, Qazi of Madinah	(132 AH)

Apart from the connection of instruction and training, the relative position in time of the Tabi'een in respect of the Prophet ﷺ was as obtains in the lineal order between the grandchildren and the grandfather. Thus, even if the bond of teaching and instruction did not exist, the people of that era should have got acquainted, in the normal course of things, with numerous details of the Prophet's ﷺ life as the grandchildren do about the character, habits and actions of their grandfather without making a deliberate effort.

Now, consider that at such a time and in such circumstances and in the presence of these people and, above all, at a place where the last ten years of the Prophet's ﷺ life were spent and there was hardly a home which had not come under his influence and bore an association with him, in one way or the other, a man by the name of Imam Maalik makes a collection of his sayings and reads them out openly, in that very town, and thousands of persons come from all over the Islamic World and listen to it and many of them also make out copies of it and take them home and transmit its contents to tens and thousands of men, yet not a single Muslim says that all these Traditions or a large part of them are false and fabricated.

Even if Imam Maalik was a liar could he have dared do such a thing in those circumstances, and supposing that he did go to that extent, was it possible that all the people of Madinah passively accepted the fabrication and remained silent spectators to the making of a fraudulent addition to Faith and its endless propagation?

(What is with you. How do you

judge?) (Al Saffat, 37:154) مَا لَكُمْ كَيْفَ تَحْكُمُونَ (الصافات ٣٧: ١٥٤)

Imam Maalik, moreover, has indicated the names of the twenty-five aforementioned Tabi'een and of a few other Madinans as the sources who had related the Traditions to him. If it is

accepted for argument's sake that the Imam had been guilty of falsehood and misrepresentation, these persons, who were alive at that time, would not have allowed him to get away with it.

In a word, to condemn Muwatta or the other standard compilations of the Traditions and their chain of transmitters as wholly inaccurate is not only the height of perdition but it also stupid and ignorant.

(And he for whom Allah has not made a light has no light).

(Al Noor 24:40)

وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ
(النور ٢٤: ٤٠)

For that reason, no one before the current era ventured to make such a change. On the contrary, these collections have, from the time of their compilation, consistently been recognised as correct and authentic. A very large number of learned men have heard them from their seniors and also related them to others. *Muwatta*, too, was read out by Imam Maalik himself to nearly a thousand persons, as Shah Abdul Aziz Dehlavi says in his book entitled, *Bustan-ul-Muhadditheen*. Suyuti, also, in the Preface of *Tanvir-ul-Hawalik* has mentioned the names of about fifty persons who narrated *Muwatta* after hearing it directly from Imam Maalik. The process has been going on uninterruptedly up to the present time and people have been narrating it from those persons in the same way but on a much larger scale.

Against it, is hard to understand why people who want only to reject the Traditions do not realise that every living community instinctively wants to safeguard its heritage and does its utmost to preserve the relics and the memory of the attainments of its illustrious ancestors. Such being the case, how can it be that the Muslims who *are the best of the peoples* and distinguished in the world for their love of learning and other commendable qualities of mind and character did not take steps to preserve the life-record and sayings of, what to speak of others, their own Prophet ﷺ?

Besides, if there be no other authentic source of knowledge than the Qur'an and the reports of the sayings and doings of the Prophet ﷺ are rejected untrustworthy then the meaning and significance of many of the verses of the Qur'an itself will remain unclear and incomplete. For instance, it is set forth in the Qur'an:

So when Zayd had performed the necessary formality (of divorce) from her, We gave her unto thee in marriage.

فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا
رَوَّجْنَاهَا (احزاب ٣٣: ٣٤)

(Al Ahzab 33:37)

Can the full significance of this verse be appreciated without recourse to the Traditions and placing reliance upon them? Or, is it possible to know wholly from the Qur'an who Zayd was, who was his wife, and what did actually take place. To take up another verse. It reads:

He frowned and turned away because the blind man came unto him. What could inform thee but that he might grow (in grace)?

عَبَسَ وَتَوَلَّى أَنْ جَاءَهُ الْأَعْمَى،
وَمَا يَذُرُّكَ لَعَلَّهُ يَزْكَى

(Abasa 80:1-3)

(عبس ٨٠: ٢٠١)

Can it be found out solely from the Qur'an who the blind man was and with whom was the Prophet ﷺ engaged in conversation at that time?

Likewise, once the whole stock of the Traditions is discarded as useless and unreliable what other way will be open to us for knowing the details of the events mentioned in the Qur'an concerning the battles of Ahzab, Hunain etc.?

Once again, we read in the Qur'an:

And when Allah promised you one of the two bands that it should be yours. (Al Anfal 8:7)

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ
أَنَّهَا لَكُمْ (انفال ٨: ٤)

Can anyone tell simply from the Qur'an what the two bands were? Or, where can one find in it the promise that Allah recalls? If it is not contained in the Qur'an there must also be some other kind of revelations coming down to the Prophet ﷺ from Allah.

Or, the Qur'an says:

When ye were on the near bank and they were on the yonder bank, and the caravan was below you. (Al Anfal 8:42)

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ
بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ
مِنْكُمْ (انفال ٨: ٣٢)

Will any of the rejectors of the Traditions explain entirely from the Qur'an what all this is about? Where were the near and yonder

banks situated and what was the caravan that is said to have been halting below?

The Qur'an, further, proclaims:

Allah hath given you victory on many fields. (Al Tawabah 9:25)

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ
(توبه ۹: ۲۵)

After rejecting the Traditions is there any other source from which one can know about the many fields spoken of in the above verse?

In the same way, it is stated in the Qur'an:

If ye help him not, still Allah helped him when those who disbelieve drove him forth, the second of two: when they two were in the cave, when he said unto his comrade: Grieve not. Lo! Allah is with us.

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَلَاثِي النَّيْنِ إِذْهُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا (توبه ۹: ۴۰)

(Al Tawbah 9:40)

From where was the Prophet driven out? Who was the other companion with him? In which cave were the two hiding? Can the Qur'an, by itself, answer these questions? And is there any other way of learning about it except from the Traditions?

A place of worship which was founded upon-duty (to Allah) from the first day is more worthy that thou shouldst stand (to pray) therein, wherein are men who love to purify themselves. (Al Tawabah 9:108)

لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا (توبه ۹: ۱۰۸)

But, which place of worship? Who were the men to have been extolled in this verse? Surely, the Qur'an alone cannot furnish all the answers.

And, further:

And to the three also (did He turn in Mercy) who were left behind. (Al Tawbah 9:118)

وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا

(توبه ۹: ۱۱۸)

Who the three men were and what had happened to them? Why was their case left in abeyance? Can these facts be ascertained

without referring to the Traditions of the Prophet?

The Qur'an, in the same manner, says:

And He brought those of the People of the Scripture who supported them down from their strongholds, and cast panic into their hearts. Some ye slew, and yet made captive some. And He caused you to inherit their land and their houses and their wealth, and land ye have not trodden.

(Al Ahzab 33:26-27)

وَأَنزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ
الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي
قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ
وَتَأْسِرُونَ فَرِيقًا ۚ وَأَوْرَثَكُمْ
أَرْضَهُمْ وَدِيَارَهُمْ وَأَمْوَالَهُمْ
وَأَرْضًا لَمْ تَطْئُوهَا

(احزاب ٣٣: ٢٤)

Who were the demonstrators and where did their property lie? Which land were the Muslims caused to inherit though they had not set their feet on it? None of these points can, evidently, be explained if we reject the genuineness of the Traditions.

These are some of the examples taken at random. Many more instances of a like nature can be produced. The aim, however, is only to show that it is almost impossible to understand or explain the meaning of a large number of Qur'anic verses after discarding the Traditions as useless and unauthentic.

In short, believers in the Qur'an as a Divine Scripture must regard it as important to understand and follow it, at all times. They will also have to rely on and accept the reports of the sayings and doings of the Prophet ﷺ, which the Muslim scholars and Traditions have compiled after subjecting them to intensive scrutiny. A very large part of which forms a valuable explanatory supplement of the Qur'an.

Those who imagine that the Qur'an is the last word on Faith and no religious principle or instruction, of Shari'ah can be established from any other source should give a thought on the Qur'an itself as honest seekers of truth. Numerous religious acts or observances are mentioned in the Qur'an and carried out as a religious duty although no injunction was contained in the Qur'an about it. It will, therefore, have to be admitted that the command for it was given through the Sunnah. We will give only two examples of it here.

In Surah Taubah the Prophet ﷺ is commanded in these words to abstain from observing the funeral *salah* of the hypocrites:

And never (O Muhammad) pray for one of them (the Hypocrites) who dieth.

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ
(توبه ٨٣: ٩) أَبَدًا

(Al Tawbah 9:84)

It shows that the funeral *salah* was being performed and the Prophet ﷺ used to offer prayers at the burial of the dead before the above verse was revealed though none of the verses revealed earlier can be cited to have enjoined upon the Prophet ﷺ and the Muslims the prayers for the dead. It will, therefore, have to be conceded that the relative command was given through the Sunnah.

Similarly, a reference is made to the Friday sermon in the following verse of surah Hajj in the course of a parable or a complaint.

But when they spy some merchandise or pastime they break away to it and leave you standing.

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا
إِلَيْهَا وَتَرَكُوكَ قَائِمًا

(Al Jumu'ah 62 : 11)

(جمعه ١١: ٦٢)

Leaving, it aside, even the rejectors of the Traditions will, perhaps, not deny that the Friday sermon is a religious act, ordained by the Shari'ah which the Prophet ﷺ himself used to deliver and it has been going on like that in the Umma¹ without a break or interruption, but no Qur'anic verse can be quoted in which the command for it is given.

In addition to it, no one claiming to be a Muslim can say that the Azan² given before *salah*³ is not a religious act which has been observed ceaselessly among the Muslims from the time of the Prophet ﷺ, and, in the Qur'an, too, it has been mentioed once in the *surah Maidah* as a statement of the fact that the foolish disbelievers made of fun of Azan and imitated it contemptuously by making derisive gestures:

①. Followers of the Islamic Faith.

②. The summons to prayers

③. Regular worship offered up by the Muslims five times a day.

And when ye call to prayer they
take it for a jest and sport.

(Al Maidah 5:58)

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا
هُزُوءًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا
يَعْقِلُونَ
(مائده ٥: ٥٨)

At another another time, Surah Jumu'ah, in connection with
another command:

When the call is heard for the
prayer of the day of
congregation, haste unto
remembrance of Allah and
leave your trading.

(Al Jumu'ah 62:9)

إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ
فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ
(جمعه ٩: ٦٢)

but though it is known from these verses that Azan was current
among the Muslims as a religious practice before their revelation,
not a single verse can be found in the Qur'an through which Azan
may have been prescribed to the Believers. It is, thus, obvious that
the command for Azan given not through the Qur'an but Sunnah.
Though whatever we have written should be enough. We add a
final word of principle.

The True Place of The Prophet

In our view, the fundamental error made by the deniers of
Sunnah and the Traditions is that they have not understood the true
place and position of the Prophet ﷺ. If they ponder only over the
Qur'an for a correct appreciation of the nature, duties and functions
of the Prophet it will be clear that the station of the holy Prophet
ﷺ is not merely that of the Messenger of Allah but he is also to be
followed and obeyed explicitly; he is the master, the guide, the
leader, the judge, the ruler, the arbiter, and, so on - and it is, again,
in the Qur'an itself that the various capacities and functions of the
Prophet ﷺ have been delineated.

(i) The Prophet is to be obeyed and the Believers are religiously
bound to carry out his orders.

The following words have been addressed to the Muslims, from
place to place, in the Qur'an¹:

①. Al Nisaa 4:59; Al Maidah 5:92; Al Noor 24:54; Muhammad 47:33;
Al Taghabun 64:12

Obey Allah, and obey the
Messenger. (Al Noor 24:54)

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

(النور ٢٤: ٥٤)

From the manner in which the twin commands of *Obey Allah* and *Obey the Messenger* have been expressed through two separate phrases any anyone with a feel of the Arabic language and idiom will readily concede that like the obedience of Allah, the obedience of the Prophet ﷺ, too, is permanently enjoined upon the Muslims as a religious obligation. It does not simply mean that the Scripture brought by the Prophet ﷺ and the precepts and injunctions contained in it should be believed in and followed for, in that case, it would have been needless to add the directive of *Obey the Messenger* to that of *Obey Allah* which had already been issued. In further elaboration of our point we will reproduce the under-mentioned verse from *surah An Nisa*:

And when it is said unto them:
come unto that which Allah
hath revealed and unto the
Messenger, but seest the
hypocrites turn from thee with
aversion. (Al Nisaa 4 :61)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ

اللَّهُ وَإِلَىٰ الرَّسُولِ رَأَيْتَ الْمُنَافِقِينَ

يَصُدُّونَ عَنْكَ صُدُودًا

(نساء ٦١: ٦١)

In it, two things have been spoken of, one immediately after the other. People are exhorted not only to come unto that which Allah hath revealed but unto the Messenger as well, and the way the two duties have been enjoined is enough to show that the rendering of obedience to the Prophet ﷺ stressed in the foregoing verses does not simply denote submission to the Scripture revealed to him by Allah but loyalty to the Prophet ﷺ is also a distinct and permanent requirement.

In the same Chapter it is further stated that the Messengers had been raised with no other object than that they should be obeyed and their commands carried out.

We sent no Messenger save
that he should be obeyed by
Allah's leave. (Al Nisaa 4:64)

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ

(نساء ٦٤: ٦٤)

بِأَذْنِ اللَّهِ

(ii) The Messenger are Guides and Leaders by the Command of Allah.

And We made them chiefs who
guide by Our Command.

(Al Anbiyaa 21 : 73)

وَجَعَلْنَا لَهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا

(انبیاء ۲۱: ۷۳)

(iii) The Holy Prophet ﷺ has also been ordained to the position of a Ruler and Arbitrator by Allah and it is a prerequisite of Faith for the Believers to refer their disputes to him for adjudication and accept his decision ungrudgingly.

But nay, by thy Lord, they will
not believe (in truth) until they
make thee judge of what is in
dispute between them and find
within themselves no dislike of
that which thou decidest, and
submit with full submission.

(Al Nisaa 4: 65)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى
يُحْكَمَ مَوَكَّعًا فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ
لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا
قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

(نساء ۴: ۶۵)

And it becometh not a
believing man or believing
women, when Allah and His
Messenger have decided an
affair (for them), that they
should (after that) claim any
say in their affair. (Ahzab 33: 51)

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا
قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ
لَهُمْ الْخِيَرَةُ مِنْ أَمْرِهِمْ

(احزاب ۳۳: ۳۶)

The saying of (all true)
believers when they appeal
unto Allah and His Messenger
to judge between them is only
that they say: We hear and we
obey. And such are the
successful. (Al Noor 24 :51)

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا
إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ
يَقُولُوا سَمِعْنَا وَأَطَعْنَا (نور ۲۴: ۵۱)

All the above verses are emphatic on the point that the Muslims are bound by Faith to submit to the decision of the Prophet ﷺ in all matters and it is not open to them to wrangle about it.

(iv) Just as it is necessary for anyone's success and felicity that he submits to Allah, it is also imperative for him to obey the Prophet ﷺ. Conversely, as defiance of Allah is a grievous error and source of severe misfortune, so is the defiance of the Prophet ﷺ.

Whosoever obeyeth Allah and His Messenger, he verily hath gained a signal victory.

(Al Ahzab 33:71)

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ
فَوْزًا عَظِيمًا (احزاب ٣٣: ٤١)

And whoso is rebellious to Allah and His Messenger, he verily goeth astray in error manifest.

(Al Ahzab 33:36)

وَمَنْ يُعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا
(احزاب ٣٣: ٣٦)

Again, on the day the pagans will be cast into Hell they will feel sorrow for disobeying the Prophet ﷺ in the same way as they will repent having been disobedient to Allah.

On the day when their faces are turned over in the Fire they say: Oh, would that we had obeyed Allah and had obeyed His Messenger.

(Al Ahzab 33 : 66)

يَوْمَ تَقْلُبُ وُجُوهُهُمْ فِي النَّارِ
يَقُولُونَ يَلَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا
الرَّسُولَ (احزاب ٣٣: ٦٦)

At another place, it is set forth:

On that day those who disbelieved and disobeyed the Messenger will wish that they were level with the ground (i. e., became a part of the earth so that they could escape the chastisement).

(Al Nisaa 4 : 42)

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوْا
الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ

(النساء ٤: ٣٢)

The Muslims are warned not even to talk among themselves of disobedience towards the Prophet ﷺ.

O ye who believe! When ye conspire together, conspire not together for crime, wrongdoing and disobedience toward the Messenger.

(Al Mujadilah 58 : 9)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَايَا جِيئْتُمْ
فَلَا تَنَاسَوْا جُورًا بِالْإِيمَانِ وَالْعُدْوَانِ
وَمَعْصِيَةِ الرَّسُولِ (مجادله ٥٨: ٩)

(v) The Muslims are enjoined to take whatever the Prophet ﷺ gives and abstain from whatever he forbids.

And whatsoever the Messenger giveth you, take it. And whatsoever he forbideth, abstain (from it).

(Al Hashr 59:7)

مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا
نَهَاكُمْ عَنْهُ فَانْتَهُوا (حشر ٥٩: ٧)

Even if the above verse is supposed to apply only to worldly goods it severs our purpose for, at least, it makes it clear that whatever the Prophet ﷺ may deal out of his free will is worthy of acceptance to the Believers without the least hesitation or objection.

(vi) The Prophet has a greater claim on the life of the Believer than the Believer himself.

The Messenger has a greater claim on the lives of the believers than (the believers) themselves. (Al Ahzab 33 : 6)

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

(احزاب ٣٣ : ٦)

Commenting on this verse, Shah Waliullah remarks: "The Prophet ﷺ is the vicegerent of Allah and enjoys greater power and freedom in the matter of the life and property of the Believers than the Believers themselves. It is not permitted to the Believer to jump into the blazing fire but if the Prophet ﷺ commands him (to do so) it becomes a religious duty."

(vii) To please the Prophet along with Allah is an essential condition of Faith.

Allah with his Messenger hath more right that they should please Him if they are believer (Al Tawbah 9:62)

وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ يُرْضَوْهُ إِنَّ

كَانُوا مُؤْمِنِينَ (توبه ٩ : ٦٢)

(viii) Like the love for Allah, the love for the Prophet ﷺ, too, should be stronger than attachment to all the things of the world. Those who fail in it are wrongdoers and shall remain devoid of Divine Guidance.

Say: If your fathers, and your sons, and your brothers, and your wives, and your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will be no sale, and dwellings ye desire are dearer to you than Allah and His Messenger and striving in His way: then wait till Allah bringeth His command to pass.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ
وَأَخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ
تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ
تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ
وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ
فَتَرْتَضَوْا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ

Allah guideth not wrong-doing folk.
(Al Tawbah 9 : 24)

لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

(توبه ٩: ٢٤)

(ix) It is the duty of the Believer to respond at once when the Prophet ﷺ calls him for anything

O ye who believe: Obey Allah, and the Messenger when He calleth you to that which quickeneth you. (Al Anfal 8 : 24)

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ
وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا
يُحْيِيكُمْ

(انفال ٨: ٢٤)

(x) It does not become the Believer to go away without taking the Prophet's ﷺ leave when he summons him for a common business, otherwise, there is for him the apprehension of a dreadful penalty.

They alone are the true believers who believe in Allah and His Messenger and, when they are with him on some common errand, go not away until they have asked leave of him.
(Al Noor 24 : 62)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ
وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ
جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ

(النور ٢٤: ٦٢)

Preceding, the Qur'an warns those who do not observe this command and slip away without the Prophet's ﷺ permission in these words:

And let those who conspire to evade orders beware lest grief or pain ful punishment befall them.
(Al Noor 24 : 63)

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ
أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ
عَذَابٌ أَلِيمٌ

(النور ٢٤: ٦٣)

The station of the Prophet ﷺ and the nature and significance of his mission forms a permanent subject of study. Much more can be written on it than we have attempted and hundreds of Qur'anic verses can be cited. We will, however, bring the present discussion to a close with the observation that when it is established beyond doubt from the Qur'an that the Prophet ﷺ is the leader, the guide, the ruler, the master, the judge, the arbiter etc., it follows automatically that whole-hearted compliance with his commands, instructions, decisions and pronouncements in respect of religion, whether they are of a positive or a negative character, is an

essential condition of faith.

During his life-time the Prophet ﷺ was accepted in the same capacity by the Ummat and the same significance was attached to his sayings and good example. The holy Companions ؓ who had seen and heard him personally took exceptional pains to maintain and preserve the entire record of his sayings and doings and they handed it down to the succeeding generations with utmost care and conscientiousness. Later, in the subsequent decades, the Almighty Creator granted to the best and most meritorious members of the Ummat the great good fortune to compile and arrange, examine and study, criticise and evaluate, learn and teach, translate and explain and preserve and propagate the stupendous mass of the Sunnah and Ahadith, and to develop various branches of learning pertaining to it and serve the cause in a hundred other ways which in its marvellousness has not been equalled by any other community¹. Owing to it, though more than fourteen hundred years have elapsed since the passing away of the blessed Prophet ﷺ, the radiance of his sayings and good example is still with us to guide the steps of the seekers of truth as it was during the earliest phase of Islam.

The Divine arrangement for the preservation of the teachings of the Prophet ﷺ was, in fact, necessary after the termination of the glorious order of Messengers. When no Messenger of Allah was going to be raised up after Prophet Muhammad ﷺ till the Last Day, and he was to function as the Divine Messenger up to the end of time, it was essential that his precepts, maxims, exhortations and good example remained intact in the world in their entirety, unchanged and unpolluted, as long as the human race endured on earth so that people could derive the same inspiration and enlightenment from them as those who were blessed enough to affirm faith in him did from his luminous personality during his own time. Today no antagonist or habitual fault-finder can deny that such an arrangement from the Cherisher and Sustainer of the Worlds has consistently been holding good for the last fourteen

①. There are over sixty branches of learning and literature appertaining to the Sunnah and Traditions, and without exaggeration, thousands of books have been written on each of the divisions. If only a list of books relating to the Traditions was prepared it would run into thousands of pages.

centuries and we firmly believe that it shall continue to be so in time to come, and, out of His Infinite Mercy, Allah will not cease to produce men who will be ready to serve the lofty designs and purpose whenever and in whatever way it is needed.

M'aarif-ul-Hadith,¹ which it has happily fallen to the lot of my friend, Maulana Muhammad Manzoor Nomani, to write, is a recent contribution and a new act of service in the line.

Instead of offering a formal comment on the merit of the book, I shall end the Introduction, with the prayer that Allah may bestow His kind acceptance upon the Mualana's endeavour and make it helpful and beneficial for His bondsmen and enable him to complete the remainig volumes of the series in good time.

HABIBUR RAHMAN A'AZMI

Note: Translated from Urdu

①. The title of the original Urdu edition of the treatise from which the present translation has been done.

INTRODUCTION

by

Maulana Abu Hasan Ali Nadvi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Compassionate, the Merciful

الحمد لله وسلام على عباده الذين اصطفى

Praise belongs to Allah, and peace be on His chosen slaves.

While indicating the ends and objects of the raising up of the Prophet Muhammad as the Apostle, the Qur'an has specifically mentioned four things (i) Recital of Revelations; (ii) Teachings of Scripture: (iii) Teaching of Wisdom; (iv) Purification of soul.

He it is Who hath sent among the unlettered ones a Messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and Wisdom, though heretofore they were indeed in error manifest. (Al Jumu'ah 62 :2)

Even as We have sent unto you a Messenger from among you, who reciteth unto you Our revelations and causeth you to grow, and teacheth you the Scripture Wisdom, and teacheth you that which ye knew not. (Al Baqarah 2: 151)

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا
مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ
كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

(الجمعة ٦٢: ٢)

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنْكُمْ
يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ
وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

(البقرة ١٥١: ٢)

The mission of Prophet Muhammad ﷺ comprised of these four departments. Just as the Prophet ﷺ gave to the world a new Scripture and a new knowledge and wisdom, in the same way he bestowed upon it a new morality and a new Faith, a new devotion and eagerness, a new magnanimity and highmindedness, a new spirit of self-abnegation and solicitude for the Hereafter, a new notion of contentment and asceticism and a new concept of indifference to worldly goods and glory, a new ideal of love, kindness and compassion, a new joy of worship and a new wealth of divine fear, repentance and supplication. On these foundations was built the Islamic society and the moral and spiritual environment evolved which is commonly known as the Era of the Prophet and the Companions. The Companions ﷺ were the finest specimens and most admirable representatives of the aims and effects of the raising up of the sacred Prophet ﷺ. One should look at this august body of the aforementioned departments of Messengership in everyday life.

The raising of the holy Prophet ﷺ and his teachings and precepts were the fountainhead of these blessings and the whole structure of life, both individual and collective, in the First Century of Islam, originated from them. But if a study in depth was made of how it all came about and its ways and means were analysed, it would appear that the essential elements and basic formulative factors of that marvellous revelation were three:

- (i) The personality of the Prophet ﷺ
- (ii) The holy Qur'an
- (iii) The sayings and sermons and teachings and exhortations of the Prophet.

These factors, as a little thought will show, lie behind the complete manifestation of the ends and effects of the Messengership of the holy Prophet ﷺ. They have played a decisive role in the making of the new Ummah. An ideal society, a perfect life and a collective design could not come into existence without them. Life is a pre-requisite of life. In our world, lamp is lit by lamp. The true Islamic morality which is found side by side with faith and action in the lives of the Companions ﷺ and their faithful successors, and the attendant lofty idealism and deep religious

feeling were not due, simply, to the recital of the Scripture but had also been infused and instilled by the most inspiring and lovable personality of the Prophet ﷺ that was present before them all the time and from whose company, guidance and utterances they used continuously to profit. The typical spirit and disposition of Islam in which there was not only the legal compliance of command and injunctions but, also, the incentives to act upon them, and the softer values of life and refined oral instincts went along with strenuousness of orderly conduct came to be moulded by the assemblage of all these influences.

The Companions ﷺ had received the command to establish *salah* from the Qur'an and, also, heard the critical explanation of:

who are humble in their
prayers. (Al Mu'minoon 23:2)

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

(المؤمنون ٢٣ : ٢)

but, it was only when they had offered *salah* with the Prophet ﷺ and observe the state of his *ruku* and *sajda* that they realised its true significance. They had learnt from the Qur'an that *salah* was a most favourite act with the Believers, but until they had heard the Prophet ﷺ say, "the coolness of my eyes lies in *salah*, and

"O Bilal! give the call of *salah*
and bring comfort to my heart,"

أَرْضِي يَا بِلَالُ

they had no idea of the yearning and ardency. Likewise, up to the time that they had heard the Prophet ﷺ say,

"Their hearts remain in the
mosque when they go out of it
and they have no peace till they
return,"

وَقُلُوبُهُ مَعْلُوقٌ فِي الْمَسْجِدِ حَتَّى

يَعُودَ إِلَيْهِ

they could not appreciate the reality of the bond obtaining between the mosque and the truthful Believer's spirit. They had repeatedly read in the Qur'an the exhortation to beseech the Lord for their needs and, also, heard that He was displeased with those who did not supplicate to Him but its real purport and substance dawned upon them only when they had heard the Prophet ﷺ say to Allah in the field of Badr, with his forehead placed on the sand,

O Allah! I beg Thee in the name of Thy promise and Thy covenant. O Allah! If Thou decidest to destroy these handful of men, Thou shalt not be worshipped.'

اَللّٰهُمَّ اَنْشِذْكَ عَهْدَكَ
وَوَعْدَكَ اَللّٰهُمَّ اِنْ شِئْتَ لَمْ تَعْبُدْ

and noticed the state of extreme distress and anxiety that had led Sayyidina Abu Bakr exclaim, "O Messenger of Allah ﷺ! It is enough." They knew that the life-breath of supplication was humbleness and an entreaty was precious to the extent to which it possessed that attribute, but the meaning of humbleness were revealed to them only when they had heard the Prophet ﷺ implore the Lord in these words:

اَللّٰهُمَّ اَنْك تَسْمَعُ كَلَامِي وَتَرَى مَكَانِي وَتَعْلَمُ سِرِّي وَعِلَانِيَّتِي لَا يَخْفَى
عَلَيْكَ شَيْءٌ مِنْ اَمْرِي وَاَنَا الْبَائِسُ الْفَقِيرُ الْمُسْتَغِيثُ الْمُسْتَجِيرُ الْوَجَلُ
الْمَشْفُقُ الْمَقْرُ الْمَعْتَرِفُ بِذَنْبِي، اَسْأَلُكَ مَسَالَةَ الْمَسْكِينِ وَابْتِهَالُ الْيَك
ابْتِهَالُ الْمَذْنُبِ الذَّلِيلِ وَاَدْعُوكَ دَعَاءَ الْخَائِفِ الضَّرِيرِ وَدَعَاءَ مَنْ خَضَعَتْ
لَكَ رَقَبَةً وَفَاضَتْ لَكَ عَبْرَتَهُ وَذَلَّ لَكَ جِسْمَهُ وَرَغِمَ لَكَ اَنْفَهُ اَللّٰهُمَّ لَا
تَجْعَلْنِي بِدَعَائِكَ شَقِيًّا وَكُنْ لِي رَوْفًا رَحِيمًا. يَا خَيْرَ الْمُسْتَوَلِينَ وَيَا خَيْرَ
الْمُعْطِينَ

"Oh Lord! Thou heareth what I say and seeth wherever I am in whatever state. Thou knowest what is secret and what is manifest in me, and naught concerning me is concealed from thee. I am in distress, a beggar. I beg Thee for succour and protection. Thy fear is gripping me. I confess my sins; I supplicate to Thee like a poor, helpless suppliant; I beseech Thee like a wretched sinner; I implore Thee like an inflicted, awe struck slave-a slave whose head may be bowed before Thee, whose tears may be flowing in Thy presence and whose body may be bent in utter submission; a slave who may be lying prostrate on the ground, begging, imploring and crying his heart out with nose rubbing the earth. O Lord! Do not reject my prayer; have mercy on me. O Thou the Best of Givers and Noblest of Helpers."

They had read in the Qur'an about the transitoriness of this world and the permanence of the Hereafter and knew by heart the

①. Kanz ul-Ummal on the authority of Ibn Abbas.

verse,

This life of the world is but a
pastime and a game. Lo! the
home of the Hereafter- that is
life. (Al Ankaboot 29:64)

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ
وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ
الْحَيَاةُ (العنكبوت ٢٩:٦٤)

but gained a full mental grasp of its practical implicatins purely from the life of the Prophet and it was only by observing his way of living and the circumstances of extreme hardship and poverty in which the members of his family passed their days that they felt what was meant by future existence being he real existence and how did they and their families subsist who believed in,

"O Allah! There is no joy other
than the joy of Futurity."¹

اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشَ الْآخِرَةِ

When with this trenchant exhortation and practical life-pattern they heard the details of the boons and blessings of Paradise and endless tortures of Hell from the Prophet ﷺ, a unique feeling of fear mingled with eagerness was produced in their hearts and the picture of both the ultimate resting places remained permanently drawn before their mind's eye.

Similarly, they were well-informed of the import of moral virtues like compassion, humility, politeness and good manners, but the full range of their meaning and their application in practical life was clear to them only when they had witnessed the tender-hearted behaviour of the sacred Prophet ﷺ towards the orphan, the weak and the indigent and towards his own friends, Companions ﷺ, family members and domestic servants and heard his advice and admonition in that regard. They had received the command from the Qur'an to fulfil the rights of the Muslims, in general, but its numerous forms like caring for the sick, participating in the funerals and making the prayer of welfare for the one who sneezed were such that people, for the most part, could not conceive of them on their own, or, at least, appreciate their significance. Again, the Qur'an has stressed the need to whom kindness to the parents and to others who have a claim upon us but how many moral teachers could have thought of the lofty standard set in the Tradition that reads:

①. Kitabur Riqaq in this Book

"An excellent grade of dutifulness and showing kindness to one's father is that a person sends presents to friends of his parents and treats them with affection after the death of the parents."

(٤١٦) إِنْ مِنْ أَبَرِّ الْبَرِّ الرَّجُلُ
أَهْلَ وَدِّ أَبِيهِ بَعْدَ أَنْ يُوَلِّيَ

Or, who could have attained the level of nobility of social conduct indicated in the Tradition

"Often it happened that when a goat was slaughtered in the Prophet's ﷺ house, he would have it cut into pieces and sent them to the ladies who were the friends of his deceased wife Khadijah?"

From these few examples drawn from the reports of the Prophet's ﷺ sayings and doing appertaining to moral disposition and social conduct one can imagine the depth and comprehensiveness of the guidance the Traditions furnish in the various departments of life and realise what a wonderful treasure-house of knowledge and instruction do they make for humanity.

On the other hand, the history of religions conclusively shows that mere legislation is not enough to give rise to a deed in its true spirit or create the atmosphere that is needed to make it effective and purposeful. For instance, the brief command to establish *salah* cannot produce the inner feeling which is conducive to the preservation of its form and essence, the cultivation of the habit to observe it regularly and the attainment of the desired moral, mental and spiritual results. For it, rules proprieties are required that lend grandeur and vitality to the act. The commands of ablution, cleanliness, understanding, humbleness, calmness and congregation have been given in the Qur'an for that very reason. But the proper climate for the realisation of the moral, spiritual and collective benefits of *salah* will evidently, be generated in proportion to additions made, within the realm of practicability, to the external arrangements, rules and formalities. The students of the sayings of the Prophet ﷺ and his biography will be aware that this utterances and exhortations have strengthened and reinforced them so admirably that *salah* has become a most efficacious means of self-purification, moral uplift and sincere devotion to Allah as well as of the training and disciplining of the ummat and giving it a

true sense of solidarity. The superiority of *wudu* (ablution) and of the precise formulation of the intention to perform it, the superiority of going to the mosque and of each step taken in that direction, of the prayer of the way, of the correct manner of entering it, of salutation of the mosque and of waiting for the service to begin, the reward on congregation, Azan and Iqama, the superiority of the position of the Imam and the stress on following him strictly, the obligation to keep the rows straight, the superiority of holding sessions of teaching and instruction in the mosque and of people sitting together and reciting the Names, Praises, and Attributes of Allah, the proper way of coming out of the mosque and the prayer for the occasion etc., etc., have, for instance, enhanced manifold the solemnity and splendour of *salah*. Add to it the state of the Prophet's *salah*, his enthusiasm for the supererogatory prayers, the incidents of his absorption in the recitation of the Qur'an and of bursting into tears during it, as preserved in the Traditions, and imagine what a high degree of excellence the *salah* of the Ummat acquires owing to them. We can conclude similarly about the other obligatory duties of *fasting*, *zakah* and the *hajj* and judge for ourselves how far they can retain their effectiveness and ability to stir the deepest feelings of reverence and eagerness and bring about a new society inspired with the spirit of worship, piety and earnest repentance if they are shorn of these virtues and proprieties, cut off from the events and incidents from the life of the Prophet ﷺ and isolated from the atmosphere the Traditions provide for them.

The life, sayings and practices of the Prophet ﷺ the collection of the reports of which is called the Hadiths and the Sunnah - provide the climate in which Faith thrives and bears fruit. Religion is not the name of a wooden, soulless ethical code or collection of laws. It cannot exist without warmth of feeling, solid facts and practical examples. The best and most authentic assemblage of these is the one that is related to the personality of the Prophet ﷺ and derived from the history of his life. Judaism and Christianity as well as the other Asian faiths soon lost their inner vitality and became weak and decrepit because they did not possess reliable records of the sayings and practices of their Prophets عليهم السلام,

and the surrounding influence that enabled the adherents to grow morally and spiritually and withstand the onslaughts of godless materialism was not available to them. They, ultimately, tried to fill the void with the life-accounts of saints and holy men and their sayings and sermons but succeeded only in reducing the religion to a collection of rituals, ingenious interpretations and innovations. The bankruptcy of these faiths in respect of the records of the lives of their Prophets ﷺ is a historical reality on which a great deal has, already, been written. An incontrovertible proof of Islam being the last and eternal Faith is that such a tragedy has never occurred to it. The intellectual and spiritual environment in which the Companions رضي الله عنهم lived and operated has been wholly preserved for posterity through the Traditions. It is, as such, quite possible for a person belonging to the succeeding generations to break away from his own surroundings and begin to live in an environment in which the Prophet ﷺ himself is present - he is speaking to the Companions رضي الله عنهم and they are listening to him attentively, forms of action are seen side by side with precepts and episodes of feeling along with forms of action. From the Traditions one can realise what kind of deeds and moral Faith gives rise to and what design of life belief in the Hereafter brings into being. These are the windows through which the family life of the Prophet ﷺ, his home, the way he spent his nights and the moral, cultural and economic standard of living of the members of his household can be viewed completely; the state of his genuflection can be seen with the eyes and the melody of his prayers heard with the ears. How, then, can the eyes which see him shedding tears and his feet swelling up (due to long stretches of standing in prayers) and the ears that hear him protesting should he not be a grateful bondsman of Allah be guilty of negligence? How can they be in doubt about the worthlessness of the material world and remain unmoved by the call of asceticism who see that fire is not lit in the Prophet's ﷺ house for months, that a stone is tied to his stomach to subdue the pangs of hunger and marks are left on his back due to sleeping on the coarse mat of date-palm leaves? Who can remain heedless of the life of the Hereafter being a witness to the fact that the remainder of the gold meant for charity is spent eagerly in the way

of Allah before retiring for the night or the oil for the lamp is borrowed from a neighbour during the Prophet's ﷺ last illness? Where will one go for taking a lesson in nobility of mind and character and perfection of humanity who has seen the Prophet ﷺ lending a hand to the members of his family and showing affection to his children, lenience to his servants, kindness to his Companions ﷺ and forbearance to the enemies?

Not only is the door of the Prophet's ﷺ apartment open through which all this can be seen but, also, the doors of the houses of his blessed Companions ﷺ, and everything—the mode and manner of their living, the burning of their hearts and the ardour of their nights, their activities in the market-place and serenity and composure in the mosque, their devoutness, self-restraint and implicit surrender to Allah and even their human weaknesses — is exposed to view. Here, the glorious incident of Abu Talha Ansari's ﷺ self-denial meets the eye as well as the unfortunate episode of Ka'b ibn Malik ﷺ staying away from the battle of Tabook. In fine, it is such a natural environment that life is present in it with all its reality and diversity and the Traditions have preserved it for eternity by painting a vivid picture of it, to the minutest detail.

The preservation of a thorough and authentic description of the age of the Prophet ﷺ along with the Qur'an is an achievement of the Muslims the like of which cannot be found in the annals of any other religion or community. A faith that has to endure till the end of time and supply sustenance to the heart and mind and provide correct incentives to thought and action cannot be expected to fulfil its destiny without the environment in which it had blossomed up and that environment has been made safe by means of the Traditions.

The history of the collection and compilation of the Traditions distinctly shows that it was not a chance occurrence. The paying of attention by the Companions ﷺ to the writing down of the Traditions in the Prophet's ﷺ own lifetime and the preservation of a large part of the narratives by them and the continuance of the task by their immediate successors, the hurrying along of thousands of scholars from Iran, Khorasan and Turkestan and their phenomenal memory, earnestness and dedication to the cause of

the Traditions, the coming up of redoubtable masters of *Asma-ur-Rijal* in the science of narration with their single minded attachment, and, finally, the inclination of the Ummat as a whole, towards the Traditions and the popularity and propagation of this branch of knowledge in the whole of the Islamic world go to prove that like the preservation of the Qur'an, the preservation of the sayings of the Prophet ﷺ, too, was an act of Allah. It was decreed by the Almighty that the reports of the sayings and practices of the Prophet ﷺ were compiled and made safe forever. The continuity and perpetuation of the "blessed life" (of the Prophet) was made possible by it, and the moral, spiritual and intellectual heritage the Companions ﷺ had received directly kept on reaching the Ummat during the entire cause of its history. Thus, the process of "inheritance" continued not only as regards beliefs and commands but also feeling a disposition and the mental and emotional character of the Companions ﷺ was duly transmitted from one generation or class to another. In the long and chequered history of the Ummat this frame of mind did not become extinct even for a brief period of time. There have always been found men in it who can be said to possess the nature and disposition of the Companions ﷺ. The same fondness for worship, the same devoutness and piety, the same constancy and steadfastness, the same humility and self-introspection, the same detachment to the material world and earnest anxiety for the life to come, the same keenness for sanctioning what is legitimate and forbidding what is unlawful, the same revulsion against an innovation and eagerness to follow the way of the Prophet ﷺ is evident in them which was the characteristic of the holy Companions ﷺ. It, doubtlessly, is the outcome of the study of the Traditions and attachment to them or of keeping the company of those who had received light from that source. This mental and emotional legacy of the Ummat has maintained its course from the First Century of Islam down to the modern materialistic age. From Sufyan Suri, Abdullah ibn Mubarak and Imam Ahmad Hambal to Maulana Fazlur Rehman Ganj Moradabadi, Maulana Rasheed Ahmed Gangohi and Maulana Syed Abdullah Ghaznavi, we have an unbroken chain of its glowing symbols and as long as the stock of the Traditions remains

intact and the practice of obtaining instruction and inspiration from it endures, the true character and temperament of the Ummat in which solicitude for the Hereafter predominates the attachment to the present world and spiritually takes precedence over materialism and confirmed practice of the sacred Prophet ﷺ transcends local customs and traditions will survive and it will never allow the Muslims, as a whole, to fall a victim to downright materialism and descend lower and lower into the bottomless pit of innovation, worldliness and denial of the life of the Hereafter. On the contrary, under its influence, reformatory movements will take their rise regularly, the process of renovation will go on and there will always be some 'deep-hearted men striving to the utmost for the glory of the Sunnah and the Shari'ah.

Those who seek to deprive the Ummat of this springhead of guidance and vitality do not realise what a grievous dis-service they are doing to Faith. They do not know that their efforts can only lead to making the Ummat rootless and insolvent from within in the same way as the enemies of Judaism and Christianity or the vagaries of time have played havoc with those great religions. If they are doing it deliberately, no one can be a greater enemy of Islam than them, for there is no other way now to revive and recreate the moral and spiritual character that was the grand peculiarity of the Companions ﷺ.

In India the translation and compilation of the Traditions has been going on along with the translation of the Qur'an. As far as we know, here, Sheikh Abdul Haq Mohaddis Dehlavi was the first to translate *Mishkaat* into Persian which was published under the title of *Ashi'a'atul Lam'aat*. After Persian had ceased to be the language of literary expression in our country, Maulana Khurram Ali Bilhoury, perhaps, produced the first translation and commentary in Urdu of Imam Saghfani's wellknown work, *Mashariq-ul-Anwaar* which was called *Tohfatul Akhyar*. Soon afterwards, Nawab Qutubuddin Khan, a disciple of the family of Shah Waliullah, translated *Mishkaat* into Urdu with necessary notes and comments, called *Mazahir-ul-Huq*, which became very popular. It was followed by several compilations of the Traditions in Urdu, the most notable being Maulana Muhammad Ibrahim Aarwi's

Tareeq-ul-Najat.

In our time, Maulana Badr Alam is doing the most valuable work in Urdu on the Traditions. Three volumes of his treatise, *Tarjumanul Sunnah*, have already been published. It is a book of such a high standard that its study will be profitable even for savants and scholars.

Need, however, was still felt of a book on the Traditions for the average reader which was written with an awareness to the questions that often arise in the minds concerning the Traditions today. Evidently, such a task could be undertaken only by one who besides possessing a through knowledge of Faith, was also blessed with a firm and unshakable faith in transcendental truths. It, further, was essential for him to be in touch with contemporary intellectual and spiritual trends and movements.

The distinguishing mark of the mission of the Prophet ﷺ is made up of two aspects; correction of the relationship between man and Allah, and stabilising the relationship.

Before he was commissioned as Prophet, the relationship had been broken. Evil customs were practices and man indulged in all sorts of wicked deeds in every field of his life. He had forgotten the attributes of Allah altogether or bestowed them on fellow creatures. The result was manifest idol-worship and polytheism.

Where traces were found of the relationship, there was no proper way to develop it. The first achievement of the Prophet ﷺ was to correct the relationship through the awareness and untrain belief. He brought it out from behind the numerous curtains that had concealed it. He developed it so perfectly that there remained only one voice: *الا لله الدين الخالص*. The result was that apart from the perpetual hard-hearted rejection and arrogance there was no possibility left for misunderstanding and wrong conduct.

لِيَهْلِكَ مَنْ هَلَكَ عَنْ آيَاتِنَا وَيُصِحَّى مَنْ حَيَّ عَنْ بَيِّنَاتِنَا (الأنفال ٨: ٣٢)

This was the correction of the relationship between man and Allah; the worshipper and the worshipped. Then, he strengthened it and put it in order through Shari'ah, a set of Islamic laws.

His second achievement was to give the relationship a stability and durability. There was no proper link with the Worshipped and

He was not known as He should have been. Only a vague idea persisted, and He was remembered only on festivals when supplication was made to Him. Whole communities conducted themselves in this way and those who were religious were a few countable number who remembered Allah on all occasions and knew Him to be omnipresent Who heard them and solved their problems.

It is the Prophet's ﷺ achievement that he turned the weak shadowy relationship into a reality, the deed that was done rarely into a continuous occupation and an everyday affair. Now, it became as necessary for a Believers as water and air. Those who were described as :

لَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا (النساء ٣: ١٣٢)

came under the description:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ (ال عمران ٣: ١٩١)

Those who called upon Allah only in extreme hardship became men who forsook their beds in the nights to remember Allah. They who found mention of Allah difficult and unnatural became men who found it very painful if they had to forget Allah or give up His remembrance for a while. Those who were like birds in cage when they had to worship and remember Allah became like fish out of water if they were prevented from zikr (mention of Allah) and supplication.

The Prophet ﷺ employed two means to stabilise and give permanence to the relationship between worshipper and the Worshipped. He described the benefits of zikr and disclosed its unseen advantages¹ so that it no longer is a duty but it is an essential part of life and of human nature. It is now food for the soul and remedy for the heart. He also proposed for it proper times and occasions, the means, methods and words. They perfect monotheist belief, motivate worship, fill the heart with light, give peace and comfort to life and bless the atomsphere². They are all-embracing and inclusive of all hours of the day and night. If we indulge in it even on a small scale, the whole life became a perfect

①. details are found in the relevnt portion of this book.

②. the text of the book gives details.

zikr and hardly any moment, work, movement or situation is deprived of its association.¹

The most significant example of *zikr* is *du'a* or supplication. The Prophet ﷺ made supplication an individual part of religion. He has given a unique place which no one before or after him conceived. It is also an evidence of the finality of prophethood with him.

The Prophet ﷺ gave man the wealth of supplication which he had lost. He taught him to speak to Allah and find the pleasant taste of life in it. He brought back the prodigal son of Sayyidina Aadam (عليه السلام) to His Lord, pleading with Him and presenting his petitions to Him.

The Prophet ﷺ taught us to make supplication and he introduced into literature the supplications which enriched it like pearls. He used words more effectively and aptly than man can bring. His supplications are a permanent miracle, a proof of his prophethood, and they repose full confidence in the Creator, Lord of the worlds.

His supplications include everything a man could need and ask for. He has taught supplications for every occasion.

It is a matter of profound satisfaction that the choice of Allah has fallen upon Maulana Manzoor Nomanî for it. Numerous literary and religious services are to his credit, but I attach the greatest importance to the persent undertakings. May Allah grant him health and strenght to complete the whole of *Ma'ariful Hadith* due time.

Abul Hasan Ali Nadvi

INTRODUCTION¹

Mawlana Sayed Abu Al-Hasan Nadawe

The greatness of Prophethood of the *Khataman Nabiyeen*, and his mission may be divided into two works.

1. The correction and proper enforcement of the relationship between the worshipper and the worshipped.
2. The petmanence and proper maintenance of the relationship between the workshopper and the worshipped.

The relationship between the worshipper and the worshipped needed to be corrected and set on proper lines, and administered firmly because it had gone wrong. The definitions had been mixed up and there was a confusion in the distinction between the slave and Allah, the created and the Creator, and the worshipper and the worshipped. It had fallen prey to changes, foolishness, ignorance, superstition and mischief. There was a complete unawareness of Allah and His attributes and if a people or nation were conscious of that then their awareness was very incomplete and improper. His creatures were made partners in His attributes. On the one hand, He was said to possess many of the characteristics and defects of His creatures, and on the other many of His peculiar Divine attributes were handed over to His creatures. Most of the wrong ways of the Days of Ignorance, their ills and their shortcomings were born out of this weakness and gradually it led to idol-worship and open polytheism.

If, again, there were some instances of the blessings of the teachings of Prophets عليهم السلام and remnants of light thrown by them to enable a proper relationship between the worshipper and the worshipped then it was not properly shaped and managed. The first distinction and achievement of Prophet Muhammad ﷺ is that

he corrected the relationship with a proper awareness and belief in the unicity of Allah. He purified it of all unhealthy ideas, removed the curtains that had concealed it and threw away the polytheistic ideas and suspicions from it. He showed them its purity and sacredness in such a way that there was no grade above it. The result was that divine unity and the call of

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ (الزمر ٣:٣٩)

"Behold since faith is for Allah only" (Az Zumar, 39:3)

came out so effectively that apart from those who were hard-hearted and arrogant no one could give the excuse of having misunderstood or being misinformed.

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ (الأنفال ٤٢:٨)

"That he who was to perish, should perish by a clear sign, and he who was to remain alive, should live by a clear sign".

(Al-Anfal, 8:42)

This is how he corrected the relationship between the worshipper and the worshipped. As for its proper enforcement, he did it through (the *Iman Mufasssal*) a detailed exposition of faith, beliefs, *fara'id* (absolute obligations), do's and don't's (commands of the approved and forbiddance of the disapproved) and mutual dealings. This exposition and set of injunctions is known as *Shari'ah*, and this is how the relationship between the worshipper and the worshipped was managed and perfected.

The second aspect of the mission of Prophet Muhammad ﷺ is the proper maintenance and permanence of the relationship between the worshipper and the worshipped. This relationship was very weak in practice. It was a soul-less relationship and simply a shadow. It could not endure faith and lacked the fever of love. The worshipper and no link with the worshipped nor did he present his petition humbly and decorously. He had no realisation of his own helplessness or of the attributes and powers of Allah. Only a semblance of this relationship could be witnessed on special occasions like national festivals or at times of severe distress. It had become a custom to supplicate the worshipped only on such occasions. Even among people who professed any religion, those

people were scarce who remembered God at all times, believed in His omnipresence and all-seeing nature and had a vital relationship with Him whereby they regarded Him as their Helper and Remover of difficulties. Those people were few who believed firmly that He was All-Powerful and loving in the same way as a child is confident of his mother's ability and love, or a slave is of his strong king. Prophet Muhammad ﷺ gave this theoretical relationship a practical form, and the shadow a reality. The deed that was performed twice or thrice in a man's life or once every few years came to be done every morning and evening and it became as necessary for a Believer as water and air were for him. Life was impossible to sustain without these things. While those people had previously fallen under the description of this verse:

وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا (النساء ٤: ١٤٢)

"And they remember not Allah but little" (An.Nisa: 4:142)

they began to fit the description of this verse:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ (ال عمران ٣: ١٩١)

"Who remember Allah, standing and sitting and (lying) on their sides".
(Aal Imran 3:191)

Those who were given to remember Him only in times of severe distress

وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلُمِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ (لقمان ٣١: ٣٢)

"And when a wave covers them like awnings, they call upon Allah keeping their faith sincerely in Him" (Luqman 31:32)

began to be recognised as

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا (السجده ٣٢: ١٦)

"Their sides forsake their beds as they call on their Lord in fear and in hope"
(As Sajdah, 32:16)

Those people, to whom remembrance of Allah called extraordinary effort and was an unnatural conduct, turned into those to whom it became unnatural to forget Allah and it was very painful to them. The Qur'an describes the former:

كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ (الانعام ٦: ١٢٥)

"As if he were climbing to the heaven" (Al An'am, 6:125)

but the latter were like birds in a cage if they were outside the atmosphere of worship and remembrance of Allah. If they were restrained from mentioning Allah and making supplications to Him then they looked like fish that withers out of water.

To properly maintain and perpetuate the relationship between the worshipper and the worshipped, Prophet Muhammad ﷺ adopted certain means which may be divided into two headings:

Zikr and *Du`a*. *Zikr* is the remembrance of Allah, His praise and glorification.

Du`a is supplication made to Him. The Messenger of Allah ﷺ laid emphasis on *Zikr*, related its merits and advantages and revealed its hidden benefits. To those who understand and value these revelations of the Prophet ﷺ *Zikr* is no more an obligation or way of life but it is a basic need of life, a peculiarity of human nature, food for the soul and medicine for the heart. The Prophet ﷺ then suggested the times and moments when the *Zikr* may be practised. He also suggested methods and words and these things breathed a spirit in the mould and form of worship enlightening the heart, gave peace to life and provided blessings and light to the surrounding atmosphere. Then *Zikr* was so general and interspersed over a man's entire life, practiced during different hours of their days and nights that if anyone observed it even a little bit then his life became a continuous involvement in *Zikr*, and there is barely any moment in his life when he is not engaged in *Zikr*.¹

Although *Zikr* covers everything which recalls Allah and is done without negligence, and *du`a* (Supplication) is its most excellent form, yet Prophet Muhammad ﷺ has put supplication (*du`a*) as an entirely separate department of religion. If we look at the history of nations and religion, we can assert, without fear of being rejected that Prophet Muhammad ﷺ has revived the aspect of supplication and perfected it. He has given it a power and made it a source of spiritual uplift. A worshipper gains strong hope though it. Just as the prophethood of Muhammad Rasool Allah ﷺ perfected religion and its different sections, so too it perfected the

①. Details of references in this paragraph to *Zikr* are found in different pages of this Book.

section of supplication and laid a strong stress on it. This department of religion too is an evidence of the finality of prophethood with sayyidina Muhammad ﷺ.

Muhammad Rasool Allah ﷺ gave the deprived humanity once again the blessings of *du`a* (supplication). It is the savor of worship — in fact, of life itself, for it gave man the means of conversation with Allah. Mankind once again received permission to communicate with Allah and the fugitive son of Sayyidina Aadam ﷺ once again returned to the sanctuary of his Creator and Owner.¹

The perfection does not end at that. Prophet Muhammad ﷺ also taught us how to make a supplication. He taught us the choicest of prayers the like of which cannot be found beyond the Divine Books. He prayed to his owner in words the like of which cannot be found as far as their style and effectiveness is concerned. There cannot be more appropriate words. These supplications by themselves are a miracle of the Prophet ﷺ and a clear evidence of his prophethood. These words bear testimony that they were spoken by a Prophet ﷺ. There is light of prophethood in there and the fire faith of a Messenger ﷺ and a perfect worshipper behind the supplications. They tell us of the confidence of the beloved of the Lord of the worlds and the innocence of Prophets عليهم السلام. There is the infomality of a pained heart. There is the persistent plea of the needy and his restlessness. Yet the etiquettes due to the Divine Being are carefully observed. There is the murmur of a troubled heart and the whisper of unseen pain.

The Messenger of Allah ﷺ has made such a careful selection of supplications that there is a supplication for every person, for his needs, in every time and on every occasion and situation, until the last Hour. Man will find one suited to his condition, an expression of his heart's desire and a means to obtaining peace and satisfaction. Many such needs are covered which are not possible for our minds to pre-conceive.²

These are the facts that are presented in this volume of

①. The Foregoing maerial is adapted from my thesis *Seerat Muhammadi Dua kay aainay may*.

②. This paragraph is taken from my essay *Seerat Muhammadi Dua kay aainay may*

Maarif Al Hadith in an appealing, easy to understand manner. They are drawn from the treasure of authentic *Ahadith*. As far as possible, reliance has been placed on the main books, *sahah*, their expositions and works of prominent *Ulama*, and the author's own deep study and long experience. This is not merely a translation and explanation of a selection of authentic *ahadith* but it is the product of a scholar's understanding of *hadith* and attachment to it which he derived from his learned teachers (notable among them Mawlana Sayeed Anwar Shah Kashmiri رحمه الله عليه) with devoted effort and concentration.

Then, he has been teaching the subject for years together to students of the *Madaris* (plural of *madrasah*, a religious institution). He has drawn from research and explanations of *ahadith* and has been occupied in preaching and reforming, and writing. In this way, he could find out the comprehensive power of the different levels of Muslims and their needs. He could thus abide by the instructions

كَلِّمُوا النَّاسَ عَلَى قَدْرِ عُقُولِهِمْ

"Speak to the people according to the levels of their intellects."

Further this subject of supplication is particularly suited to him, and Allah has given him a strong understanding and attachment with it. Without sounding praise, it may be said that he has done full justice to the subject. This is a book in Urdu which is at once comprehensive and useful, effective and appealing on the subject of supplication. It compresses hundreds of pages and voluminous books within its covers and their essence is found within these covers.

We also observe in this book confirmation of the Mawlana's ability to speak the concluding authoritative word. Whatever has been written on the *Asma Al Husna* (the Beautiful Names of Allah), their hidden meanings and commands about them, the invocation of blessings and peace on the holy Prophet ﷺ in this book form its praiseworthy and invaluable points. The discussion on invoking blessings and peace on the holy Prophet ﷺ is a very precious asset of this book and is beyond compare, and the treatment of the word *Aal* (آل) is very fair and balanced.

Moderation is exercised in the argument. (The word *Aal* is not conclusively translated here beyond saying that it is rendered as *family*, or descendants but the conclusion is left to the pages where it is discussed).

Of the salient features of this book its conclusions are based on the opinion of Shah Waliullah (رحمة الله عليه). Often is profit derived from his dissertation. The power of drawing conclusions and understanding religion and *hadith* that Allah had granted him alongwith the ability to satisfy minds of People of his generation are not unknown to any one possessing sound judgement.

This makes the book more valuable and beneficial as a scholarly work. The Mawlana has also drawn heavily from Hafiz Ibn Qayyim, Ibn Tayniyyah and Ibn Hajar particularly his *Fath Al Bari*. In this way, this book lets the reader who is unacquainted with the language benefit from the works of as many as eight honourable and prominent predecessors and thus acts as a bridge between the present generation and those Ulama of the past.

May Allah cause the Muslims to benefit from this useful work particularly this volume which is devoted exclusively to *Zikr* and *du`a* and calls, for a practical approach. May He help us to attain the virtue of *Zikr* and supplication and thus establish a real relationship with Allah. *Aameen*.

Abu Al Hasan Ali Nadwi
 Junadi Al Aakhar 1391 AH
 31st July 1971
 Raj Bareli.

كتاب الايمان

KITAB UL-IMAN

(BOOK OF FAITH)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ
بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ
سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ
فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ بَعَثَهُ اللَّهُ تَعَالَى بِشِيرَاءٍ وَنَذِيرَاءٍ م_Bَيْنَ يَدَيِ
السَّاعَةِ، مَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ وَاهْتَدَى
وَمَنْ يُعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّهُ لَا يَضُرُّهُ إِلَّا نَفْسُهُ
وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ۝

اَللّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا
مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلَى آلِ
سَيِّدِنَا اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُجِيْدٌ ۝

اَللّهُمَّ بَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى سَيِّدِنَا اِبْرَاهِيْمَ وَعَلَى آلِ
سَيِّدِنَا اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مُجِيْدٌ ۝

ALLAH ACCEPTS DEEDS THAT ARE ONLY FOR HIM

(١/١) عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ
إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِامْرِءٍ مَّا نَوَىٰ فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ
فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ مَرْءَةٍ يَتَزَوَّجُهَا
فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ
(رواه البخاري ومسلم)

(1/1) It is related by Umar Ibn al-Khattab رضي الله عنه that he heard the Messenger of Allah ﷺ say: "The actions are but judged according to intentions; and to every man is due what he intended. Thus, whosoever migrates for the sake of Allah and His Messenger [and there is no other motive of his migration except compliance with the commands of Allah and the Prophet and the winning of their good pleasure], his migration is accounted for the sake of Allah and His Messenger [and, doubtlessly, he is a true *Muhajir*- Emigrant- and shall receive the recompense prescribed for *Hijrat*-Migration- towards Allah and His Messenger]; and whosoever migrates for the sake of this world or to wed a woman [his migration will not be for Allah and the Prophet], and it will be accounted only for the purpose for which it is intended." (Bukhari and Muslim)

Commentary: The translation of the Tradition given above is self-explanatory and there is no need for a further elucidation of the subject-idea of this saying of the holy Prophet ﷺ. But its special significance demands that a little more light be shed on its meaning.

NOTE: In the translation of the Traditions I have tried to render their meaning as literally as possible-sometimes, I am afraid, at the expense of the English language. *Translator*

The main purpose of the above *Hadith* is to show that the goodness or badness and acceptability or otherwise of all human actions is dependent on intention. Or, in other words, only such a deed will be deemed good and carry merit in the sight of Allah which is done with a good and virtuous intention and a 'good' deed that is done with an evil or impure intention will not be judged as noble and meritorious; on the contrary, it will be held to be wicked and detestable according to the intention which motivated it though, apparently, it may be good and praiseworthy.

In sum, Allah sees intention along with action and the hidden along with the manifest. He judges the worth and value of a deed by the motive with which it is performed.

A Misunderstanding

It should, however, not be imagined that when it is the motive that decides, even the evil deeds that are done with a good intention become virtuous and deserving of Divine reward, as for instance, if a person commits theft with the intention that he will give away to the poor and the needy the goods he will thus acquire, it will entitle him to recompense from Allah.

The deeds that are wicked in themselves and have been condemned as such by Allah and His Messenger will remain abominal and worthy of Divine chastisement in any case. Their evilness cannot be taken away by the purity of the motive. What is more, to perform them with a noble intention and be hopeful of Divine reward because of it may well be the cause of additional misfortune and enhancement of punishment as it will amount to playing with the religion of Allah.

Rather this saying emphasises that the good deeds too will cease to be commendable if one performs them with an evil intention and will lead to a bitter end owing to the uncleanness of the motive. For example, a person offers *salah* with great humbleness which, by itself is a virtuous act of the highest order but if his humility is prompted by the desire to impress others so that they may think much of his devoutness and hold him in high esteem then, according to the above *Hadith*, it will gain him nothing in the judgement of the Lord. Similarly, if a person

migrates from the land of apostasy to the land of faith and endures all the hardship that goes with it but his migration is not for seeking the countenance of the Lord and there is some worldly motive behind it, like marrying a woman who lives in the country, his migration will not be an Islamic *Hijrah* nor will it entitle him to Divine recompense. On the contrary, it will be considered sinful.

Even a Great Deed That is Not For Allah and Lacks Sincerity Will Take One to Hell

It is related in a *Hadith* that, first of all, three persons shall be condemned to Hell by Allah on the Day of Judgement. The first to be called to account will be a person who had been martyred in *Jihad*¹. When he will be produced, Allah will remind him of His blessings, which he will recall with full recognition. Allah will, then say to him, "Tell Me, how did you give the rights of these blessings?" He will reply, "I waged *Jihad* in Your way and even laid down my life in seeking Your good pleasure." "You are a liar", Allah will remark, "you participated in *Jihad* simply because you wanted people to say such a one was a valiant man, and it has been said already." He will, thereupon, be thrown headlong into the Fire at the command of Allah.

In the same way, a theologian will be brought before Allah who had got the whole of the Qur'an by heart. Allah will ask him, "What did you do?" He will submit, "I learnt Your Book and studied Your faith myself and taught them to others also, and I did it all for Your sake alone." "You are a liar," Allah will say, "You did desire only that men should say that such a one was a great scholar and a reciter of the Qur'an, and that has been said already." He will, thereupon, be cast into Hell at the command of Allah.

After him, one who had an abundance of wealth will be produced before Allah and He will say, "Did I not give you plenty of wealth and what did you do with it?" "My Lord," he will reply, "I left no branch of goodness in which I did not spend for Your sake." "You are a liar," Allah will remark, "You desired that men should say that such a one was a generous man; and that has been said already." He, also, will be thrown into fire, head foremost, at the command of Allah. (Muslim)

In brief, only such an act will be of help and advantage to us with Allah which is performed with a pure intention i.e., solely for His propitiation. In the special terminology of Islam it is called *Ikhals* or single-minded devotion.

A Qur'anic Similitude of The Sincere and The Insincere

In the Qur'anic verses we are now going to produce two categories of men who practice charity are spoken of, those who spend their wealth on the weak and the indigent with the object of impressing others and winning their admiration and the other who do so wholly for the sake of Allah. Outwardly, the conduct of both of them is similar and the eye cannot distinguish between their acts of benevolence but the Qur'an insists that since their intentions are different, the results will also not be the same. The action of one of them is altogether fruitful and propitious while that of the other wholly wasteful and unrewarding.

Like him who spendeth his wealth only to be seen by men and believeth not in Allah and the last Day. His likeness is as the likeness of a rock whercon is dust of earth; a rainstorm smiteth it, leaving it smooth and bare. They have no control of aught of that which they have gained. Allah guideth not the disbelieving folk.

(Al Baqarah 2:264)

And the likeness of those who spend their wealth in seach of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smeteth it and it bringest forth its fruit twofold. (Al Baqarah 2 : 265)

كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ط لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا ط وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ط
(البقره ٢ : ٢٦٤)

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ مِّنْ بَرْنَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ
(بقره ٢ : ٢٦٥)

Thus, although, apparently, the two groups of men gave away

of their wealth to the needy in an identical manner, the motive of the former being that of ostentatious exhibition, they got nothing from it except ephemeral praise and laudation, while the later had aspired only for the good graces of the Lord and so they were recompensed by Him in keeping with their intention. This, in sum, is the Divine law and Allah's confirmed practice to which the holy Prophet ﷺ has drawn attention in the *Hadith* under discussion.

In This World Judgement is Based Upon The Apparent, While, in The Hereafter, Intention is The Main Criteria

The world in which we live and carry out our duties is a 'visible' one and the scope of our awareness and perception, here, too, is limited to the 'apparent'. In this world, we can form a good or bad opinion about anyone only on the basis of his conduct that can be seen and easily understood and we deal with him accordingly. We are incapable of knowing the real intentions, the hidden secrets of the heart that lie at the back of the visible deeds. Hence, Sayyidina Umar ؓ has said,

"Our function is to decide according to what is apparent and the hidden secrets entrusted to Allah."

نَحْنُ نَحْكُمُ بِالظَّاهِرِ وَاللَّهُ يَتَوَلَّى
السَّرَائِرَ

But, in the Hereafter, judgement will rest with the Lord. Who is the Knower of the Invisible, and He will decide according to intentions. Thus, while, here in this world, the visible deeds are the main thing and no decision can be given on the basis of intentions, in the Future Existence it will be the other way round and the Divine Judgement will be based upon intentions, and apparent actions will be subordinated to them.

Significance

The above Tradition is included among what are known as *Fawam'-ul Kalam* (i.e., all-embracing speech). It is one of the wide-ranging sayings of the Prophet which, in spite of their brevity, are comprehensive of a large and most important segment of Faith. According to leading theologians, one-third of Islam is

covered by it, which is not an over-statement by any means because, basically, Islam is divided into three parts *Iman* (Articles of Faith), *A'mal* (Deeds) and *Ikhlās* (Sincerity in Action), and this Tradition takes into account the whole branch of *Ikhlās*. Hence, the claim that one-third of Islam is contained in it. Moreover, earnestness is needed at each step, whatever the endeavour, and when a person embarks on a noble undertaking, whether intellectual or practical, he should, particularly, keep in mind the admonition of the holy Prophet ﷺ. It has, as such, been the practice of well-known Muslim religious scholars to begin their theological works with the above Tradition. Imam Bukhari, and, Imam Baghawi have, for instance, placed this Tradition at the head of their compilations, respectively, *Jam'i Saheeh* and *Masabeeh*, in recognition of the fact that this saying of the Prophet ﷺ expresses one of the fundamental ethical principles of Islam. They have made it, so to speak, the exordium of their collections. Ibn Mehdi, has remarked "If anyone writes a book on a theological subject, he will be well advised to begin it with this Tradition If I wrote a book, I would begin each chapter of it with this saying." "For that reason, the present writer, too, has preferred to commence his compilation with the above Tradition. May the Almighty bless him and the readers with single-heartedness and purity of intention!

[We will, now take up, under a special arrangement, the Traditions in which the sacred Prophet ﷺ has explained *Iman* and *Islam*, and their fundamental doctrines and sub-divisions, pre-requisites and stipulations, virtues and benefits, as well as things that are inimical to them. We are going to start with Hadith Jibreel which is known as the 'Mother of Sunnah' on account of being doctrinally comprehensive of all the branches of Faith].

ISLAM, FAITH AND SINCERITY IN ACTION

Hadith Jibreel

(٢/٢) عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يَرَى عَلَيْهِ أَثَرِ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا، قَالَ صَدَقْتَ قَالَ فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ قَالَ فَأَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ قَالَ صَدَقْتَ، قَالَ فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ، قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، قَالَ فَأَخْبِرْنِي عَنِ إِمَارَتِهَا قَالَ أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ قَالَ ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ

(رواه مسلم)

(2/2) It is related by Umar ibn al-Khattab رضي الله عنه "One day I was with the Messenger of Allah ﷺ [from another version of the Tradition¹ it appears that a number of Companions were present at that time and the Prophet ﷺ was talking to them] when, all

of a sudden, there appeared a man from the opposite direction whose clothes were very white and hair very dark and who also did not show the effects of a journey [i.e., from his appearance it did not seem that he was an outsider]. At the same time, it was a fact that none of us recognised the newcomer [which showed that he was a stranger]. [The man came up, passing through the people who were present], till he kneeled down and sat back on his heels before the Messenger of Allah ﷺ in such a way that his knees were touching the knees of the Prophet ﷺ and his hands were placed on the Prophet's ﷺ thighs, and said, "O Muhammad, tell me, what is Islam?" "The Prophet ﷺ replied, 'Islam is [i.e., its fundamental doctrines are] that you affirm [with tongue as well as the heart] that there is no deity but Allah [i.e., no one is worthy of worship and obedience save Him] and Muhammad is His Messenger, and that you establish *Salah* [prayer], and pay *Zakah* [the obligatory charity], and observe fasting during the month of Ramadan, and perform the *Hajj* [pilgrimage] if you can afford the journey.' On hearing the Prophet's reply, the newcomer remarked, 'You told the truth'. [The narrator of the Tradition, Sayyidina Umar ؓ, tells that they were surprised at it that the stranger was asking the question, and, also, ratifying the answer]. After that, the newcomer said, 'Now tell me, what is *Iman*?' The Prophet ﷺ replied, '*Iman* is to believe in Allah, and His Angels, and His Scriptures, and His Prophets, and to believe in the Resurrection, and the Last Day, and the Divine predestination of good and evil, and to have the fullest faith in all these things.' [On hearing it also] the man remarked, 'You told the truth'. After it, he said, 'What is *Ihsan*?' The Prophet ﷺ explained, '*Ihsan* means to worship Allah as if you see him, for if you do not see Him, be sure, He sees you.' The man, then, said, 'Tell me about the Hour when will it come?' The Prophet ﷺ replied, "He who is asked has no more knowledge [about this] than he who asks'. The man thereupon, said, 'Tell me some of its portents, at least.' The Prophet ﷺ replied, '[One of its portents is that] the slave-girl will give birth to her master, [and another is that] you will see that bare footed, semi-naked, emptyhanded and obscure camel-herdsmen will erect high buildings and try to surpass each other in it.' Then the man went away. Sometime later, the

Prophet ﷺ enquired from me, 'O Umar! Do you know who [that] questioner was?' I replied, 'Allah and His Messenger know best.' The Prophet ﷺ, thereupon, said, 'That was Jibreel, he came in you assembly to teach you your religion.'

Muslim [in Bukhari and Muslim the same incident is also narrated by Abu Hurayrah ﷺ]

Commentary: In this *Hadith*, the holy Prophet ﷺ has described five things in reply to the questions put by the Jibreel: *Islam*, *Iman*, *Ikhlas*, the warning about the Last Day that no one except Allah had the knowledge of when it would be, and, lastly, its portents. Let us regard them one by one.

(A) Islam:

Literally, Islam denotes self-surrender or to give oneself up to someone and accept his overlordship in the fullest sense of the term. The religion sent down by Allah and brought into the world by His Prophets has been called Islam for the simple reason that, in it, the bondsman yields completely to the power and control of the Lord and makes the rendering of whole-hearted obedience to Him the cardinal principle of his life. This is the sum and substance of the Islamic creed and this is what is required of us in the Qur'an.

And your God is One Allah,
therefore surrender unto Him.
(Al-Hajj 22:34) (حج ٢٢: ٣٤)

”وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ“
(آل عمران ٨٥: ٣)
Who is better in religion than
he who surrendereth his
purpose to Allah?(Al-Nisaa 4:125) (النساء ١٢٥: ٤) ”وَجْهَهُ لِلَّهِ“
”وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ“

Further, there are some tenets that are peculiar to Islam in the *Shari'ah* [Ways of Law] brought by the Divine Prophets. These tenets, so to say, are the outer manifestations of the inner reality of Islam, its signs and symbols, and it, again, is sustained and nourished by them. They are purely of a devotional nature and it is by means of them that the exterior-beholding eye distinguishes between those who have opted for Islam and those who have not.

Thus, in the final, complete and perfect Law brought to us by

the Last of the Prophets ﷺ the testimony of the Oneness of Allah and Messengership of Muhammad, *Salah, Zakah, Fasting, Hajj* have been prescribed as the principal tenets of Islam. In another Tradition it is candidly set forth that:

"Islam is built upon these five things."

"بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ الْخ."

The five things the Prophet ﷺ has delineated in the above Tradition in reply to the question regarding Islam are, at all events, the fundamental principles of Islam and constitute its external form. Thus it is that Islam has been made acquainted through them in this Tradition.

(B) Iman:

In the literal sense, it means to believe in veracity of someone on the basis of one's faith in Him¹ but in the usage of Islam it denotes the affirmation and acceptance as true and authentic of what the Messenger of Allah may tell and the guidance they may bring from the Lord about the realities that are beyond the organs of one's own understanding. Dogmatic faith, in any case, is basically related to things that are invisible and about which we cannot know through the organs of physical preception [like the eyes, the ears and the nose].² These include the Existence of Allah, His Commands and Attributes, and the mission of the ledge furnished by them concerning the present world and the Hereafter. Hence, in the terminology of the *Shari'ah*, *Iman* signifies sincere acceptance of all the things the Prophet ﷺ may teach or reveal [like those mentioned above] due to an absolute reliance upon his truthfulness. To disbelieve or reject any of the Prophet's teachings, belonging to the aforementioned category, amounts to the repudiation of the Prophet ﷺ himself and takes one out of the fold of Islam.³ It is, therefore, essential for being a believing man to

①: وَمَا أَنْتَ بِظُلْمٍ لِّمَا وَلَوْ كُنَّا صِدْقِينَ

And you believe not our saying even when speak the truth (xiii:17)

②: That is why, the condition of belief in the unseen is also attached to Faith, as set forth in the Qur'an: يُرْمَوْنَ بِالْغَيْبِ *Who believe in the unseen.*

③: For those who during the lifetime of a Prophet listen to his teachings directly from him, the test of Faith is that they testify every word the Prophet communicates to them in his capacity as a Divine (continued on next page)

acknowledge:

All the things brought by the
Prophet from Allah.

كُلُّ مَا جَاءَ بِهِ الرَّسُولُ مِنْ عِنْدِ اللَّهِ

But it is not necessary to know all these things in detail. Only a general affirmation is enough.

There are, however, some fundametal truths to believe in which is indispensable for a Muslim. The things the Prophet ﷺ has mentioned in the Tradition under discussion, in reply to the question about *Iman* [i.e., Allah had His Angels and His Scriptures and His Messengers and the Last Day and the Pre-ordination of good and evil] are the basic realities one must precisely affirm in order to be a Believer. The Prophet ﷺ has, for that very reason, spoken of them explicity and in the Qur'an, too, these have been set forth as the Fundamental Articles of Faith.

The Messenger believeth in that which hath been revealed unto him by His Lord and [so do] the Believers. Each one believeth in Allah and His Angels and His Scriptures and His Messengers.

أَمَّنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ

(البقرة ٢: ٢٨٥)

(Al-Baqarah 2:285)

Whoso disbelieveth in Allah and His Angels and His Scriptures and His Messengers and the Last Day, he verily hath vandered far astray.

وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

(النساء ٤: ١٣٦)

(Al-Nisaa 4:136)

Though pre-ordination of good and evil is not included in the verses produced above, it has been mentioned specifically at another place in the Qur'an. In *surah-u-Nisa*, the Prophet ﷺ is commanded to say:

(Continued) Messenger. If they deny or reject any part of what he preaches, they would not have been regarded as believers. But if the Prophet is not alive, the affirmation of only such of his teachings is necessary about whose authenticity there may not be the slightest doubt. In theological parlance, these teachings are known as Essentials of Faith, and it is imperative to believe in all of them, otherwise a person will not remain a believer, and if he was a Muslim earlier his bond with Islam will come to an end.

All is from Allah. (Al-Nisaa 4:78)

قُلْ كُلٌّ مِّنْ عِندِ اللَّهِ (النساء ٤: ٧٨)

Allah has also said:

And whosoever it is Allah's will to guide, He expandeth his bosom unto the surrender, and whosoever it is His will to send astray, He maketh his bosom close and narrow.

”فَمَن يُّرِدِ اللَّهُ أَن يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَن يُّرِدْ أَن يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا الْآيَةُ“
(انعام ١٢٥: ٦)

(Al-An'am 6: 125)

We will, now, examine briefly the significance of belief in all these things.

Affirmation of faith in Allah means to believe that He is One and without a partner, that He is present everywhere at once, and that He is the Lord of the worlds and the Creator of the universe, free from the blemishes and adorned with every attribute of perfection.

Belief in the angels, in the same way implies that their existence as a permanent species of created beings should be accepted as a reality, and, also, that they are virtuous and honoured creatures of Allah,

Nay, but [they] are honoured slaves. (Al-Anbiyaa 21: 26)

بَلْ عِبَادٌ مُّكْرَمُونَ (الانبياء ٢١: ٢٦)

There is not a trace of mischief, sinfulness or intransigence in them. They are bound in utmost loyalty to Allah and carry out faithfully the duties that are assigned to them.

Who resist not Allah in that which He commandeth them, but do that which they are commanded. (Al-Tahrim 66:6)

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (التحريم ٦٦: ٦)

A Misgiving-and Its Answer

The misgiving about the existence of the angels that if they were present we would be seeing them is patently absurd. How many things are there in the world that are not visible to us, though they are present? Before the invention of the microscope had anyone seen the organisms in the blood or water that are common knowledge today? Or, has anyone been able to see the soul, all the

inventions notwithstanding? Just as our eye cannot see the soul, or the microbes without a microscope, so, also, we cannot observe the angles. There is, thus, no validity in the argument that what we cannot see with our eyes does not exist. Have our eyes or other faculties of perception encompassed the totality of the material world? Only a fool can make such a claim. Particularly in the modern age when discoveries are being made every day. Our intellect and other sources of knowledge, after all, are very limited and inadequate. As the Qur'an has put it:

And knowledge ye have been
vouchsafed but little.

وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

(Al Isra' 17:85)

(الاسراء ١٧: ٨٥)

Likewise, belief in the Scriptures signifies that Allah sent down His Books of Guidance, from time to time, through His Messengers, and that the last and the terminator of the Divine Scriptures is the holy Qur'an which, also, is their *Musaddiq* [Testifier] and *Muhaimun* [Custodian]. In other words, whatever was contained in the earlier Scriptures, the preaching and propagation of which is necessary in all ages, is included in the Qur'an. It is comprehensive of the essential features of all the sacred text previously revealed by Allah and makes one independent of them, and, since those Scriptures are no longer in their original form, the Qur'an, now, is the only authentic Book of Guidance for mankind. It has also taken their place and is more complete than all of them. Allah accordingly, has taken upon Himself the responsibility of its reservation till the end of the world.

We, verily, are its Guardian.

(Al-Hijr 15: 9)

إِنَّا نَحْنُ نَرِزُّهَا الذِّكْرَ وَإِنَّا لَهُ

(حجر ١٥: ٩)

لَحَافِظُونَ

Further, faith in the Messenger of Allah means the recognition of the truth that, from time to time, and at different places, He sent down His chosen men with His Guidance and the Law of His preference for the instruction of His bondmen and the Messengers conveyed the Divine Message faithfully to His slaves and strove to their utmost to lead them along the Straight Path. All the Prophets were truthful and selected servants of the Lord. The

names of some of them and few details about their lives are given in the Qur'an while nothing has been said in it specifically about the rest.

Among them [the Messengers]
those of whom We have told
thee, and some of whom We
have not told thee.

مِنْهُمْ مَّنْ قَصَّصْنَا عَلَيْكَ وَمِنْهُمْ
مَّنْ لَّمْ نَقْصُصْ عَلَيْكَ
(مومن ٤٠: ٧٨)

(Al-Mu'min : 78)

Anyhow, to declare all the Prophets to be true and to hold them in reverence is an essential requisite of Faith.

As it is borne out clearly by a number of verses of the Qur'an and sayings of the Prophet, the glorious line of Messengers was brought to an end with the raising up of the Prophet Muhammad ﷺ. He is the 'Seal of Prophets' and the last of the Divine Messengers and now the salvation and felicity of all men that are going to be born till the Last Day depends on following him and adhering to his guidance.

صَلَّى اللَّهُ وَسَلَّم عَلَيْهِ وَعَلَى سَائِرِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَعَلَى كُلِّ مَنْ اتَّبَعَهُمْ
بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.¹

Faith in the Last Day denotes that it should be believed in as an unalterable reality that the present world will be destroyed altogether one day, and, then, Allah will raise from death all men and women and requite each one of them for the deeds he or she may have performed during their earthly existence.

Obviously enough, when the entire structure of faith and belief is based, as such, upon the doctrine of Divine Reward and Punishment, one who does not believe in it will also find it unnecessary to believe in any religion or its teachings. Consequently, Divine Requitel constitutes a fundamental tenet of faith in all religions, whether revealed by Allah or evolved by man. In some faiths conceived by men it has been expounded in the form of dogmas like the transmigrion of souls while all the religions sent down by Allah are agree that the shape of things to come after death will identical to what has been indicated by Islam and which

①. May blessings and peace be on him and on all the Prophets and Messengers and on everyone who follows them with goodness to the Day of Requitel.

the Qur'an has explained so logically that only an imbecile can now be skeptical about the doctrines of the Last Day and the Final Judgement and regard them as false or mythical.

Finally, belief in Predestination shows that one is convinced that whatever is happening in the world, good or evil, is at the behest of Allah and in accordance with His Will. Every event has been determined by Him beforehand. It is not that Allah may want something else and the workshop of the world may operate independently of His wish and desire. Such an idea or belief will virtually connote *the utter helplessness of the Almighty Creator*¹.

(C) Ihsan:

Like *Islam* and *Iman*, *Ihsan*, too, is a distinctively theological and typically Qur'anic term. In the Qur'an it is stated:

Nay, but whosoever
surrendereth his purpose to
Allah while doing good

(Al-Baqarah 2:112)

”بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ
مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ“

(البقره ۲: ۱۱۲)

and,

Who is better in religion than
he who surrendereth his
purpose to Allah while doing
good?

(Al-Nisaa 4:125)

”وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ“

(النساء ۴: ۱۲۵)

The significance of *Ihsan* has been amply indicated by the holy Prophet ﷺ in the Tradition under study, i.e., to worship Allah in such a way that the subduer and the Sublime, the Most Gracious and the All-Powerful is present before our own eyes and we, so to

①. A brief but highly useful advice towards understanding the most difficult aspect of the doctrine of predestination is contained in these italicised words. Imam Ghazali has discussed it in detail which, along with what has been said on the subject by other celebrated theologians like Ibn-ul-Qaiyyim and Shah Waliullah, has been reproduced by Maulana Shabbir Ahmad Usmani in his Commentary of *Sahih Muslim* entitled, *Fath-ul-Malham*. The present writer does not know of a more thorough and convincing exposition of the principle of pre-ordination. Religious scholars who want to satisfy themselves in this regard cannot do better than to study *Fath-ul-Malham*. But as it is not easy for the general body of readers to follow an abstruse discussion like that, we have not mentioned it here. What can be easily appreciated will, however, be stated in the succeeding pages in explanation of the Traditions on predestination.

speak, see Him.

Take it like this. The slave carries out the commands of his master, sometimes in his presence and sometimes in his absense. Generally, there is a difference in the quality of his work in the two situations. He discharges his duties with greater efficiency and keenness under the eye of the master than when the master is away. In the absence of the master, he is apt to be negligent. The same is true to bondsmen in respect of the real Lord and Sovereign. When the bondsman will feel that the Master is present right there, watching his every act and movement, his servitude will acquire a special earnestness and dignity which cannot be possible if his heart is devoid of the awareness. *Ihsan* denotes nothing more than that Allah should be worshipped and His decrees and injunctions obeyed as if He is seeing us and we are seeing Him. There is nothing that He does not watch and observe. This is what is meant by the Prophet's ﷺ advice contained in the above Tradition:

Ihsan means to worship Allah as if you see Him, for if you do not see Him, be sure, He sees you."¹

(الاحسان) أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

①. The import of the above part of this Tradition has been explained in another way as well, which, incidentally, is more popular i.e., Worship Allah as if you see Him, but if you fail to attain that degree of excellence, you ought to worship Allah with the feeling and realisation that He is seeing you. The theologists who prefer this interpretation are of the view that, in it, two grades of worship have been described. One in which worship is performed with the "seeing of Allah" [which is the station of those who are perfect in piety and devoutness], and the other is that the station of second class worshippers].

Although some of the most eminent commentators have expounded this view, in our humble opinion it is not borne out by the saying. The interpretation given in the commentary here seems to us to be nearest to the text of the Tradition and Iman Navavi in *Sharh Muslim*, and Allama Sanadi in *Hawashi Muslim*, have also upheld it. Hence, the purport of the above saying of the Prophet ﷺ comes down to this that *Ihsan* signifies that you should worship Allah as if you are seeing Him, for if you did not see Him, He, in any case, sees you, and when He is seeing you, your devotions ought to be as they are expected in His presence. The slave performs his duties better in the master's presence for no other reason than that he is being watched by him. The most effective factor in the elegance of worship, really, is the seeing of the devotee by the Lord.

Warning

Often it is maintained about this part of the above Tradition that it applies exclusively to *salah*. It is said that only *salah* is required to be offered with full humility and devotion. But the words of the Tradition do not justify it. It speaks of *T'abud* which denotes absolute worship and obedience. Thus, there is no justification for limiting the Prophet's observation to *salah*. Moreover, in another version of this Tradition the word *Takhshi* has been used in the place of *T'abud* which, when translated into English, reads: "*Ihsan* means that you fear Allah as if you see Him." Yet another version has it that "*Ihsan* means that you perform every act for the sake of Allah and in such a way that you see Him." Both of these accounts make it clear that *Ihsan* is not related only to *salah*, but it covers the entire range of living and doing and its pith and substance is that every act of worship and obeisance should be performed and all the Divine commands carried out and the prospect of Final Reckoning dreaded as if the Lord is present before us and watching all our acts and movements.

(D) The Last Hour

After enquiring about *Islam*, *Iman* and *Ihsan*, the newcomer requested the Prophet ﷺ to tell when the Last Hour will take place and the Prophet ﷺ replied:

"He who is asked has no more knowledge [of it] than he who asks,"

“مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ”

meaning that so far as the appointed Last Hour was concerned, he was as much ignorant as the questioner himself. In Abu Hurayrah's account of the above Tradition [which is reproduced also in Sahih Bukhari] it is added that the holy Prophet ﷺ said that "the Last Hour is among the five things about which it is stated in the last verse of *Surah Luqman* of the Qur'an that their knowledge is with Allah alone and no one else knows anything about them."¹

- ①. Lo! Allah With Him in the knowledge of the Hour . He sendeth down the rain, and knoweth that which is in the wombs. No soul knoweth that it will earn tomorrow, and no soul knoweth in what land it will die. Lo! Allah is Knower, Aware.

(Luqman 31:34)

فِي خُمْسٍ لَا يَعْلَمُهَا إِلَّا اللَّهُ أَنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا
 فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِمَا تَعْمَلُ
 تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ
 (لقمن ٣١:٣٤)

Commentarors have observed that the Prophet ﷺ, instead of giving a straightforward reply that he had no knowledge of the Hour, preferred to say that "he who is asked has no more knowledge (about it) than he who asks" because he wanted to emphasise that no one in the world, neither the one who asked nor the one who was asked, was aware of it, and by reciting the last verse of the Surah Luqman he made his reply more striking.

(E) Portents

On receiving this answer about the Last Hour, the visitor asked the Prophet ﷺ to tell him something about its portents. The Prophet ﷺ, thereupon, described two of the main signs: (I) the slave-girl will give birth to her mistress or master; and (II) the poor, illclad and sarving herdsmen will erect high buildings.

The first sign has been explained by the authorities in various ways. In our view, the most reasonable interpretation is that in the period preceding the Hour the tendency to disobey the parents will become widespread, so much so that daughters, who by nature are more respectful to their mothers and about whom it is hard to believe that they can ever be defiant towards them will not only become insolent to their mothers but actually domineer over them and treat them as a misress treats her slave-girl. In other words, there will be a general tendency towards parents becoming the slaves of their children and the sign, indeed, is already being witnessed.

The other sign denotes that the period preceding the Hour will, among other things, be remarkable for the fact that wealth will pass into the hands of the low-born who will be utterly unworthy of it. They will be interested only in making a vulgar display of their affluence by building palatial houses and competing with each other in other fields of ostentatious living.

The same subject is broached in another Hadith thus:

(When authority and high offices are handed over to the unworthy then wait for the Last Hour).

”إِذَا وُسِّدَ الْأَمْرُ إِلَىٰ غَيْرِ أَهْلِهِ
فَانْتَظِرِ السَّاعَةَ“

At the end of the Tradition under discussion it is mentioned that after the visitor had departed, the Prophet ﷺ disclosed that he was Jibreel, the Trustworthy, who had come to teach people their religion by means of the dialogue.

In some versions of the above Tradition, it is stated that the visit by Jibreel عليه السلام and the ensuing conversation had taken place during the last days of the Prophet's ﷺ life. That being the case, it would appear that Allah had mercifully, decided to bring to perfection the Companions رضي الله عنهم in Faith by making the Prophet ﷺ explain its sum and substance in reply to questions put to him by Jibreel عليه السلام and to make them the trustees of that knowledge.

In fact, three things from the basis of Faith. Firstly, the bondsman surrenders himself wholly to Allah and casts his life into the mould of submission to Him. This is what Islam actually is while its tenets and practices are the signs and symbols of this fundamental reality. Secondly, the major transcendental truths the Messenger of Allah have revealed and called on mankind to believe in are accepted as true. This is *Iman*. Thirdly, if Allah enables one to complete the stages of Islam and Iman, the third and ultimate stage is that the consciousness of the existence of Allah and the awareness of His Omnipresence became so strong that allegiance is rendered to Him and His commands are carried out as if He is present before our own eyes in all His Glory and Splendour, and watching all our deeds and actions closely. This state of feeling is called *Ihsan*.

The concentrated meaning of Islam is contained in these few questions and answers, and the scholars of the Traditions have, accordingly, described this saying as the 'Mother of Sunnah'. As surah al Fatihah is called the 'Mother of the Book', since it is symbolical of all the main precepts and doctrines of Islam, in the same way the above Tradition deserves to be known as the 'Mother of Sunnah' because of its comprehensiveness. For the same reason, Imam Muslim has placed this Tradition at the head of his

compilation and Imam Baghawi, also, has opened both of his books, *Masabih* and *Sharh Sunnah* with it.

TENETS OF ISLAM

(٣/٣) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَنَى الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَإِقَامَ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالْحَجَّ وَصَوْمَ رَمَضَانَ
(رواه البخارى و مسلم)

(3/3) It is related by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "Islam is built upon five things: the testimony that there is no deity but Allah and that Muhammad is His bondsman and Messenger and the observance of Salah, and the paying of *Zakah*, and the pilgrimage to Makkah, and the fast of *Ramadan*."

(Bukhari and Muslim)

Commentary: In the above Tradition the Prophet has compared Islam to a building that is built upon pillars and said that the structure of Islam is raised upon the five fundamental tents. It is, therefore, inconceivable for a Muslim to be negligent in the observance of these principles which, in fact, are the foundational pillars of Islam. It should, however, be remembered that duties in Islam are not confirmed only to the five basic principles but extend to other matters as well, such as, the sanctioning of what is right and prohibiting of what is wrong, and *Jihad* in the path of Allah. Since the importance they enjoyed is not equalled by any other tenet they have been elevated to the status of fundamental doctrines and this distinction is identical to what has been pointed out in the commentary of the preceding Tradition. The five points are to Islam what body is to soul. Moreover, they exemplify the principal aspects of worship that are an end in themselves and whose obligation is not limited in time or related to a particular situation. These are binding and compulsory at all times and in all conditions as against *Jihad* and the sanctioning of what is allowed

and the forbidding of what is prohibited which are an obligatory duty only on certain occasions and in certain circumstances.

GLAD TIDINGS OF PARADISE AGAINST THE TENETS OF ISLAM

(٤/٤) عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ نُهُنَا أَنْ نَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شَيْءٍ فَكَانَ يُعَجِّبُنَا أَنْ يَجِيءَ الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ الْعَاقِلُ فَيَسْأَلُهُ وَنَحْنُ نَسْمَعُ فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ فَقَالَ يَا مُحَمَّدُ! إِنَّا نَا رَسُولُكَ فَرَعَمَ لَنَا أَنَّكَ تَزْعُمُ أَنَّ اللَّهَ أَرْسَلَكَ قَالَ صَدَقَ، قَالَ فَمَنْ خَلَقَ السَّمَاءَ قَالَ اللَّهُ قَالَ فَمَنْ خَلَقَ الْأَرْضَ قَالَ اللَّهُ قَالَ فَمَنْ نَصَبَ هَذِهِ الْجِبَالِ وَجَعَلَ فِيهَا مَا جَعَلَ قَالَ اللَّهُ قَالَ فَبِأَلَدِي خَلَقَ السَّمَاءَ وَخَلَقَ الْأَرْضَ وَ نَصَبَ هَذِهِ الْجِبَالِ اللَّهُ أَرْسَلَكَ؟ قَالَ نَعَمْ وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا خَمْسَ صَلَوَاتٍ فِي يَوْمِنَا وَلَيْلَتِنَا قَالَ صَدَقَ، قَالَ فَبِأَلَدِي أَرْسَلَكَ اللَّهُ أَمَرَكَ بِهَذَا قَالَ نَعَمْ قَالَ وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا زَكَاةً فِي أَمْوَالِنَا قَالَ صَدَقَ قَالَ فَبِأَلَدِي أَرْسَلَكَ اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ نَعَمْ قَالَ وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا صَوْمَ شَهْرِ رَمَضَانَ فِي سَنَتِنَا قَالَ صَدَقَ قَالَ فَبِأَلَدِي أَرْسَلَكَ اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ نَعَمْ؟ قَالَ وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا حُجَّ الْبَيْتِ مِنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا قَالَ صَدَقَ، قَالَ ثُمَّ وَلَّى وَقَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَزِيدُ عَلَيْهِنَّ وَلَا أَنْقُصُ مِنْهِنَّ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْنَ صَدَقَ لِيَدْ خُلْنَ الْجَنَّةَ

(رواه البخارى و مسلم)

(4/4) Anas ibn Maalik رضي الله عنه has related "We had been forbidden from asking questions from the Messenger of Allah ﷺ [without a genuine need]. It, therefore, made us happy when some intelligent bedouin came to the Prophet ﷺ and enquired from him (about something) and we listened. On one of those days a bedouin came to the Prophet ﷺ and said, 'O Muhammad! Your envoy (or preacher) came to us and told us that Allah has raised you up as His Messenger.' The Prophet ﷺ replied, 'He told you the truth.' So, the bedouin said, 'Tell me, who created the heavens?' 'Allah', the Prophet replied. 'He then asked, 'Who

created the earth?' 'Allah', the Prophet ﷺ, again replied. The bedouin, then, asked, 'Who raised the mountains on earth and made what is contained in them?' The Prophet ﷺ replied, 'Allah. Thereupon, the bedouin questioner said, 'By the Being Who created the heavens and the earth and raised the mountains, has the same Allah sent you as His Messenger?' 'Of course', replied the Prophet ﷺ, 'He has sent me as His Messenger'. The bedouin, then, said 'Your envoy also told us that five times *Salah* are enjoined for the day and night.' The Prophet ﷺ remarked, 'This, too, is correct.' The bedouin said, 'By the One Who raised you up, has the same Allah given you the command for those prayers? The Prophet ﷺ replied, 'Yes.' It is the command of Allah.' The bedouin, again, said, 'And your envoy, also, told us that *Zakah* is prescribed on our wealth. 'This, too, is correct,' the Prophet ﷺ replied. The bedouin, thereupon, enquired, 'By the Being Who sent you, has the same Allah commanded you to it?' 'Yes', the Prophet ﷺ replied, 'It, also, is the command of Allah.' The bedouin, then, said, 'Your envoy also told us that fasting is prescribed yearly during the month of Ramadan.' The Prophet ﷺ replied, 'This too, is correct.' The bedouin said, "By the Being Who sent you, has the same Allah commanded you to it also?" 'Yes', replied the Prophet ﷺ. 'It is the command of Allah.' The bedouin, further, said, 'Your envoy also told us that pilgrimage to the House of Ka'bah is prescribed to those of us who possess the means to undertake the journey to Makkah.' The Prophet ﷺ replied, 'This too, he said correctly.' The bedouin left after the completion of these questions and answers, and, while departing, he remarked." 'By the Being Who raised you up with truth, I will neither make an addition to them nor a subtraction.' Upon it, the Prophet ﷺ observed, 'If this bondsman is truthful, he shall go to Heaven'."

(Bukhari and Muslim)

Commentary: The opening remark in the above Tradition about the "prohibition of questions" pertains to the Qur'anic verse which reads:

O ye who believe! Ask not of things which, if they were made known unto you, would trouble you. (Al-Ma'idah 5:101)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ
أَشْيَاءَ إِنْ تُبَدِّلَكُمْ تَسُوءُكُمْ
(المائدة ٥: ١٠١)

It is natural for man to be inquisitive but if he is allowed to indulge freely in the habit he tends to make minute distinctions in argument and a corresponding weakening of the capacity for action takes place. Much time is also wasted in it. Another harm in asking too many question from the Prophet of the day is that his replies often lead to the expansion of the duties of *Ummah*¹. The Companions ؓ, too, were, therefore, forbidden from putting unnecessary questions. They avoided being needlessly inquisitive after the command was given to them and wished for some bedouin to come and ask questions from the Prophet ﷺ so that they could also get a chance to listen. The holy Prophet ﷺ was greatly indulgent towards the poor bedouin and he allowed them many liberties. In another version of the above Tradition it is related by Anas himself that:

"the bedouin were very bold in putting questions to the Prophet ﷺ and asked from him whatever they liked."²

From *Sahih Bukhari* we learn, further, that while leaving the bedouin had disclosed that "my name is Damam ibn Tha'labah and I belong to the tribe of Bani Sa'd and have come here as a representative of my people."

In *Bukhari*, again, it is mentioned that the bedouin had made plain to the Prophet ﷺ on coming that

"I want to ask a few questions but my attitude will be rough and severe. Will you not be angry?"

إِنِّي سَأَلْتُكَ فَمَشَدَّدٌ عَلَيْكَ فِي
الْمَسْئَلَةِ فَلَا تَجِدُ عَلَيَّ فِي
نَفْسِكَ فَقَالَ سَلْ عَمَّا بَدَاكَ

The Prophet ﷺ had, thereupon, permitted him to ask whatever he pleased.

The departing words of the bedouin

"I will make neither an addition to nor a subtraction in them,"

لَا أَزِيدُ عَلَيْهِنَّ وَلَا أَنْقُصُ مِنْهُنَّ

signified that he would abide strictly by the Prophet's ﷺ teachings and make no alteration in them of his own choice or inclination. It could also mean that he would convey the Prophet's ﷺ message to

①. People of the same belief. Here it means the Muslims.

②. *Fath-ul-Bari* on the authority of Ibn Abu Uwanah.

his people without making any changes.

Another report of the above incident has it that the bedouin took to the preaching of Islam most enthusiastically on his return and delivered such forceful speeches against idolatry that some of his relatives admonished him,

"O Damam, fear leprosy and insanity, lest you became a leper or a lunatic by opposing the gods."

يَا صِمَامُ اتَّقِ الْبُرْصَ وَالْجُدَامَ اتَّقِ
الْجُنُونَ

Allah, however, blessed Damam's efforts so bountifully that those who were warning him against leprosy and lunacy in the morning became ardent upholders of Monotheism in the evening and not a single person was left in the tribe of Bani Sa'd who had not embraced Islam.

(٥/٥) عَنْ أَبِي أَيُّوبَ أَنَّ أَعْرَابِيًّا عَرَضَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي سَفَرٍ فَأَخَذَ بِخَطَامِ نَاقَتِهِ (أَوْ بِرَمَامِيهَا) ثُمَّ قَالَ يَا رَسُولَ اللَّهِ (أَوْ يَا مُحَمَّدَ) أَخْبِرْنِي بِمَا يَقْرِبُنِي مِنَ الْجَنَّةِ وَيَبَاعِدُنِي مِنَ النَّارِ؟ قَالَ فَكَفَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ نَظَرَ فِي أَصْحَابِهِ ثُمَّ قَالَ لَقَدْ وَفَّقَ (أَوْ لَقَدْ هُدِيَ) قَالَ كَيْفَ قُلْتَ؟ فَأَعَادَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصِلُ الرَّحِمَ دَعِ النَّاقَةَ (رواه مسلم)

(5/5) Abu Ayub رضي الله عنه relates "the Messenger of Allah ﷺ was in a journey, when a bedouin came and stood in front of him and taking the reins of his camel [in his hands] said: 'O Messenger of Allah [or Muhammad]! tell me something that will take me close to Heaven and far from the Fire of Hell.' The Prophet ﷺ stopped [i.e., pulled up the reins of his camel in order to reply], turned towards the Companions رضي الله عنهم [and drawing their attention] observed, 'He has received right guidance.' The Prophet ﷺ then, said to the bedouin questioner, 'Say again what you asked.' The bedouin repeated the question. The Prophet ﷺ, thereupon, replied, 'Continue to worship Allah and do not associate anyone, in any way, with Him and continue to offer *Salah* and to pay *Zakah* and to join ties of relationship. On completing his reply the Prophet ﷺ said to the bedouin, 'Now leave the reins of my

camel'."

(Muslim)

Commentary: In this Tradition the holy Prophet ﷺ has mentioned only the worship of one God, the observance of prayer the payment of *Zakah* and the joining of ties of relationship as the deeds that are capable of taking one close to Heaven and far from Hell and left out even fasting and *Hajj*. But it does not mean that these four acts are enough and all the other obligatory duties are unnecessary. To interpret the sayings of the Prophet ﷺ in such a narrow and rigid manner is to betray a woeful want of good judgement. A student of Traditions should always bear in mind the general truth that the Prophet ﷺ is a loving teacher and an earnest benefactor of the *Ummah* and not a writer or philosopher, and the practice of an ideal teacher is that he imparts knowledge only to the extent to which it is called for by the occasion. Writers, on the other hand, are prone to go into the details of whatever they discuss. To look for the style of writers in the instruction and exhortation of teachers and benefactors is to give the proof of one's ignorance. If *Fasting*, *Hajj* and *Jihad* are not included in this Tradition, it must be because the questioner, at that time, needed, particularly, to be informed and persuaded about the four tenets stressed therein, perhaps, because people, generally, are apt to be negligent about them, i.e., the establishment of *Salah*, the payment of *Zakah*, the fulfilment of the rights of kinsmen and the belief in the Oneness and Uniqueness of Allah. Even, today, we find that the number of defaulters among the people for whom fasting and the *Hajj* pilgrimage are obligatory is less as compared to those who are negligent about observing the duties of *Salah* and *Zakah* and fulfilling the rights of relatives, or who are guilty of open or concealed polytheism. Such persons will be very few who may be particular about *Salah* and *Zakah* and the rights of kinsmen but do not observe the fast of Ramadan or perform the *Hajj* although it is obligatory for them to do so. On the contrary, their number is legion who keep the fast when the month of Ramadan comes but do not offer *Salah* regularly or who have performed the *Hajj* but are sadly neglectful where *Zakah* and the rights of fellowmen, like join ties of kins are concerned.

In another account of the same Tradition it is mentioned at the

end that after the bedouin had gone away the Prophet ﷺ said, "If he observes these commands strictly he will, surely, go to Heaven."

(Muslim)

While reporting the above Tradition the narrator has expressed his doubts on three occasions:

One, whether the preceding narrator had used the word *Khatam* or *Zamam* for the reins of the camel.

Two, whether the bedouin had addressed the Prophet ﷺ as the Messenger of Allah or Muhammad.

Three, whether the Prophet ﷺ had said *Laqad Wuffiqa* or *Laqad Hudiya* in respect of the bedouin to the Companions.

It shows how very honest and scrupulous the narrators were in recounting and reporting the Traditions. If they were not sure about the particular word used by the preceding narrator they took care to put it on record even though it did not make the least difference to the meaning of the report.

One can also obtain an idea of the benignity and kindliness of the Prophet ﷺ from the above Tradition. The Prophet ﷺ was on a journey, riding on a she-camel (and, naturally, the journey might have been for a religious purpose), when a bedouin who is a total stranger, comes up, holds the reins of the camel and puts to him bluntly the question mentioned in the Tradition. The Prophet ﷺ, far from getting angry at the bedouin's unrefined behaviour, appreciates his religious keenness and drawing attention of the fellow-travellers observes, "He has been rightly-guided". Moreover, in order to give the Companions another opportunity to listen to the question directly from the bedouin's mouth he asks him to repeat it. He, then, gives the reply, and, finally, says politely to the bedouin, "Well, now leave the reins of my camel."

فصلى الله تعالى عليه وسلم سعة رحمته ورافته

The questioner, it should be remembered, was a mere wandering Arab, a nomad.

(٦/٦) عَنْ طَلْحَةَ بْنِ عُبَيْدٍ اللَّهِ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ نَجْدٍ ثَائِرِ الرَّأْسِ نَسَمِعُ دَوِيَّ صَوْتِهِ وَلَا نَفْقَهُ مَا يَقُولُ حَتَّى دَنَا

مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُمُسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَقَالَ هَلْ عَلَى غَيْرِ هُنَّ فَقَالَ لَا إِلَّا أَنْ تَطَوَّعَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصِيَامُ شَهْرِ رَمَضَانَ فَقَالَ هَلْ عَلَى غَيْرِهِ فَقَالَ لَا إِلَّا أَنْ تَطَوَّعَ قَالَ وَذَكَرَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الزَّكَاةَ فَقَالَ هَلْ عَلَى غَيْرِهَا فَقَالَ لَا إِلَّا أَنْ تَطَوَّعَ قَالَ فَادْبَرَ الرَّجُلُ وَهُوَ يَقُولُ وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ مِنْهُ فَقَالَ أَفْلَحَ الرَّجُلُ إِنْ صَدَقَ.

(رواه البخارى ومسلم)

(6/6) It is reported by Sayyidina Tahah ibn Ubaydullah رضي الله عنه that a man from Najd with untidy hair came towards the Messenger of Allah ﷺ (saying something). They could hear his voice but could not make out what he said (because his voice was not clear or that a distance separated them from him), till he was close to the Prophet ﷺ. He asked about Islam ("Tell me what the primary injunctions of Islam are which it is obligatory for me and every Muslim to follow.") The Prophet ﷺ said, "The five times *salah* in day and night (that are fard and are the first duty in Islam)." He said, "Have I any other *salah* fard on me besides these?" The Prophet ﷺ said, "No, (Only these five *Salah* are fard), but you can at your own offer more *Salah* (than these five and get more reward)." The Prophet ﷺ then said, "And, once a year, fasting is prescribed for a month in Ramadan (this being the second duty in Islam)." He asked, "Is any other fasting necessary for me besides Ramadan?" The Prophet ﷺ said, "No (Only the fasts of Ramadan are fard) but you are allowed to observe more optional fasts at your will (receiving more nearness to Allah)." The narrator goes on to say that the Prophet ﷺ then mentioned to him the fard of *zakah* and he asked the same question, "Will it be necessary for me to give a *sadaqah* apart from *zakah*?" The Prophet ﷺ said, "No (only *zakah* is fard) but you are allowed to give optional *Sadaqah* at your will (and earn more reward)." The narrator Talhah ibn Ubaydullah رضي الله عنه said, "That man returned after that, saying '(Whatever the Messenger of Allah ﷺ has said to me) I will not add to or deduct from it.'" The Messenger of Allah ﷺ (heard him and) said "He has triumphed if he is truthful."

(Bukhari and Muslim)

Commentary: *Hajj*, the last tenet of Islam, is not mentioned in this Hadith too. Perhaps, this happened before Hajj was prescribed in 8 A.H or 9 A.H.

It could also be that the narrator chose brevity and omitted to mention those things although the Prophet ﷺ may have mentioned them. This is a possibility because a version of this *Hadith* in *Bukhari* has these words too: "فخبره عن شرائع الاسلام" (So, he informed him of the duties in Islam)."

ORDER AND GRADATION IN THE PREACHING OF THE PRINCIPAL TENENTS

(٧/٧) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمُعَاذِ بْنِ جَبَلٍ حِينَ بَعَثَهُ إِلَى الْيَمَنِ إِنَّكَ سَتَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ فَإِذَا جِئْتَهُمْ فَأَذِّعْهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْكُمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْكُمْ صَدَقَةً تُوْخَذُ مِنْ أَغْنِيَانِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ. ۞

(رواه البخارى و مسلم)

(7/7) It is related by Abdullah bin Abbas رضي الله عنه, "When the Messenger of Allah ﷺ sent Mu'az bin Jabal as the Governor of Yemen he told him [at the time of farewell]: 'You are going to a people who are *Ahl-Kitab* [i.e., profess a religion revealed and contained in the Scripture]. So, when you reach them invite them to the truth that no one is worthy of worship save Allah, and Muhammad is His Messenger. If they accept and affirm it, tell them that Allah has enjoined five prayers upon them during the day and night. If they also accept it, tell them that, in addition to it, Allah has enjoined Zakah upon them which will be taken from the well-to-do of the community and distributed to their poor and needy. If they agree to it as well, desist from laying your hands on the best of their wealth [while realising Zakah from them] and fear the cry of the oppressed for there is

no curtain between him and Allah."

(Bukhari and Muslim)

Commentary: According to Imam Bukhari and some other scholars the Prophet ﷺ had appointed Mu'az as the Governor of Yemen in 10 A.H., but according to most biographers and writers of Maghari in 9 A.H. And while bidding him farewell, he gave him these instructions regarding the preaching of Islam to its people. This has led some people to raise the question about this Tradition, too, that in it the Prophet ﷺ has mentioned only *Salah* and *Zakah* though fasting and the *Hajj* had also been prescribed to the Muslims as a religious duty by that time. Various commentators have explained it in various ways but in our views the aim of the Prophet ﷺ in giving directions of Mu'az was not to describe all the commands and obligations that became binding on a person when he embraced Islam but simply to indicate to him the sequence which should be followed in the preaching and propagation of Faith. All the tenets and requirements of Islam and laws and injunctions of the Shari'ah need not be placed at once before the people for, in that case, it may be hard for them to accept the Faith willingly. On the other hand, first of all, the creed of Divine Unity and mission of the Prophet Muhammad ﷺ should be presented to them, and when they have accepted it, they should be told that Allah, who is the Lord Sovereign and the One and Only Creator of all the universe, has also enjoined five daily prayers upon His bondsmen, and when they have accepted it as well, they should be told that Allah has prescribed zakah on their wealth which will be realised from the rich and given away to the poor of the community.

Be that as it may, the object of the Prophet ﷺ was to expound the wise and more sensible principle of graduality, in the preaching of Faith, or else, the essential limits and laws of Islam were already known to Mu'az and it was not necessary to describe all of them to him on that occasion.

Besides, *salah* and *zakah* are, undoubtedly, the two most important tenets of Islam and the greatest stress has been laid on them in the Qur'an partly for the fact that when anyone begins to carry them out habitually, it becomes easy for him to observe the other duties as well. In the disciplining of the self, also, the two

duties play a vital role. Perhaps, it is for this reason that *salah* and *zakah* are, at many places, mentioned side by side in the Qur'an and the Sunnah.

For example, it is stated in surah al-Bayyinah:

(And they are ordained naught elsethan to serve Allah keeping religion pure for Him as men by nature upright, and to establish worship and to pay *Zakah*. That is true religion)

(Al-Bayyinah 98:5)

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ
مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ
وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ
وَذَٰلِكَ دِينُ الْقِيَمَةِ (البينة ٩٨: ٥)

And it is stated in Surah At Tawbah:

(But if they repent and establish *Salah* and pay *Zakah*, then are they your brethren in religion)

(Al-Tawbah 9:11)

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ
وَاتُوا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ
(التوبة ١١: ٩)

And there is the Hadith narrated by Sayyidina Abdullah ibn Umar ؓ which we will see later:

I am commanded to fight people till they bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah and they establish prayer and pay *zakah*).

أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى
يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ
مُحَمَّدًا رَسُولُ اللَّهِ وَ يَقِيمُوا
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ

Thus these selection from Qur'an and Hadith give an aspect of mentioning *Salah* and *Zakah* only. But Allah knows best.

The Prophet ﷺ after giving the directions to Sayyidina Mu'az ؓ, advised him that when the time for the collection of *zakah* came he should refrain from picking out the best of the assessee's wealth [like agricultural produce and cattle] and take only those of the average standard.

Lastly, the sacred Prophet ﷺ told him to guard against the imprecation of the wronged one [i.e., avoid being cruel and unjust to the people to whom he was being sent as the Governor] for there was no barrier between the cry of the aggrieved and the Almighty Creator.

In *Musnad Hanbal* the Prophet ﷺ, also, is reported to have said, on the authority of Sayyidina Abu Hurayrah ؓ

"the malediction of the oppressed is accepted in any case. If he happens to be an evil-doer, the punishment for

دَعْوَةُ الْمَظْلُومِ مُسْتَجَابَةٌ وَإِنْ
كَانَ فَاجِرًا فَفُجُورُهُ عَلَى نَفْسِهِ

the evil-doing is on his person [i.e., the supplication of the oppressed against the oppressor is granted in spite of his sinfulness nad immorlity]."¹

Likewise, in *Musnad Ahmad*, again, it is stated, on the authority of Sayyidina Anas ؓ that the Prophet ﷺ once said:

"The malediction of the wronged one is granted even though he is an infidel. There is no obstruction in its path."²

دَعْوَةُ الْمَظْلُومِ مُسْتَجَابَةٌ وَإِنْ
كَانَ كَافِرًا لَيْسَ ذُوْنُهُ حِجَابٌ

From the above Tradition we also learn that the recognition of the mission of the Prophet ﷺ and the observance of the earlier Prophets and believers in the Scriptures belonging to the previous periods. To profess their former faith is now not enough for deliverance. The so-called educated Muslims of our time who hold that religious communities like the Jews and Christians can attain the good pleasure of Allah and salvation by adhering to their ancient ways of Law and it is not binding on them to follow the *Islamic Shari'ah* are either ignorant of Faith and its fundamental principles or mere hypocrites.

①. Fath-ul-Bari and Umdah.

②. Umdatul Qaari.

He Cannot Attain Salvation Who Does Not Believe in The Messenger of Allah and Profess The Religion Brought by Him

(٨/٨) عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِي نَفْسُ مُحَمَّدٍ (ﷺ) بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَمَةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ. (رواه مسلم)

(8/8) Abu Hurayrah رضي الله عنه has related that the Messenger of Allah ﷺ said: "By Him in Whose Hand is the life of Muhammad, a Jew or a Christian of the present *Ummah* [i.e., belonging to the present age] who hears about me [i.e., the call of my Prophethood reaches him] and, yet, dies without affirming faith in the religion brought by me will, surely, be among the dwellers of Hell." (Muslim)

Commentary: The reference to the Jew and Christian in the above Tradition is only by way of an illustration. What it aims at emphasising is that when confirmed people of the Scripture, like Jews and Christians, can not achieve deliverance without acknowledging the Prophethood of Muhammad ﷺ and accepting the Islamic *Shari'ah* as their way of life, one can imagine what the end of the infidels and polytheists is going to be.

This Tradition clearly implies that in the current era of the Prophet Muhammad ﷺ [which began with his raising up as the Messenger of Allah ﷺ and shall endure till the Last Day] anyone to whom the call of his Prophethood reaches but he does not believe in him nor accept the religion revealed through him as his own and dies in that state, will go to Hell, be he a Jew or a Christian, i.e., the follower of an earlier Prophet and his Book and way of Law.

In a nutshell, with the raising up of the Last of the Prophets ﷺ, salvation is not possible without affirmation of faith in him and acceptance of his *Shari'ah*. Whoever may not have received the knowledge of his mission or heard the call of Islam is, of course, free from guilt. It is a fundamental principle of Islam and any doubt or misgiving in respect of it can only be due to lack of appreciation

of the true significance of the mission of the sacred Prophet ﷺ.

(٩/٩) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ أَرَأَيْتَ رَجُلًا مِنَ النَّصَارَى مُتَمَسِّكًا بِالْإِنْجِيلِ وَرَجُلًا مِنَ الْيَهُودِ مُتَمَسِّكًا بِالتَّوْرَةِ يُؤْمِنُ بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَتَّبِعَكَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ سَمِعَ بِي مِنْ يَهُودِيٍّ أَوْ نَصْرَانِيٍّ ثُمَّ لَمْ يَتَّبِعْنِي فَهُوَ فِي النَّارِ. (اخرجه الدار قطنى فى الافراد)

(9/9) It is related by Abdullah ibn Mas'ud رضي الله عنه that a person came to Prophet ﷺ and said, "O Messenger of Allah! There is a Christian who acts according to the Bible, and, in the same way, there is a Jew who obeys the commandments of the Torah and also believes in Allah and His Messenger, but does not profess your Faith nor accepts your *Shari'ah* — tell us, then, what is the verdict about them." The Prophet ﷺ replied: "The Jew or Christian who received the knowledge of what I tell [i.e., my call reached him], and yet he did not become my follower is sure to go to Hell." (Daraqutni¹)

Commentary: The above Tradition is even more explicit than the preceding one. It distinctly tells us that even though a Jew or a Christian believes in Allah and His Messengers (i.e., acknowledges the Oneness of God and the mission of the Messenger) but follows the Torah or the Bible in place of *Shari'ah* brought by the holy Prophet ﷺ, and regards it as sufficient for his salvation, he will not attain deliverance. The same truth has been propounded in the Qur'an in these words:

Say: If ye love Allah, follow me. Allah will love you and forgive you your sins.

(Aal-e-Imran 3:31)

”قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ يُغْفِرْ لَكُمْ ذُنُوبَكُمْ“
(ال عمران ٣: ٣١)

1. This Hadith is narrated by Mawlana Badr Aalam in *Tarjuman us Sunna*, v2 and I have reproduced it from there.

TRUE FAITH AND ISLAM GUARANTEE SALVATION

(١٠/١٠) عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ (شَكَّ الْأَعْمَشُ) قَالَ لَمَّا كَانَ يَوْمُ غَزْوَةِ تَبُوكَ أَصَابَ النَّاسَ مَجَاعَةٌ قَالُوا يَا رَسُولَ اللَّهِ لَوِ أَدْنَتْ لَنَا فَتَحَرْنَا نَوَاضِحَنَا فَأَكَلْنَا وَادَّهَنَّا فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) اِفْعَلُوا، قَالَ فَجَاءَ عُمَرُ فَقَالَ يَا رَسُولَ اللَّهِ إِنْ فَعَلْتُ قُلَّ الظَّهْرُ وَلَكِنْ اذْعُهُمْ بِفَضْلِ أَرْوَادِهِمْ ثُمَّ اذْعُ اللَّهُ لَهُمْ عَلَيْهَا بِالْبَرَكَةِ لَعَلَّ اللَّهَ أَنْ يَجْعَلَ فِي ذَلِكَ ، فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) نَعَمْ فَدَعَا بِنِطْعٍ فُبَسِطَ ثُمَّ دَعَى بِفَضْلِ أَرْوَادِهِمْ قَالَ فَجَعَلَ الرَّجُلُ يَجِئُنِي بِكَفِّ ذَرَّةٍ قَالَ وَجَعَلَ وَيَجِئُنِي الْآخِرُ بِكَفِّ تَمَرٍ قَالَ وَيَجِئُنِي الْآخِرُ بِكُسْرَةٍ حَتَّى اجْتَمَعَ عَلَى النِّطْعِ مِنْ ذَلِكَ شَيْئٌ يُسِيرُ قَالَ ثُمَّ دَعَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) بِالْبَرَكَةِ، ثُمَّ قَالَ خُذُوا فِي أَوْعِيَّتِكُمْ قَالَ فَآخِذُوا فِي أَوْعِيَّتِهِمْ حَتَّى مَاتَرَكُوا فِي الْعَسْكَرِ رِغَاءً إِلَّا مَلَأُوهُ قَالَ فَأَكَلُوا حَتَّى شَبِعُوا وَفَضَلْتُ فَضْلَةً فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، لَا يَلْقَى اللَّهُ بِهِمَا عَبْدٌ غَيْرُ شَاكٍ فَيُحْجَبُ عَنِ الْجَنَّةِ.

(رواه مسلم)

(10/10) It is related by A'mash Tabi'ee, on the authority of his teacher, Abu Salih [not being certain whether he had related it on the authority of Abu Hurairah or Abu Sa'eed al-Khudri] that during the days of the Battle of Tabook when the stock of food had been used up completely and) people were tormented with hunger, they said to the Prophet ﷺ, Messenger of Allah! If you allow, we may kill the water-carrying camels and eat their flesh as well as obtain oil from them." The Prophet ﷺ replied, "Yes; you may do it." Then, Umar came to him and said, "O Messenger of Allah! If you do that [i.e., allow them to slaughter the camels], we will run short of transport. [Let it, therefore, not be done]. In its place, tell them to bring whatever provisions are

left with them, then, pray to Allah for an increase in the supply of food. It is hoped Allah will grant an increase in it." Yes; you are right," the Prophet ﷺ replied. He, thereupon, sent for a large piece of leather (on which food is laid out). When it was spread on the ground, the Prophet ﷺ ordered the men to bring what was left with them of the foodstuffs. Thus, somebody came with a handful of Zurra,¹ somebody with a handful of dates and somebody with a piece of bread till these articles were laid down, in a small quantity, on the piece of leather. The Messenger of Allah ﷺ, then prayed for an increase, and said to them, "Now, fill your vessels from it." They all filled their vessels so that [in the army of about thirty thousand] not a single vessel remained empty. Every one ate to his heart's content and some of the food was still left. On that the Prophet ﷺ said, "I affirm that there is no deity save Allah and I am his Messenger. There is no bondsman who appears before Allah with these two affirmations made sincerely and without a trace of doubt or reservation and yet is prevented from entering Paradise."

(Muslim)

Commentary: The import of the above saying is obvious. The purpose of reproducing it here is related to its concluding part in which the Prophet ﷺ, after bearing testimony to the Oneness of Allah and his own Messengership has declared that whoever affirms these two things, honestly and truthfully, and dies in that state shall go to Heaven.

Those who are acquainted a little with the mode of expression of the Qur'an and the Traditions will be knowing that the testimony of Allah's Oneness and the Prophet's mission necessarily implies the acknowledgement of the religious call of the sacred Prophet ﷺ and the two affirmations by anyone is always taken to mean that he has accepted the Prophet's call and embraced the creed of Islam. This Tradition, therefore, signifies no more and no less than this that whoever, on the pronouncement of the formula of *La-ilah-a-illa-l-la, Muhammadur Rasoolul-lah* (There is no deity save Allah and Muhammad is the Messenger of Allah), accepts the religious call of the Prophet ﷺ and makes Islam his faith from the bottom of his heart and with full certainty and dies in that state

①. A kind of corn also known as *Ram Dana*

will, doubtlessly, go to Heaven.

It logically follows that if a person makes a formal declaration of the formula of Faith but does not embrace Islam and continues to profess some other religion or acknowledges Divine Unity and Messengership but rejects the other principal tenets like belief in the Qur'an and the Hereafter, he shall not be worthy of the glad tidings contained in the above Tradition.

In fine, in this saying the testimony of Unit of Allah and the mission of the Prophet stands for the recognition of the religious calls of the divine Messenger and the acceptance of Islam as one's faith. The other Traditions in which the tidings of the Paradise are given only on the affirmation of Divine Unity and the pronouncement of *La-ilaha-illal-lah* also convey the same meaning. These are, in fact, the familiar and spiritual message of the Prophet ﷺ and the embracing of the faith of Islam.

This Tradition also shows, incidentally, that:-

- (i) However great or important a man may be, even if he is Messenger of Allah, if he expresses his opinion on anything and a follower or servant of his, endowed with a sound judgement, feels that it is erroneous or harmful, he should not hesitate to place his considered view respectfully before him and the person of higher rank or position should, on his part, think calmly over it, and, if it appears to be a better and wiser suggestion, accept it in preference of his own idea.
- (ii) The granting of a supplication and, specially, the manifestation of the acceptance thereof in a supernatural manner, is among the signs of Allah and an exceptional indication of devoutness and His favour that it is the source of the promotion of inner happiness and tranquility among the believers is beyond dispute. It is a legacy of Messengership as is evident from the recitation of the confessional Formula by the holy Prophet. Those who feel inquietude instead of joy at the mention of such Divine rewards and treat the reports of miraculous.

❶. It should be clear that the manifestation of a supernatural even is a sign of devotion to Allah and of His good pleasure only when it comes to pass through the instrumentality of a person whose life is openly one of virtue and righteousness while if it is performed by a non-Muslim whose conduct is evidently not worthy of the *Shari'ah*, it is *Istidraj* in theological parlance.

happenings like these with contempt and ridicule are, in fact, spiritually sick and victims of a diseased mentality

(١١/١١) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ.
(رواه مسلم)

(11/11) Ubada ibn Samit ؓ has related to us that he heard it from the Prophet ﷺ that Allah has forbidden the Fire of Hell to touch him who testifies that there is no god save Allah and that Muhammad is the Messenger of Allah with a true heart. (Muslim)

Commentary: In this Tradition, too, the affirmation of Divine Unity and the mission the Prophet ﷺ signifies the acceptance of the call of Islam. The testimony that there is no deity but Allah, and Muhammad ﷺ is His Messenger encompassed the whole of Islam, and whoever declares it to be true makes the whole of Islam his faith. If, after that, he succumbs to the weakness that are peculiar to man and commits a sin, his religious consciousness will compel him to make amends for it through the prescribed methods of repentance and atonement, and, *Insha Allah*, he will, thus, be saved from the Punishment of Hell.

(١٢/١٢) عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ كُنْتُ رَدَفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ بَيْنِي وَبَيْنَهُ إِلَّا مَتَوَخَّرَةُ الرَّحْلِ فَقَالَ يَا مَعَاذُ بْنُ جَبَلٍ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ يَا مَعَاذُ بْنُ جَبَلٍ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ يَا مَعَاذُ بْنُ جَبَلٍ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ ثُمَّ تَدْرِي مَا حَقَّقَ اللَّهُ عَزَّوَجَلَّ عَلَيَّ الْعِبَادِ قَالَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنْ حَقَّ اللَّهُ عَلَيَّ الْعِبَادِ أَنْ يَعْذِبُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا، ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ يَا مَعَاذُ بْنُ جَبَلٍ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ قَالَ هَلْ تَدْرِي مَا حَقَّقَ الْعِبَادِ عَلَى اللَّهِ إِذَا فَعَلُوا ذَلِكَ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ أَنْ لَا يُعَذِّبَهُمْ.
(رواه البخاري ومسلم واللفظ له)

(12/12) Mu'az ibn Jabal ؓ has narrated once he was riding on the same camel with the Prophet ﷺ, with only the rear part of

the saddle separating them [i.e., he was sitting very close to the Prophet]. The Prophet ﷺ called him "Mu'az ibn Jabal. "Here I am. At your service", he replied. Then, again, after a little while, he said, "Mu'az ibn Jabal. "Here I am. At your service," he replied. On the third occasion, the Prophet ﷺ said, 'Do you know what is the claim of Allah on His slaves?' "Allah and His Messenger know best". Mu'az replied. The Prophet ﷺ observed, "The claim of Allah upon His bondsmen is that they worship Him and obey Him and associate no one with Him." Then, after travelling for some time, he said, "Mu'az ibn Jabal". Here I am. At your service", he replied. The Prophet ﷺ said, "Do you know what is the claim of the bondsmen of Allah?" "Allah and His Messenger know best", he replied. "It is that He does not punish them." said the Prophet." (Bukhari and Muslim)

Commentary: A few points are worthy of note in this Tradition.

(i) The way in which Sayyidina Mu'az ؓ has mentioned the fact of his riding on the camel with the Prophet ﷺ and sitting so close to him at His back before narrating the main Tradition can be due to various reasons:

Firstly, the special affection of the Prophet ﷺ had for Mu'az ؓ, and the place of great trust and confidence he enjoyed with him ought to be kept in mind in order to understand why the Prophet ﷺ chose to tell Sayyidina Mu'az ؓ something he did not want to be made known to the general body of Muslims, as is clear from the succeeding Tradition.

Secondly, by describing the event, item by item, Sayyidina Mu'az ؓ might have meant to emphasise his certitude about the Tradition, that he remembered the Tradition so well that even the minute details were prescribed in his memory.

Thirdly, since the lovers are given to prolong the description of what transpired during the memorable moments spent in the company of the beloved so as to derive the utmost pleasure from it, Sayyidina Mu'az ؓ, too, might have related in detail the event of his riding with the Prophet ﷺ on the same camel.

Fourthly, The Prophet ﷺ called Sayyidina Mu'az ؓ thrice, at brief intervals, and, then, at the third time he related the first portion of what he had to tell, and when he calling him the fourth

time he spoke of the second portion. The commentators have explained it by suggesting that the Prophet ﷺ, perhaps, wanted to draw Sayyidina Mu'az ؓ attention fully so that he listened carefully to what he was going to say. Another explanation can be that the Prophet ﷺ had not decided whether to tell it to Sayyidina Mu'az ؓ or not, and he told him only when his mind was fully made up, but to us, both the interpretations are rather far-fetched. What appears more probable is that the Prophet ﷺ was seized with an unusual state of feeling at that time. He addressed Mu'az and, then, before he could say anything got lost in thought. Hence, the intermissions. But Allah knows best.

Fifth, The substance of the Tradition is that the claim of Allah upon the bondsmen is that they should worship and obey no one save Him and ascribe no partners to Him, and if they did so and fulfilled the claim, Allah has accepted for Himself the right of the bondsmen that He would not bring down His punishment upon them.

In the above Tradition, also, worshipping of Allah and keeping away from polytheism stands for the acceptance of Islam and observance of its tenets, and since during those days the doctrine of divine Unity was the main dividing line between Islam and paganism, it has been made the starting point in this as well as many other sayings of the Prophet ﷺ. Besides worship of Allah and avoidance of polytheism marks the indispensable characteristic of Islam, and therefore, it is often used to signify the Islamic faith itself. The view [that in this Tradition worship of Allah and abstention from polytheism denotes the acceptance of Islam as one's creed] is further supported by another report of it [which we are going to reproduce below], again from *Bukhari* and *Muslim*, in which belief in and affirmation of Divine Oneness and Messengership also mentioned, and in yet another version, Salah and fasting are spoken of as well along with the testimony of the Oneness of Allah and mission of the Prophet ﷺ.

(۱۳/۱۳) عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَاذُ رَدِيقُهُ عَلَى الرَّحْلِ
قَالَ يَا مَعَاذُ! قَالَ لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ يَا مَعَاذُ! قَالَ لَبَّيْكَ يَا

رَسُولَ اللَّهِ وَسَعْدَيْكَ قَالَ يَا مَعَاذَ! قَالَ لَيْتَكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ ثَلَاثًا،
 قَالَ مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولَ اللَّهِ صِدْقًا مِنْ قَلْبِهِ إِلَّا
 حَرَّمَ اللَّهُ عَلَى النَّارِ، قَالَ يَا رَسُولَ اللَّهِ أَفَلَا أُخْبِرُ بِهِ النَّاسَ فَيَسْتَبْشِرُوا قَالَ إِذَا
 يَتَكَلَّمُوا فَأَخْبِرْ بِهَا مَعَاذَ عِنْدَ مَوْتِهِ تَائِمًا.
 (رواه البخارى ومسلم)

(13/13) It is related by Anas bin Maalik رضي الله عنه that the Prophet ﷺ called Mu'az رضي الله عنه when he was travelling with him on a camel and said, "O Mu'az!" "Here I am, O Messenger of Allah ﷺ! replied Mu'az. The Prophet ﷺ, again, said, "O Mu'az!" "Here I am, O Messenger of Allah ﷺ! replied Mu'az. "Do command". It happened thrice. [At the third time] the Prophet ﷺ observed, 'Whoso affirms with a true heart that there is no god but Allah and Muhammad is His Messenger, Allah has forbidden the Fire of Hell to touch a person.' Mu'az رضي الله عنه, on hearing the glad tidings, asked the Prophet ﷺ, "May I tell it to the people so that they all may be happy." "They will then, rely solely upon it and sit back," the Prophet ﷺ replied. This Tradition was related by Mu'az رضي الله عنه on his dying day for fear of being called to account for concealment of knowledge." (Bukhari and Muslim)

Commentary: The similarity of the opening portion of the two Traditions shows that they concern the same incident. The only difference between them is that while the first employs the phrase, "worship of Allah and avoidance of polytheism," to signify the acceptance of Islam, the second expresses it in the testimony of the Oneness of Allah and the Messengership."

Again, in another report the above tidings [as reproduced in *Mishkaat* from *Musnad Ahmad*] Mu'az رضي الله عنه has mentioned *salah* and fasting also along with Divine Unity. It reads:

"Whoever appears before Allah in such a state that his skirt is free from the stain of polytheism and he offers regularly the five daily Salah and observes fasting, he shall be forgiven."

مَنْ لَقِيَ اللَّهَ لَا يُشْرِكُ بِهِ شَيْئًا
 وَيُصَلِّيَ الْخَمْسَ وَ يَصُومُ
 رَمَضَانَ غُفِرَ لَهُ قُلْتُ أَفَلَا أُبَشِّرُهُمْ
 يَا رَسُولَ اللَّهِ قَالَ دَعَهُمْ يَعْمَلُوا

[Mu'az adds that] he said to the Prophet ﷺ, "Messenger of Allah! If you permit me, I may communicate the happy tidings to every

سَرَقَ، قَالَ وَإِنْ زَنَى وَإِنْ سَرَقَ عَلَى رَغْمِ أَنْفِ أَبِي ذَرٍّ. (رواه البخارى ومسلم)
 (15/15) Abu Zarr Ghifar ؓ relates, [One day] I went to the Prophet ﷺ but he was asleep, covered with a white mantle. [After some time], I went again and found that he was awake. He said, 'The bondsman who says There is no god but One Allah and dies in that state shall go to Heaven'. Abu Zarr ؓ relates that he exclaims, "Even if he commits theft? Even if he commits adultery?" The Prophet ﷺ replied, "[Yes]! Even if he has committed adultery [and] even if he has committed theft." [Abu Zarr goes to relate that] he again exclaimed, "Even if he commits adultery, even if he commits theft?" The Prophet ﷺ, again, replied, "Yes ! Even if he has committed adultery [and] even if he has committed theft." [Abu Zarr relates that] once again, he asked with astonishment, "O Messenger of Allah! Will anyone who had affirmed *La Ilaha Il-Lallah* go to Heaven even if he has committed adultery [and] even if he has committed theft?" The Prophet ﷺ remarked, "Yes". In spite of Abu Zarr¹ [he shall go to Heaven] even if he has committed adultery [and] even if he has committed theft." (Bukhari and Muslim)

Commentary: In this Tradition, again, the pronouncement of the formula of Faith, *La Ilaha Il-Laah*, denotes the acknowledgement of the entire creed of Monotheism [i.e., Islam], and it is beyond doubt that whoever will do so with a truthful heart shall go to Heaven. In case he has committed a sin, in spite of being a Believer, Allah will admit him to Paradise, forgiving him his sins and without punishing him for his misdeeds if he is deserving of pardon, and, supposing he is not worthy of pardon, he will yet go to Heaven after undergoing punishment. Whoever believes sincerely in Islam shall, at all events, enter Paradise even if after passing through a spell of chastisement in Hell.

Sayyidina Abu Zarr ؓ put the same question to the Prophet, over and over again, probably because it appeared to him rather strange that a person who had been guilty of such mortal sins as adultery and theft could find a place in Heaven. Till then, this precept had not come to his knowledge. We find it hard, today, to understand the hesitation of Abu Zarr because we have been born

①. An Arabic idiom is used here: even if Abu Zarr does not like it to happen.

into Islam and have learnt these elementary principles in the natural way at home. But Allah knows best.

(١٦/١٦) عَنْ عُثْمَانَ بْنِ عَفَّانٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ

مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ. (رواه مسلم)

(16/16) It is related by Uthman ibn 'Affan رضي الله عنه that the Messenger of Allah ﷺ said, "Whoso died knowing with complete certainty that no one was worthy of worship aside of Allah shall go to Paradise." (Muslim)

Commentary: In this Tradition, also, the state of complete certainty in the truth of *La Ilaha-il-Lallah* signifies the state of faith in the entire creed of Monotheism and the gaining of admission into Paradise denotes what we have explained earlier, i.e., every believing man shall go to Paradise either straightaway, by the Mercy of Allah, or after undergoing punishment for his transgressions, depending on what the balance-sheet of his deeds on earth calls for.

(١٧/١٧) عَنْ عُثْبَانَ بْنِ مَالِكٍ (وَهُوَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ مِمَّنْ شَهِدَ بَدْرًا مِنَ الْأَنْصَارِ) أَنَّهُ أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَقَالَ يَا رَسُولَ اللَّهِ قَدْ أَنْكَرْتُ بَصْرِي وَأَنَا أَصْلِي لِقَوْمِي فَإِذَا كَانَتِ الْأَمْطَارُ

سَالَ الْوَادِي بَيْنِي وَبَيْنَهُمْ لَمْ أَسْتَطِعْ أَنْ أَتِيَ مَسْجِدَهُمْ فَأُصَلِّيَ بِهِمْ وَوَدِدْتُ يَا

رَسُولَ اللَّهِ إِنَّكَ تَأْتِينِي فَتُصَلِّيَ فِي بَيْتِي فَاتَّخِذْهُ مُصَلِّي قَالَ فَقَالَ لَهُ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَفْعَلُ إِنْ شَاءَ اللَّهُ تَعَالَى قَالَ عُثْبَانُ فَعَدَا عَلَيَّ وَأَبُو بَكْرٍ

حِينَ ارْتَفَعَ النَّهَارُ، فَسَتَدَانِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَذِنْتُ لَهُ فَلَمْ

يَجْلِسَ حِينَ دَخَلَ الْبَيْتَ ثُمَّ قَالَ آيِنِ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ قَالَ فَاشْرُتْ

لَهُ إِلَى نَاحِيَةِ مِنَ الْبَيْتِ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَبَّرَ فَقُمْنَا

فَصَفَقْنَا فَصَلَّى رَكَعَتَيْنِ ثُمَّ سَلَّمَ، قَالَ وَفَحَبَسْنَاهُ عَلَى خَزِيرَةٍ صَنَعْنَا هَالَهُ قَالَ

فَنَابَ فِي الْبَيْتِ رِجَالٌ مِنْ أَهْلِ الدَّارِ ذُووَعَدٍ فَاجْتَمَعُوا فَقَالَ قَائِلٌ مِنْهُمْ آيِنِ

مَالِكُ بْنُ الدُّخَيْنِ أَوْ ابْنُ الدُّخَيْنِ؟ فَقَالَ بَعْضُهُمْ ذَلِكَ مُنَافِقٌ لَا يُحِبُّ

اللَّهُ وَرَسُولَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُلْ ذَلِكَ أَلَا تَرَاهُ قَدْ قَالَ

لَا إِلَهَ إِلَّا اللَّهُ يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ؟ قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّا نَرَى وَجْهَهُ وَنَصِيحَتَهُ إِلَى الْمُنَافِقِينَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ.

(رواه البخارى ومسلم)

(17/17) It is related by Itban ibn Maalik [and he is one of the Ansar Companions of the Prophet who fought in the Battle of Badr:] "[Once] I presented myself before the Messenger of Allah ﷺ, 'My vision has become impaired and I lead the people in congregational Salah. Thus, when it rains and the small stream that lies between my house and the houses of my people begins to flow it becomes impossible for me to go to their mosque and lead the congregation. O Messenger of Allah ﷺ! [therefore] request you to come to my house and offer Salah there so that I may make the spot [where you offer worship] the permanent place of worship for myself.' The Prophet ﷺ replied, Insha Allah, I will do that." On the very next morning, when the day had advanced a little, he and Abu Bakr came to my house and the Messenger of Allah ﷺ sought my permission to enter. I gave him the permission. When he came in, he did not sit, but asked me, 'What place do you prefer in your house where I may offer the Salah?' I pointed towards a part of the house, upon which the Prophet ﷺ stood up and commenced the Salah after saying Allah-u-Akbar. We, also, stood behind him in a row. The Prophet ﷺ offered two raka'at and turned his face in salutation. I requested him to stay and part take of the Khazeera² we had prepared for him. [On hearing about the Prophet's ﷺ presence] some of the neighbours also came and joined in the meal. Then one of them asked, 'Where is Maalik ibn Dukhaysh [or Ibn Dykhsha]?' Someone from among them replied, 'He is a hypocrite. He has no love for Allah and His Messenger.' The Prophet ﷺ remarked, 'Do not say so. Do you not see that he believes in La Ilaha Illa Allah and seeks the good plasure of Allah through it?' The same person said, 'Allah and His Messenger know best. We [on our part], find that his sympathy and inclination is towards the hypocrites.' '[Verily], replied the Prophet, 'Allah has forbidden the Fire of Hell for anyone who

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- ①. The first war fought by the Prophet ﷺ (623 AD) in the defence of Faith.
 - ②. A kind of dish made up of meat, flour and spices.

has said *La Ilaha Ill Allah* with a sincere heart and whose intention is nothing but to seek the countenance of Allah through it." (Bukhari and Mulsim)

Commentary: Again, the forbiddin of the Fire of Hell for any one who recites the *Kalimah*, *La Ilaha Ill Allah* denotes what we just said while explaining the sayings of the Prophet belonging to the same category. Further, in the report appearing in *Sahih Muslim*, *Yash-hudu La Ilaha Ill Allah* [affirmed there is no god but One Allah] has been mentioned in place of *Qala La Ilaha Ill Allah* [said there is no god but One God], but both the expression convey the call and the adoption of the faith of Islam. As we have seen already, during the days of the Prophet ﷺ it was the popular way of indicating the acceptance of Islam as one's religion.

The Companions ﷺ who had described Maalik ibn Dukhayshin as a Hypocrite knew of no transgression on his part except that he kept the company of the Hypocrites and was on friendly terms with them. From it we can know how sensitive the Companions ﷺ were with regard to Faith. Even a minor thing like this was so repugnant to them that they denounced it as hypocrisy. The Prophet's ﷺ admonition, further, carries the lesson that if weaknesses like these are present in some people but they are earnest in their affirmation of Divine Unity and Messengership it will not be correct to mistrust them or to condemn them so severely. Rather the aspect of faith and belief is stronger.

We must remember that Maalik ibn Dukhayshin was a Companion who took part in battles including Badr. Perhaps he had some reason to keep company of the hypocrites like Hatib ibn Abu Balta'a ﷺ. But Allah knows best.

(١٨/١٨) عَنْ أَبِي هُرَيْرَةَ قَالَ كُنَّا قُعُودًا حَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَنَا أَبُو بَكْرٍ وَعُمَرُ فِي نَفَرٍ فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَيْنِ أَظْهُرِنَا قَائِبًا عَلَيْنَا وَخَشِينَا أَنْ يُقْتَطَعَ دُونَنَا وَفَرَعْنَا فَقُمْنَا فَكُنْتُ أَوَّلَ مَنْ فَرَغَ فَخَرَجْتُ..... أَتَبَغَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى آتَيْتُ حَائِطًا لِلْأَنْصَارِ لِيَبْنِيَ النَّجَارُ فَدُرْتُ بِهِ هَلْ أَجِدُ لَهُ أَبَا فَلَمْ أَجِدْ فَإِذَا رُبِيعٌ يَدْخُلُ فِي جَوْفِ حَائِطٍ مِنْ بَيْرٍ خَارِجَةٍ (وَالرَّبِيعُ الْجَدُولُ) قَالَ فَاحْتَفَزْتُ فَدَخَلْتُ عَلَى رَسُولِ

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَبُو هُرَيْرَةَ فَقُلْتُ نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ مَا شَأْنُكَ؟ قُلْتُ كُنْتُ بَيْنَ أَظْهُرِنَا فَقُمْتُ فَأَبْطَأَتْ عَلَيْنَا فَخَشِينَا أَنْ تَقْطَعَ دُونَنَا فَفَزَعْنَا فَكُنْتُ أَوَّلَ مَنْ فَرَعَ فَاتَيْتُ هَذَا الْحَائِطَ فَأَحْتَفَرْتُ كَمَا يَحْتَفِرُ الثَّلْعَبُ وَهَؤُلَاءِ النَّاسُ وَرَأَيْتُ فَقَالَ يَا أَبَا هُرَيْرَةَ وَأَعْطَانِي نَعْلِيهِ فَقَالَ إِذْهَبْ بِنَعْلِي هَاتَيْنِ فَمَنْ لَقِيَكَ مِنْ وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَقِيمًا بِهَا قَلْبُهُ فَبَشِّرْهُ بِالْجَنَّةِ فَكَانَ أَوَّلَ مَنْ لَقِيَْتُ عُمَرُ ، فَقَالَ مَا هَا تَانِ النُّعْلَانِ يَا أَبَا هُرَيْرَةَ، فَقُلْتُ هَاتَانِ نَعْلَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَنِي بِهِمَا مَنْ لَقِيَْتُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَقِيمًا بِهَا قَلْبُهُ بَشَّرْتُهُ بِالْجَنَّةِ، فَضَرَبَ عُمَرُ بَيْنَ ثَلَاثِي فَخَرَرْتُ لِاسْتَيْ فَقَالَ ارْجِعْ يَا أَبَا هُرَيْرَةَ فَارْجِعْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاجْهَشْتُ بِالْبُكَاءِ وَرَكِبْنِي عُمَرُو إِذَا هُوَ عَلَى إِثْرِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَالِكُ يَا أَبَا هُرَيْرَةَ قُلْتُ لَقِيَْتُ عُمَرَ فَأَخْبَرْتُهُ بِالَّذِي بَعَثَنِي بِهِ فَضَرَبَ بَيْنَ ثَلَاثِي ضَرْبَةً خَدَرْتُ لِاسْتَيْ فَقَالَ ارْجِعْ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عُمَرُ مَا حَمَلَكَ عَلَى مَا فَعَلْتَ فَقَالَ يَا رَسُولَ اللَّهِ يَا أَبِي أَنْتَ وَأُمِّي أَبَعَثْتَ أَبَا هُرَيْرَةَ بِنَعْلَيْكَ مَنْ لَقِيَ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَقِيمًا بِهَا قَلْبُهُ بَشَّرَهُ بِالْجَنَّةِ قَالَ نَعَمْ ، قَالَ فَلَا تَفْعَلْ فَإِنِّي أَخْشَى أَنْ يَتَكَلَّمَ النَّاسُ عَلَيْهَا فَخَلَّيْهِمْ يَفْعَلُونَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَلَّيْهِمْ.

(رواه مسلم)

(18/18) It is reported by the Sayyidina Abu Hurayrah رضي الله عنه that they were seated around the Prophet ﷺ one day. Sayyidina Abu Bakr رضي الله عنه and Sayyidina Umar رضي الله عنه were also there. The Prophet ﷺ got up (and went out somewhere). He did not return for a long time and they were worried about that lest he may have come to harm (from an enemy). So, they went out (to look for him) and Abu Hurayrah رضي الله عنه said that he was the first to set out to look for him. He reached the garden of Banu an-Najjar a family of the Ansar; it was enclosed in four walls. He went round it but could not find an entrance till he found a (small) round irrigation (duct) which began at a well outside and went inside the garden. So, he squeezed himself and entered the garden along it and found the Prophet ﷺ there. He said, "Abu

Hurayrah!" And he replied: "Yes! O Messenger of Allah ﷺ." He asked, "Why have you come?" He replied, "O Messenger of Allah! You were seated with us but went away. You did not return, so we worried lest you should have come to harm. So, we all came out worried about the danger and I was the first to come out till I came to this garden. When I could not find an entrance, I squeezed myself like a fox and came in and the others are coming behind me." The Prophet ﷺ then gave him his sandals, saying, "Take my shees and whoever you meet outside the garden, who testifies sincerely from the core of his heart that there is no god but Allah, give him the glad tidings of Paradise." The first man he met was Sayyidina Umar ؓ who asked, "Abu Hurayrah, why the sandals in your hand?" He said "These belong to the Prophet ﷺ who has sent me with them to give glad tidings of Paradise to the one who I meet and who testifies to لا إله إلا الله (There is no god but Allah)." Sayyidina Umar ؓ hit him with his hand on his chest which caused him to fall down on his hips and he said, "Return back!" He returned to the Prophet ﷺ weeping and Umar ؓ followed him. The Prophet ﷺ asked him, "What has happened to you, Abu Hurayrah?" He said, "I met Umar and I conveyed your message to him but he gave me a hard blow on my chest so that I fell down on my hips and he asked me to turn back." The Prophet ﷺ asked Umar ؓ, "O Umar, why did you do that?" He said, "May my parents be ransomed to you. Did you send Abu Hurayrah with your sandals that if he met anyone who testifies to لا إله إلا الله (There is no God but Allah), he should give him glad tidings of Paradise?" The Prophet ﷺ confirmed that he had sent him with that message. Sayyidina Umar ؓ said, "O Messenger of Allah, do not do it, for I fear people may rely on the testimony (and neglect deeds). So, let them perform deeds." The Prophet ﷺ said, "So, leave them alone." (Muslim)

Commentary: Some things need to be explained in this Hadith.

(i) Why did the Prophet ﷺ give his sandals to Sayyidina Abu Hurayrah ؓ? The most plausible explanation is that the Prophet ﷺ gave them to him as a sign of authority for the message was important and at that time, he did not have anything apart from his sandals to give him.

(ii) The stern attitude of Sayyidina Umar ؓ may be understood

if we realise that he (and Sayyidina Abu Bakr ؓ) had a special relationship of confidant, counsellor and assistant with the Prophet ﷺ which the Companions ؓ recognised. Sayyidina Umar ؓ had this right and often used it in dealing with other Companions ؓ. Perhaps, as a senior, he had asked Sayyidina Abu Hurayrah ؓ to return but he may have hesitated because he was carrying an important message for all Believers which was an auspicious duty for him and which he was unwilling to relinquish. Therefore, Sayyidina Umar ؓ compelled him to return, confident as he was that he would convince the Prophet ﷺ of the negative side of the message. Indeed, the Prophet ﷺ agreed with him and prevented Sayyidina Abu Hurayrah ؓ from publicising the message.

We must remember that Sayyidina Mu'az ؓ had asked permission to let other people know when the Prophet ﷺ had given him the same tidings but the Prophet ﷺ had disallowed him for the same reason as extended by Sayyidina Umar ؓ now.

(iii) Even this Hadith gives glad tidings of Paradise against a testimony of the *Kalimah* لا إله إلا الله. A general explanation is the same as forwarded against the earlier Ahadith but there is a fair amount of hint in this Hadith that such a one would first have to undergo punishment against sins. Then he will surely go to Paradise; that leaves no doubt whatever.

There is also another aspect to this declaration. Those who are very close to Allah sometimes experience tremendous awe and fear on the disclosure of divine wrath and retribution. At such times they feel that no disobedient one will gain salvation, so they declare that sinners will not enter Paradise. Similarly, when they experience unlimited hope against divine Mercy and benevolence, they feel that even a little good will save one and they declare accordingly. Shirazi has described this condition thus:

بہ تہدید گر برکشد تیغ حکم بما نند کرویاں صم و بکم
و گر درد بدیک صلائے کرم عزایل گوید نصیبے برم

Hence, it is a safe conjecture about this Hadith that when Sayyidina Abu Hurayrah ؓ met the Prophet ﷺ in the orchard of Banu Najjar, he was lost in contemplation of the unlimited mercy of Allah. It was in that condition that he gave his sandals to

Sayyidina Abu Hurayrah ﷺ instructing him to convey the news of Paradise to every witness of unity of Allah. However, Sayyidina Umar ﷺ was aware of these extremes of temperament and conditions so he prevented Sayyidina Abu Hurayrah ﷺ from conveying the news to others till he had investigated it with the Prophet ﷺ. We can also say that Sayyidina Umar ﷺ had sensed the peculiar condition the Prophet's ﷺ heart was going through (experiencing the unlimited mercy of Allah), and Allah had disclosed it to him. He had also realised that once the Prophet ﷺ came out of that condition he would see the other side of the declaration, and disallow the spreading of the news. It was a distinguishing feature of Sayyidina Umar ﷺ that he read the true facts in this way.

Another Principle that Answers Doubts of This Kind of Ahadith

In interpreting Qur'anic verses or Ahadith of this type we must remember a principle. The speaker aims at bringing out the individual qualities and true effects of such tidings irrespective of the results of other deeds. It is like recounting the potency of a medicine; for example, a particular treatment may prevent cold but it does not follow at if, at the same time, a man consumes spicy and sour delicacies, he will remain immune from cold.

Thus, the message of such Ahadith is simply that a confirmation of unity of Allah and the Mission of the Prophet ﷺ is conducive to admittance to Paradise and deliverance from chastisement in Hell. However, if he has also performed wicked deeds against which the Qur'an and Ahadith have warned of punishment then obviously they too will show their effect to some extent.

If we keep before us this simple point then it will be very easy for us to understand the Ahadith which promise reward and encourage good deeds.

(١٩/١٩) عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ شَعِيرَةً ثُمَّ يُخْرَجُ مِنَ النَّارِ مَنْ

قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ بُرَّةً ثُمَّ يُخْرَجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَانَ فِي قَلْبِهِ مِنَ الْخَيْرِ مَا يَزِنُ ذَرَّةً. (رواه البخارى ومسلم واللفظ له)

(19/19) It is related by Anas رضي الله عنه that the Prophet ﷺ said, "They all will be taken out of Hell who said, *La Ilaha IllAllah* and there was even a barley grain's weight of good in their hearts; then they, also, will be taken out who said *La Ilaha IllAllah* and there was a wheat grain's weight of good in their heart; and then they, also, will be taken out who said *La Ilaha IllAlah* and there was an atom's weight of good in their hearts. (Bukhari and Muslim)

Commentary: This Tradition, once more, confirms the view that the pronouncement of the *Kalimah La Ilaha IllAllah* signifies acceptance of the entire creed of Islam and shows that all those will, ultimately, be taken out of Hell who recite the *Kalimah* and profess Islam, and possess any amount of good [i.e., the light of Faith] in their hearts. In this Tradition, the word *Khayr* has occurred thrice and we have translated it as good. But in another report [which also has been mentioned in Bukhari] the word *Eeman* [Faith] is used instead of *Khayr* which strengthens the view that here stands for Light of Faith.

Two most significant points emerging from this Tradition which form a part of the universeally accepted principles of faith.

(i) Many people will be cast into Hell on account of their evil deeds though they may have affirmed faith in the *Kalimah*, *La ilaha IllAllah*.

(ii) If in their hearts there will be the least amount of Faith [or, in the words of the Tradition, even of the weight of an atom], they will, eventually, be taken out of Hell. It cannot be that a Believer of the lowest order lives permanently in Hell alongwith infidels and polytheists, however sinful his earthly conduct might have been.

In *Sahih Bukhari* and *Sahih Muslim*, Traditions conveying the same meaning have also been related on the authority of Sayyidina Abu Sa'eed al-Khudri رضي الله عنه, Sayyidina Jabir رضي الله عنه and Sayyidina Abu Hurayrah رضي الله عنه, and, in other compilations, on the authority of Sayyidina Abu Bakr رضي الله عنه, Abu Musa رضي الله عنه and many other Companions رضي الله عنهم. According to all authorities the point under discussion is proved from the Prophet ﷺ through successive

Traditions. In the detailed version of the above Tradition of Sayyidina Abu Sa'eed al-Khudri رضي الله عنه, contained in *Bukhari* and *Muslim*, it is candidly stated that the faithful who have attained salvation will pray earnestly for forgiveness of sinful Muslims who will have been thrown into Hell and Allah will allow them to go and take out of Hell everyone in whom they saw even a *dirham's*¹ weight of good. Consequently, a large number of persons answering to this description will be taken out. Next, permission will be given to them to go and take out of Hell everyone in whom they saw even half-a-*dirham's* weight of good. Consequently, a large number of persons answering to this description will also, be taken out. Afterwards, they will be commanded to go and take out everyone in whom they saw even an atom's weight of good. Thus, a large number of persons belonging to this group will also be taken out. Ultimately, the intercessors will, themselves, declare, "Our Lord! Now, we have left no one in Hell who possessed any amount of good." Allah will, then say:

The angels have interceded, the Prophets have interceded, and the Faithful have interceded, and the intercession of all of them has been accepted. Now, only the turn of the Most Merciful among those who show mercy remains."

”شَفَعَتِ الْمَلَائِكَةُ وَشَفَعَ النَّبِيُّونَ
وَلَمْ يَبْقَ إِلَّا أَرْحَمُ الرَّاحِمِينَ
فَيَقْبِضُ قَبْضَةً فَيُخْرِجُ مِنْهَا قَوْمًا
لَمْ يَعْمَلُوا خَيْرًا قَطُّ“.

He will, thereupon, take out of Hell, by His Own Hand of Forgiveness and Mercy, even those who will not have to their credit even a single act of virtue. About such people it is also mentined at the end of Abu Sa'eed's رضي الله عنه Hadith that:

"they will be the ones set free by Allah. He will admit them to Paradise, sans the deed they may have performed and sans the good they may have done."

”هَؤُلَاءِ عَتَقَاءُ اللَّهِ الَّذِينَ أَدْخَلَهُمُ
اللَّهُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلَا
خَيْرٍ قَدَّمُوهُ“.

During the early centuries of Islam the sects of Murjyah and Khawarij had gone the way of 'excess and curtailment' in respect of

①. A silver coin now extinct.

this doctrine and, even now, the inclination of some people is towards 'excess' and, of others, towards 'curtailment'. We, therefore, thought it fit to discuss it at some length here.

And Allah guides to the Right
Path, whom He wills.

وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ
مُسْتَقِيمٍ ۝

All Previous Sins are Forgiven on Acceptance of Islam

(٢٠/٢٠) عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ لَمَّا جَعَلَ اللَّهُ الْإِسْلَامَ فِي قَلْبِي آتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ أُبْسِطُ يَمِينَكَ فَلَا بَا يَعْكَ فَبَسَطَ يَمِينَهُ فَقَبَضْتُ يَدِي فَقَالَ مَا لَكَ يَا عَمْرُو قُلْتُ أَرَدْتُ أَنْ أَشْتَرِطَ قَالَ تَشْتَرِطُ مَاذَا؟ قُلْتُ أَنْ يُغْفِرَ لِي قَالَ أَمَا عَلِمْتَ يَا عَمْرُو أَنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ. (رواه مسلم)

(20/20) It is related by 'Amr ibn al'Aas رضي الله عنه "when the idea of embracing Islam was planted in my heart by Allah I presented myself before the Prophet ﷺ and said, 'Extend your hand so that I may offer *bay'ah*'¹. He, extended his right hand but when I withdrew my hand, he asked, 'What happened to you, 'Amr?' I said, 'I want to lay down a condition.' 'What is the condition that you want to lay down?' enquired the Prophet ﷺ. 'It is', I replied, 'that all my [previous] misdeeds be forgiven.' The Prophet ﷺ observed, 'O 'Amr, do you not know that the profession of Islam does away with all previous sins, and Hijrah also does away with all previous sins, and the Hajj also does away with all previous sins?' (Muslim)

Commentary: Apart from the acceptance of Islam, the holy Prophet ﷺ also spoke of the efficacy of *Hijrah* and the *Hajj* in the remission of sins in order to emphasise that, what to speak of Islam, some of its rites, too, possessed the property of washing away the sins. Two things, however, must be remembered. Firstly, the embracing of Islam, the doing of *Hijrah* and the performance of *Hajj* are effective only when these are carried out with a pure heart. Secondly, it is a settled fact that, from the point of view of the

①. A solemn pledge of allegiance given to a leader by his followers and binding them to absolute obedience.

Shari'ah, if a person has transgressed against the rights, specially of a monetary nature, of fellowmen, such an act [or acts] will not be forgiven on the acceptance of Islam or the carrying out of the *Hijrah* or performance of the *Hajj*. It is essential to clear up the account, in this respect, with the aggrieved and to pay back their just claims.

In the Qur'an, also, the remission of previous sins has been promised to those who embrace Islam and give up for good the life of infidelity and polytheism.

[O Muhammad], tell those who disbelieve that if they cease [to disobey Allah and His Messenger] that which is past be forgiven to them. (Al-Anfal 8:38)

”قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ ۝
(الأنفال ٨:٣٨)

(٢١/٢١) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا أَسْلَمَ الْعَبْدُ فَحَسَنَ إِسْلَامُهُ يُكَفِّرَ اللَّهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَفَهَا وَكَانَ بَعْدَ ذَلِكَ الْقِصَاصُ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللَّهُ عَنْهَا.

(رواه البخارى)

(21/21) It is related by Abu Sa'eed al Khudri رضي الله عنه that he heard the Messenger of Allah ﷺ say, "When a person embraces Islam and his Islam is [also] good, the sins he [previously] committed are forgiven by Allah due to the blessedness of Islam, and, after that, the requital of all his good and evil deeds is that on every good deed he is rewarded [by Allah] from ten to seven hundred times, and, on every evil deed, he is punished [by Allah] for one evil deed except that Allah may overlook that, too, and forgive him altogether." (Bukhari)

Commentary: It shows that the remission of previous sins on the adoption of Islam as one's faith is subject to the condition that the beauty of Islam spreads through one's life [i.e., one's heart and soul are lit up with its radiance and the body and the outward appearance get adorned with loyalty and submission to Allah]. This is what *and his Islam is [also] good* means. Thus, if anyone's life remains bereft of the elegance and effulgence of Islam and his entire existence- the hidden as well as the manifest- does not get

died in its hue even after entering into its fold, the promise of the remission of past misdeeds will not hold good for him.

Further, the remunerative law of every good deed fetching the reward for ten to seven hundred times is meant only for those who have produced some of the beauty and radiance of Islam in their lives and their virtuous deeds will count tenfold to seven-hundred-fold in proportion to it.

Life and Property Become Secure With The Acceptance of Islam

(٢٢/٢٢) عَنْ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَمَنْ قَالَهَا فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ.
(رواه البخارى و مسلم)

(22/22) It is related by Umar رضي الله عنه that the Messenger of Allah ﷺ said, "I am commanded to wage war against the people until they testify that no one is worthy of worship aside of Allah. Thus, whoever, affirms *La Ilaha Illallah* obtains the security of his life and property except for rights of Islam, and his reckoning is with Allah." (Bukhari and Muslim)

Commentary: The above Tradition was narrated during the discussion that took place between Sayyidina Abu Bakr رضي الله عنه and Sayyidina Umar رضي الله عنه on the question of taking up arms against the tribes that had refused to pay *Zakah* after the death of the sacred Prophet ﷺ.

The pronouncement of *La Ilaha Illallah* signifies again the acknowledgement of the call of Islam and just as in the foregoing Traditions salvation and the attainment of Paradise has been set forth as the ultimate sequel of affirmation of faith in Islam, in the present one the security of life and property is held out as its worldly and logical outcome.

The Holy Prophet ﷺ, moreover, has enunciated a most important principle concerning *Jihad*. He has declared that the sole object of Islamic Wars is to lead the bondsmen on the path of loyalty and submission and to deliver them from eternal chastisement. The life and property of everyone are, therefore, secure if he accepts the divine Faith, renders wholehearted

obedience to Allah and moulds his life as ordained by Allah.

Together with it, the phrase, "Except of the right of Islam", makes it clear that if, after embracing Islam, he commits an act that is punishable under Divine Law, he will, of course, have to suffer for his offence and the affirmation of *La Ilaha IllAllah* and the profession of Islam will not give him protection against the punishment legally prescribed.

Likewise, "His reckoning is with Allah" implies that whoever will pronounce the *Kalimah* before us and declare himself to be a Muslim we will end the hostilities against him and treat him as a faithful Believer. If, however, he is insincere and there is deceit and falsehood in his heart, he will have to answer for it before Allah on the Day of Final Judgement, for, He is the Knower of Invisible and Well-informed of what is concealed in the hearts.

The above Tradition has been reproduced, almost in the same words, in *Sahih Muslim*, on the authroity of Sayyidina Jabir رضي الله عنه and Sayyidina Tariq Ashja'ea رضي الله عنه, and some other Companions رضي الله عنهم also have narrated reports conveying the same subject-idea in greater detail which makes it easier for us to understaind its significance. We will here take up a few of these reports.

(٢٣/٢٣) عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَيُؤْمِنُوا بِي وَبِمَا جِئْتُ بِهِ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَانَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحَسَابُهُمْ عَلَى اللَّهِ.

(رواه مسلم)

(23/23) Sayyidina Abu Hurayrah رضي الله عنه has related that he heard the Messenger of Allah ﷺ say, "I am commanded by Allah to wage war against people until they testify that there is no deity save Allah and profess faith in me and in the guidance that I have brought. Thus, when they do so, they obtain the security of life and property except for the rights of Islam, and their reckoning is with Allah."

(Muslim)

Commentary: In the above Tradition faith in the Prophet's ﷺ mission is also mentioned in addition to the testimony *La Ilaha IllAllah* which goes to confirm that the acknowledgement of *La Ilaha IllAllah* expounded in the previous Trdition implies the

acceptance of the creed of Islam.

(٢٤/٢٤) عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ عَلَى اللَّهِ.
(رواه البخارى ومسلم)

(24/24) It is related by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "I am commanded to wage war against the people until they affirm that there is no god except Allah and Muhammad is His Messenger and establish *Salah* and pay *Zakah*. If they begin to do all this they obtain from me the security of life and property except for the claim of Islam, and their reckoning is with Allah."
(Bukhari and Muslim)

Commentary: The establishment of *salah* and payment of *zakah* are also spoken of besides the affirmation of Divine Oneness and Messengership. In truth, these two tenets have been mentioned by way of an example otherwise it signifies the acceptance of the entire creed of Islam.

(٢٥/٢٥) عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُواهَا وَصَلُّوا صَلَوَاتَنَا وَاسْتَقْبَلُوا قِبَلَتَنَا وَآكَلُوا ذَبِيحَتَنَا فَقَدْ حَرَمْتُ عَلَيْنَا دِمَائَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ.
(رواه البخارى)

(25/25) It is related by Anas ibn Maalik رضي الله عنه that the Messenger of Allah ﷺ said: "I am commanded by Allah to wage war against the people until they believe in *La Ilaha IllAllah*. Thus, when they believe in *La Ilaha IllAllah* and observe our *Salah* turning their face towards Our *Qiblah* and partake of the meat of the animals slaughtered by us, their blood and their possessions are forbidden to us except for the claim of Islam, and their reckoning is with Allah."
(Bukhari)

Commentary: The offering of *Salah* and the turning of the face towards the *Qiblah* of Islam and the eating of the flesh of the animals killed by Muslims for food are also specified along with the testimony Divine Unity. But, here, too, their significance is

symbolical, and the purport of this saying, like those of the preceding Traditions, is that our war against any people is solely for the sake of Faith and for leading mankind along the path of Truth. Hence, it is forbidden to us to inflict pain or punishment on those who forsake the life of infidelity and choose for themselves the Straight Path as laid down by Allah. Since during those days the chief visible signs of Islam were that a person offered his prayers in the manner of Muslims and turned his face toward the House of *Ka'bah*¹ when at prayer, and did not abstain from the flesh of the animals slaughtered by the Muslims, the Holy Prophet ﷺ has mentioned them here as the outward symbols of Faith.

In a version of this very Hadith in *Abu Dawood* the words: *لهم ما للمسلمين و عليهم ما على* الله are replaced by the words *و حسابهم على الله* meaning that not only is our war over with them but that they are also entitled to the rights of Muslims and have the same responsibilities as Muslims have.

Clarification:- A cursory glance through these Traditions is likely to give rise to an objection which has been mentioned by some commentators, and, then, also disproved by them in various ways. It is that in Islam the principles of *Jizya*² and the contracting of a treaty on suitable terms, too, are generally recognised and war comes to an end with any of these. But from the above Traditions it appears that hostilities will cease only when people have accepted Islam.

In our view, the object of these Traditions is not to formulate rules for the termination of warfare. Through them, the Prophet ﷺ has only sought to make it clear that the sole aim and purpose of taking resort to arms in Islam is that people worship no one save Allah and follow the Straight Path (i.e., they embrace Islam), and, further, that the life and property of all those who accept the call of Faith would be safe and they would enjoy complete equality with the other Muslims so far as rights and duties were concerned.

As for *Jizya* or a peace-treaty under special circumstances and on specific terms, though these are ways of putting an end to

①. The place towards which the face is turned at prayer at Makkah

②. Head tax imposed by Islam on non-Muslim people of the Book under Muslim rule.

warfare, the real purpose of an Islamic war does not lie in them. Hostilities are stopped by these means because a peaceful way is, thus, opened for the realisation of the fundamental objective, viz, the preaching and propagation of Faith.

Some Outward Signs of Faith

(٢٦/٢٦) عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى صَلَاتَنَا وَاسْتَقْبَلَ قِبْلَتَنَا وَآكَلَ ذَبِيحَتَنَا فَذَاكَ الْمُسْلِمُ الَّذِي لَهُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ فَلَا تُخْفَرُوا اللَّهَ فِي ذِمَّتِهِ.
(رواه البخارى)

(26/26) It is related by Sayyidna Anas ibn Maalik رضي الله عنه that the Messenger of Allah ﷺ said: "Whoso offers *Salah* like us, and turns his face towards our *Qiblah* and eats the flesh of the animals we slaughter — he is a Muslim and for him is the protection of Allah and His Messenger. So, do not break the covenant of Allah concerning His protection." (Bukhari)

Commentary: It needs be kept in mind that when during the ministry of the Prophet the call of Islam was spreading rapidly and it was not infrequent the people accepted faith about whom one could not be sure that they had done so sincerely. The above Tradition is, particularly, in respect of them. Through it the Prophet ﷺ wants to impress upon the Companions رضي الله عنهم that they should have no reservations about anyone being a Muslim in whom the rudimentary outward indications of the acceptance of Islam were present, such as, the offering of *Salah* as Muslims do, the turning of face toward their *Qiblah* when at prayer, and the eating of the flesh of the animals slaughtered by them. His life and property should, accordingly, be held to be in the protection of Allah and His Messenger and they must refrain from taking any steps against him simply on the suspicion that he was not a Muslim at heart and had accepted Islam only as a hypocrite.

It will, also, be the height of folly to infer from this Tradition that whoever possess those visible signs remains a Muslim no matter how heathenish or polytheistic his beliefs and actions are. Such a person has nothing to do with Islam. To regard him a Muslim will be to show that Islam is merely the name of a few ceremonies and rituals. Nothing, evidently, can be more misleading

and fallacious.

A Muslim Does not Become an Infidel Because of an Evil Act

(٢٧/٢٧) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ مِنْ أَصْلِ الْإِيمَانِ الْكَفُّ عَمَّنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ لَا تُكْفِرُهُ بِذَنْبٍ وَلَا تُخْرِجُهُ مِنَ الْإِسْلَامِ بِعَمَلٍ، وَالْجِهَادُ مَا ضَرَّ مُدْبَعْنِيَّ اللَّهِ إِلَى أَنْ يُقَاتَلَ أَحَرُ هَذِهِ الْأُمَّةِ الدَّجَالُ لَا يُبْطِلُهُ جَوْرُ جَائِرٍ وَلَا عَدْلُ عَادِلٍ وَالْإِيمَانُ بِأَلَا قُدَارٍ (رواه أبو داود)

(27/27) It is related by Anas ibn Maalik رضي الله عنه that the Messenger of Allah ﷺ said: "Three things are included among the fundamentals of Islam: one, to hold one's tongue in respect of a person who believes in *La Ilaha IllAllah* [i.e., he should not be condemned as an Infidel because of a sin or deemed to have gone out of the fold due to a misdeed]; two, *Jihad* has been [operative] from the time I was raised up and will remain so till the time the last batch of this [the Muslim] community will wage war against Dajjal¹ [i.e., whether the Muslim rulers are just or tyrannical *Jihad* will hold good and no one can abolish it]; and, three, belief in the doctrine of predestination."

(Abu Dawood)

Commentary: In this Tradition three things have been declared to be among the essential tenets of Islam. The first is that no one who believes in *La Ilaha IllAllah* should be called an infidel because of commission of a sin nor a judgement passed against him of having renounced his faith.

It is of primary importance here to note that belief in *La Ilaha IllAllah* means exactly what has been repeatedly stressed earlier, viz., to accept Islam by acknowledging the call of the Prophet ﷺ. We have seen how during the days of the sacred Prophet ﷺ the term, affirmation of *La Ilaha IllAllah*, was, generally, used to denote the embracing of Islam in the same way as idiomatic language of the pronouncement of the *Kalimah* signifies the choosing of Islam as one's faith.

Besides, it is forbidden to call anyone an infidel who believes in the *Kalimah* of Islam. The Prophet ﷺ, so to speak, has

①. Suindler, imposter, Anti-Christ.

forewarned against the folly the Mu'tazila and the *Khawarij* were to commit later. They hastened to condemn a person as having ceased to be a Muslim on the grounds of sinfulness or an evil conduct. The practice of *Ahl-us-Sunnah*, in the light of the above dictum, therefore, is that they do not regard anyone to have forfeited the right to be a Muslim owing simply to having committed a sin.

The purport of this part of the Tradition, in any case, is that if anyone takes to wrong-doing after he has pronounced the *Kalimah* and embraced Islam, he should not be branded as an apostate or condemned as an infidel. It does not, of course, include men who may themselves renounce the Faith by rejecting any of its principal tenets.

Suppose there is a person who has pronounced the *Kalimah* and calls himself a Muslim but does not believe in the Divine origin of the Qur'an or repudiates the concept of the Last Day and the Hereafter or lays a claim to Divinity or prophethood, he will, naturally, cease to be a Muslim and become an infidel. It will, nevertheless, not be due to any sinfulness or lewdness on his part but to the rejection of a fundamental article of Faith.

It is essential to bear in mind the basic difference between the two positions. Some people make a grievous mistake in the application of the above Tradition because they fail to appreciate its real significance.

This Tradition declares that *Jihad* is annulled if, at any time, the government of the Muslims passes into unworthy hands. It will not engage in *Jihad* because the rulers are corrupt or unjust. Whether the Government is good or bad, *Jihad* will have to be undertaken at its command provided that it really is *Jihad* and not corruption or venality in its name.

Branches of Faith

(٢٨/٢٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ.

(رواه البخارى ومسلم)

(28/28) It is related by Sayyidina Abu Hurayrah رضي الله عنه that the

Messenger of Allah ﷺ said: "Faith is composed of seventy and odd branches of which the highest is belief in *La Ilaha IllAlla* [i.e., the testimony of divine Oneness] and the lowest is the removal of a hindrance from the road, and the sense of modesty is an important branch of Faith." (Bukhari and Muslim)

Commentary: Some authorities are of the opinion that the expression, "seventy and odd" occurring in this saying denotes only a multitude. The Arabs, often, use the number of seventy when they want to emphasise the abundance of a thing and the phrase, "seventy and odd" has been used here to lend a greater force to it¹. Others say that it stands for seventy-seven departments of Faith.² But these interpretations are purely speculative and open to endless argument. What sounds more reasonable is that the Prophet ﷺ did not want to fix an exact number but only to indicate profusion and to say that Faith was composed of many parts and modesty was one of them. Had there been a definite figure in his mind he would not have rest content with a vague and general statement but explained it fully and enumerated all the seventy or seventy-seven branches.

By the "Branches of Faith" are meant the deeds and virtues and internal and external states that should follow as a natural outcome of the ingress of Faith. Just as a verdant tree bears forth leaves and fruits, virtuous acts, good morals and noble states of thought and feeling are the offshoots of Faith though their grades are different.

The testimony of the Oneness of Allah has been described in it as the highest and the removal of a hindrance from the path as the lowest branch of Faith. Now, whatever good or virtuous acts can be imagined between the two grades constitute the departments or branches of Faith, whether they appertain to the rights of Allah or to the rights of men and their numbers will, naturally, run into hundreds.

Modesty has, particularly, been mentioned as forming an important part of Faith. There can be two reasons for it.

(i) Someone may have fallen short of the Islamic standard of modesty at that time and the Prophet ﷺ wanted to correct him through the admonition, as the way is with sagacious teachers

①. Umdatul Qaari Sharh, *Sahih Bukhari* and *Mirqatul Mafatih Shrah, Mishkaatul Masabih*.

②. *Fath al-Bari*, Umdatul Qari, etc.

and wise reformers, on seeing the crucial place the sense of modesty occupied in the moral scheme of things.

(ii) The Prophet ﷺ might have thought it appropriate to lay a special stress on it. Modesty is the moral characteristic which acts as a preventive to numerous sins and follies, and, as such, there obtains a special affinity between it and Faith.

Modesty is not to be observed only in relation to human beings. The Almighty Creator comes first. Generally, a person who does not entertain respect for his elders and behaves reprehensibly towards or before them is considered to be shameless and impudent, but no one is more unfortunate and isolent than him who feels no shame before Allah and knowing that He sees and hears everything yet does all sorts of dirty and deplorable things in His presence.

Accordingly, if the sense of modesty is alive and active in a person, his life will not only be clean in the sight of fellowmen but he will also commit very few acts of transgression against the claims of Allah.

It is stated in *Tirmidhi* that once the Prophet ﷺ observed, while speaking to the Companions:

Practice modesty towards Allah as it ought to be practised towards Him." Allah be praised," replied the Companions, "We practice modesty towards Him". "No", the Prophet ﷺ said, "It is not that. The proper way of observing modesty towards Allah is that you take care of the head and all the notions and ideas that are contained in it [i.e., protect the mind against

”اِسْتَحْيُوا مِنْ اللّٰهِ حَقَّ الْحَيَاءِ قَالُوا
اِنَّا نَسْتَحْيِي وَالْحَمْدُ لِلّٰهِ فَقَالَ
لَيْسَ ذَالِكَ وَلَكِنَّ الْاِسْتِحْيَاءَ
مِنْ اللّٰهِ حَقَّ الْحَيَاءِ اَنْ تَحْفَظَ
الرَّاسَ وَمَا حَوَى وَالْبَطْنَ وَمَا
وَعَى وَتَذْكُرَ الْمَوْتَ وَالْبَلَى
فَمَنْ فَعَلَ ذَالِكَ فَقَدْ اِسْتَحْيَا
مِنْ اللّٰهِ حَقَّ الْحَيَاءِ“

evil thoughts and the stomach against unlawful food], and remember what your state in going to be on death and in the grave after death. Whoever does so, know that he fulfils the duty of observing modesty towards Allah as it ought to be."

Signs and Fruits of Faith

(٢٩/٢٩) عَنْ أَبِي أُمَامَةَ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا الْإِيمَانُ؟ قَالَ إِذَا سُرَّتْكَ حَسَنَتُكَ وَسَاءَتْكَ سَيِّئَتُكَ فَأَنْتَ مُؤْمِنٌ.

(رواه احمد)

(29/29) It is related by Abu Umamah رضي الله عنه that a person asked the Messenger of Allah ﷺ, "What is Faith?" He said, "If you feel pleasure at a good act that you do and pain and sorrow at an evil act, you are a truthful Believers." (Masnad Ahmad)

Commentary: It shows that one of the distinctive signs of Faith is that when a person performs a noble deed he feels joy in his heart at it, and when he commits a wicked deed, it makes him sad. As long as this subjective sense of right and wrong is present in a man it should be supposed that the spirit of Faith is alive within him and this feeling is its fruit and outcome.

Prerequisites of Faith

(٣٠/٣٠) عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا.

(رواه مسلم)

(30/30) It is related by Abbas ibn Abdul Mttalib رضي الله عنه that he heard the Messenger of Allah ﷺ say: "He tasted the flavour of Faith and experienced its sweetness who is pleased at heart with Allah as his Lord, Islam as his religion, and Muhammad as his Messenger." (Muslim)

Commentary: Just as all delicious foods possess a flavour which can only be perceived if one's faculty of taste is intact and not perverted due to illness or any other cause, there is also a special sweetness in Faith which can be enjoyed by those alone who have, willingly and earnestly, made Allah their Lord and Master, Muhammad ﷺ their Prophet and guide, and Islam their religion and way of life, and whose hearts have bowed in submission to Allah and yielded in obedience to the Prophet and assented to be the adherents of the path of Islam. In other words, their bond with Allah, the Prophet and Islam is not merely formal, hereditary or intellectual but real, sincere and genuine.

(٣١/٣١) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكُونُ أَنْ يَقْدَفَ فِي النَّارِ.

(رواه مسلم)

(31/31) Anas رضي الله عنه has related that the Prophet ﷺ said, "Only he will taste the sweetness of Faith who has these qualities: his love of Allah and the Prophet is greater than everything else, he loves whom he loves solely for the sake of Allah, and the idea of reverting to disbelief after he has embraced Islam is as repugnant to him as being thrown into fire." (Bukhari and Muslim)

Commentary: The subject-matter of this Tradition is almost identical to that of the preceding one. It says that the sweetness of Faith can only be perceived by him whose love for Allah and the Prophet ﷺ is stronger than for anyone or anything else in the world, so much so that when he loves somebody, it is wholly for the sake of Allah, and who is so deeply devoted to the Islamic faith that the very idea of leaving it and reverting back to infidelity is as painful to him as being cast into fire.

(٣٢/٣٢) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ (رواه البخاري ومسلم)

(32/32) It is related by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: "None of you believes unless his love for me exceeds the love he has for parents, children and all men."

(Bukhari and Muslim)

Commentary: It shows that Faith can attain perfection and a Muslim can become a faithful Believer only when his love for the Prophet ﷺ is greater than for any other person, even his parents and children.

In the preceding Tradition the love for Allah, the Prophet ﷺ and the Islamic faith being stronger than for anyone or anything else in the world was declared as essential for tasting the sweetness of Faith while in this Tradition only the love for the Prophet ﷺ has been mentioned. But love for Allah, the Messenger and Islam is basically the same. True devotion to Allah and Islam is not possible

without devotion to the Prophet ﷺ and true devotion to the Prophet ﷺ cannot be imagined without devotion to Allah and Islam. Love for the Prophet ﷺ, in his capacity as the Messenger of Allah, will, of course, be for the sake of Allah and out of deep attachment to Him and love for Islam will, instinctively, stem from it. It is for this reason that love for the Prophet ﷺ alone has been stressed in this Tradition, otherwise what it means is that the blessings and radiance of Faith can accrue only to those in whose hearts love for Allah and the Prophet ﷺ and Islam is strong enough to submerge all other ties and affections.

Commentators have, however, differed in their interpretation of these Ahadith, and, as such, many people are apt to be confused about its meaning though the principle it lays down is very simple. Love is a well-known word and the idea it expresses is also widely understood. It is in the same traditional sense that it has been used here. The love the Believers have for Allah, naturally, is not due to the ties of blood or any other physical factors as the case is with the affection one feels for one's parents, wife and children. It is, essentially a mental and spiritual state, and, when it attains perfection, all other forms of affection which are rooted wholly in blood or emotion are put in the shade by it. Anyone who has been blessed in some measure with this attachment and yearning will have no difficulty in appreciating the basic significance of this Tradition.

In brief, love in all these sayings denotes the same tender passion, the same feeling of the heart which is commonly known by the name and this is exactly what is demanded of us here.

The Qur'an says:

Those who believe are
stauncher in their love for
Allah. (Al Baqarah 2:165)

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ البقرة ١٦٥

And also:

Say [O Muhammad]: If your
fathers, and your sons, and
your brethren, and your wives,
and your tribe, and the wealth
you have acquired, and

قُلْ إِنْ كَانَ آبَاءُكُمْ وَابْنَاؤُكُمْ
وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ دَارَافَتْكُمْ مَوَالِيهَا وَبِجَارَةٌ

merchandize for which you fear that there will be no sale, and dwellings you desire are dearer to you than Allah and His Messenger and striving in His way: then wait till Allah bringeth His Command to pass. Allah guideth not wrong-doing folk. (Al Tawbah 9:24)

تَخْشَوْنَ كَسَادَهَا وَمَسْكِنَ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ.
(التوبة ٢٤:٩)

As it is distinctly stated in these verses, the love of the Believers for Allah, the Prophet ﷺ and the Islamic faith must be stronger than for all the lovable objects in the world. Without it, the contenance of Allah cannot be gained, nor His special guidance obtained, nor can Faith acquire perfection.

Once this stage is reached, it will not only be easy for anyone to observe this duties of Islam and to carry out the commands of Allah and the Prophet ﷺ but he will also derive a pleasure even from laying down his life for the sake of Faith. Conversely, a person in whose heart the love for Allah and His Messenger is not entrenched firmly will find it most difficult to keep to the everyday Islamic injunctions and to obey the common religious precepts. At best, it will become a routine affair, a tendiously automatic procedure. Hence, it has been said that unless the love for Allah and the Prophet ﷺ governs and has the control of all other attachments and affections the true station of love cannot be attained nor its sweetness percerived.

O Allah! I beg of Thee Thy love and the love of him who loveth Thee and the conduct that will enable me to attain Thy love.

اللَّهُمَّ ارْزُقْنَا حُبَّكَ وَحُبَّ رَسُولِكَ وَحُبَّ عَمَلٍ يَقْرِبَنَا إِلَى حُبِّكَ.

(٣٣/٣٣) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جُنْتُ بِهِ (رَوَاهُ الْبُغَوِيُّ فِي شَرْحِ السُّنَنِ)
(33/33) It is related by Abdullah bin Amr ؓ that the Messenger of Allah ﷺ said: "None of you can become a Believer unless his lusts become subservient to the guidance I have brought."

(Sharah us-Sunnah)

Commentary: It shows that the state of true Faith and its spiritual blessings can be gained when worldly inclinations and carnal appetites are controlled and governed by the Prophet's ﷺ guidance.

The entire order of good and evil is based upon *Hawa* [lust] and *Huda* [Guidance]. Man's success or failure, good fortune or ill-luck, is related to them. All wickedness and wrong-doing ensues from the lustful dictates of the flesh in the same way as every virtue originates from abiding by the guidance brought by the Prophets عليهم السلام.

The state of genuine Faith can, thus, be attained only by subordinating the propensities of the self to heavenly instruction and whoever becomes a slave to lust and cares nothing for Prophetic guidance destroys the very purpose of Faith with his own hands. It is about such people that the Qur'an has said:

Hast thou seen him who
chooseth for his God his own
lust?
(Al Qasas 25:43)

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ
(فرقان ٢٥: ٣٣)

And also:

And who goeth farther astray
than he who followeth his lust
without guidance from Allah?
Lo! Allah guideth not
wrong-doing folk.

(Al Qasas 28:50)

وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ
هُدًى مِّنَ اللَّهِ، إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ (قصص ٢٨: ٥٠)

(٣٤/٣٤) عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى

(رواه البخارى ومسلم)

يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

(34/34) It is related by Anas رضي الله عنه that the Messenger of Allah ﷺ said: "None of you can be a Believer until he desires for his brother what he desires for himself." (Bukhari and Muslim)

Commentary: For attaining the true state of Faith and partaking of its singular blessings it is essential that man should be free from selfishness. He ought to be so genuinely interested in the welfare of his brethren as to desire for them all the good things, benefits and advantages he desires for himself and to dislike for them all the conditions and circumstances he does not like for himself. Without

it, Faith cannot acquire perfection."

In the version of this very Hadith in *Ibn Hibban*, instead of the words: لا يبلغ العبد حقيقة الإيمان لا يؤمن احدكم these words are found: لا يبلغ العبد حقيقة الإيمان لا يؤمن. It is clear from this that in every Hadith when the words لا يؤمن appear they do not imply a negation of faith. Rather, they suggest an imperfection of faith. It is with every language that an imperfect thing is spoken of in this way; for instance, we call someone who is cruel, inhuman though we do not mean to say that he is not a human being. It is this expression in some *Ahadith* which لا يؤمن (has not believed or is not a Believers). Therefore it is wrong to succumb to oratory and show a poor knowledge of the Prophet's temperament (and go by the literal meaning).

(٣٥/٣٥) عَنْ مَعَاذِ بْنِ جَبَلٍ أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَفْضَلِ الْإِيمَانِ قَالَ أَنْ تُحِبَّ لِلَّهِ وَتُبْغِضَ لِلَّهِ وَتَعْمَلَ لِسَانَكَ فِي ذِكْرِ اللَّهِ قَالَ وَمَاذَا يَا رَسُولَ اللَّهِ قَالَ وَأَنْ تُحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ وَتَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ.

(رواه احمد)

(35/35) It is related by Mu'az ibn Jabal رضي الله عنه that he enquired from the Prophet ﷺ about superior Faith [i.e., asked what was the highest grade of Faith and through what deeds and virtues could it be reached]. The Prophet ﷺ replied, "It is that you love whom you love solely for the sake of Allah and hate whom you hate solely for the sake of Allah [i.e., friendship and enmity should be entirely for His sake]; and, secondly, that you keep your tongue engaged in the remembrance of Allah." "What else?" he further asked. "That you desire for others what you desire for yourself and do not desire for others what you do not desire for yourself," the Prophet ﷺ said." (Ahmad)

Commentary: Three things have been mentioned in the above Tradition by the Prophet ﷺ without which perfection in Faith is not possible. (i) Friendship and enmity solely for the sake of Allah; (ii) Keeping the tongue occupied in remembrance of Allah; and (iii) Goodwill for the bondsmen of Allah to the extent of desiring for them what one desires for oneself and disliking for them what one does not like for oneself.

(٣٦/٣٦) عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ. (رواه أبو داود)

(36/36) It is related by Abu Umamah رضي الله عنه that the Prophet ﷺ said: "He who loves or hates, offers favours or withholds them, for the sake of Allah, truly perfects his Faith." (Abu Dawood)

Commentary: A perfect Muslim in the sight of Allah is he who succeeds in subordinating his entire conduct — thoughts, feelings social relations and all other affairs — to the Will of Allah so much so that when he establishes or breaks relations with anyone or gives or declines to give anything to anybody, he does so wholly for the pleasure of Allah; in short, when all his sentiments and inclinations, such as, love and hatred, and deeds and actions like offering or withholding a favour begin to take shape solely for the sake of Allah and cease to be influenced by his own urges and impulsions. When this state of submission to the Will of Allah is reached by anyone, his faith attains perfection.

(٣٧/٣٧) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي ذَرٍّ أَيُّ عُرَى الْإِيمَانِ أَوْثَقُ؟ قَالَ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ الْمَوَالَاةُ فِي اللَّهِ وَالْحُبُّ فِي اللَّهِ وَالْبَغْضُ فِي اللَّهِ. (رواه البيهقي في شعب الایمان)

(37/37) It is related by Abdullah ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ said to Abu Zarr Ghifari رضي الله عنه: "Tell [me], which department of Faith is stronger [i.e., among the departments of Faith which is more long-lasting]?" "Allah and His Messenger know best", replied Abu Zarr رضي الله عنه. The Prophet ﷺ remarked, "Friendliness and mutual cooperation for the sake of Allah, love for anyone for the sake of Allah, and hatred and enmity against anyone for the sake of Allah." (Baihaqi)

Commentary: It shows that among the various states and stages of Faith the strongest and most enduring is that in which the behaviour of a person towards anyone, whether of cooperation or opposition, love or hatred, is determined wholly by the desire to please Allah and to carry out His commands and not by any personal wish or sentiment.

(٣٨/٣٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَوْ لَا أَذْلِكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ.
(رواه مسلم)

(38/38) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "You cannot enter Paradise unless you are Believers and you cannot be truthful Believers unless there is reciprocal love among you. May I tell you a thing that will produce affection in your midst if you act upon it? It is to spread the custom of Salaam among yourselves and to make it common."
(Muslim)

Commentary: From the foregoing Traditions we learn that for perfection in Faith it is essential to hold Allah, the Messenger and Islam dearest to our hearts and whatever love and affection there might be for anyone or anything, aside of them, should be wholly for their sake and that we are free from selfishness and our condition should be that we desire, or do not desire, for other what we desire, or did not desire for ourselves. The present Tradition adds that Faith cannot attain perfection unless there is mutual love and cooperation among the Believers. If their hearts are devoid of fellow-feeling and affection for each other it should be taken for granted that the reality of Faith will not dawn upon them and they will not be able to partake of its true blessings.

(٣٩/٣٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ.
(رواه الترمذى والنسائى)

(39/39) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "A Muslim is he from the mischief of whose tongue and hand the Muslims are safe and a Momin [Believer] is he from whom people do not feel their life or property threatened."
(Tirmizi)

Commentary: The mischief of the tongue and hand has been mentioned specifically in this Tradition for the reason that, generally, distress is caused to others by means of these two organs, or else what is sought to be conveyed simply is that it is

unworthy of a Muslim to be a source of pain or discomfort to anyone.

From Ibn Hubban's account of the same Tradition it appears that:

مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ

A Muslim should be friendly and in offensive towards every one.

It is worth remembering that the infliction of pain which has been condemned as un-Islamic in this Tradition signifies only that which is without a legitimate cause otherwise to punish the guilty and to put down the high-handedness of the oppressor and the mischief of the evil-doer, provided that one has the authority to do so, is a matter of duty with the Muslims. Without it, there can be no peace and happiness in the world.

(٤٠/٤٠) عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَاللَّهِ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ قِيلَ وَمَنْ يَأْسُؤُلَ اللَّهُ قَالَ الَّذِي لَا يَأْمَنُ جَارَهُ
بَوَاقَهُ

(رواه البخارى)

(40/40) It is narrated by Abu Shurayh Khuza'i that the Messenger of Allah ﷺ said, "By Allah, he is not a Believer! By Allah, he is not a Believer! By Allah, he is not a Believer!." Someone asked: "O Messenger of Allah ﷺ, who is not a Believer?" The Prophet ﷺ replied, "Whose neighbour is not secure from his mischief." (Bukhari)

Commentary: Our conduct towards the neighbours should be so good and honourable that they feel completely secure from us and entertain no fear of viciousness or injustice from our side. It is one of the imperatives of Faith without fulfilling which no one can hope to be a faithful Believer.

Two other Traditions of the Prophet ﷺ bearing the same import read;

"Treat your neighbours kindly; then you are of those who believe." (Tirmizi)

وَأَحْسِنُ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا
(مسند احمد، ترمذی)

"He who believes in Allah and the Last Day will never harm a neighbour." (Bukhari)

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
فَلَا يُؤْذِي جَارَهُ. (بخارى ومسلم)

(٤١/٤١) عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَيْسَ الْمُؤْمِنُ بِالَّذِي يَشْبَعُ وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ.

(رواه البيهقي في شعب الإيمان)

(41/41) It is related by Abdullah ibn Abbas رضي الله عنه that he heard the Messenger of Allah ﷺ say: "He is not a Believer who eats his fill while his neighbour is hungry." (Baihaqi)

Commentary: It shows that a person who eats to his heart's content and gives no thought to his starving neighbour is unblessed with the reality of Faith though he may have been a Muslim for seventy generations. An attitude of crelty and selfishness like this is wholly inimical to the spirit of Islam.

As Muslims we must see how we deal with our neighbours and cratures of Allah. We must examine that in the light of these Ahadith and see where we stand.

(٤٢/٤٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا.

(رواه ابو داؤد والدارمي)

(42/42) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Among the Muslims more perfect in Faith is he whose manners are better." (Abu Dawood)

Commentary: Perfection in Faith depends on good manners and noble qualities of mind and character. Thus, a person will be as perfect in Faith as his moral disposition is praiseworthy. Or, we might say, good moral qualities are the natural outcome of perfection in Faith. It cannot be that a person is blessed with the reality of Faith and yet his morals remain imperfect.

(٤٣/٤٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حُسْنِ

إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ. (رواه ابن ماجه والترمذى والبيهقى في شعب الإيمان)

(43/43) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Among the virtues of Islam is that a man avoids that which is meaningless and vain." (Ibn Majah, Tirmizi and Baihaqi)

Commentary: Man is the noblest of creations and Allah has made him exceedingly precious. He should refrain from spending his time aimlessly and squandering away his capabilities. On the other hand, by putting them to proper use, he should develop his personality as much as possible and earn the countenance of Allah. This is the essence of all religious teachings and the basic aim and purpose of Islam. Hence, the blessed one who seeks to perfect his Faith must not only keep away from open sinfulness and immorality but also from all unprofitable activities including unavailing conversation and devote his time and natural abilities to pursuits that possess some element of gain or virtue, i.e., are necessary and purposeful from the point of view of both the worlds.

People who waste their time and energy in aimless talk and futile activities do not realise how very valuable Allah has made them and what a priceless treasure they are frittering away.

(٤٤/٤٤) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ نَبِيٍّ بَعَثَهُ اللَّهُ تَعَالَى فِي أُمَّةٍ قَبْلِي إِلَّا كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ يَأْخُذُونَ بِسُنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خَلْفٌ يَقُولُونَ مَا لَا يَفْعَلُونَ وَيَفْعَلُونَ مَا لَا يُؤْمَرُونَ، فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِلِسَانِهِ فَهُوَ مُؤْمِنٌ وَمَنْ جَاهَدَهُمْ بِقَلْبِهِ فَهُوَ مُؤْمِنٌ وَلَيْسَ وَرَاءَ ذَلِكَ مِنَ الْإِيمَانِ حَبَّةٌ خَرْدَلٍ.

(رواه مسلم)

(44/44) It is related by Abdullah ibn Masood رضي الله عنه that the Messenger of Allah ﷺ said: "There were some worthy disciples and Companions of every Prophet raised up by Allah in any community before me who followed his path and obeyed his commands. Afterwards, it so happened that their heirs and successors turned out to be men of no value whose condition was that they did not practise what they preached [i.e., told others to perform good deeds but did not do so themselves or boasted to be virtuous while, in fact, they possessed little moral goodness, and, thus, told a lie in order to impress those around them with their devoutness and to flaunt their spiritual superiority], and performed deeds they had not been

commanded to perform [i.e., they did not adhere to the way of their Prophet and instead of abiding by what he had prescribed or sanctioned, indulged freely in evil-doing and making invocations in Faith]. Thus, whoever strove against them with his arm is a Believer, and whoever strove against them [due to a constraint] only with his tongue, also, is a Believer, and whoever [finding himself powerless to strive even with the tongue] strove against them only with his heart [i.e., merely felt anger and hatred towards them] is, also, a Believer. But without it [i.e., in the absence of any of these conditions] there is no Faith, not even of the weight of a mustard-seed." (Muslim)

Commentary: It shows that to strive against the sinful and hypocritical heirs and followers of the Prophets عليهم السلام and other spiritual leaders with the arm or the tongue, as the circumstances permit, or, in the last degree, only to feel revulsion against their wickedness and display of insincere piety is one of the essential requirements of Faith. Anyone who does not possess even their inner urge for such a kind of Jihad is, so to speak, totally devoid of the warmth and awareness of Faith. The next Hadith calls it weakest kind of Faith.

The command of *Jihad* against the erring successors of the Prophet عليهم السلام and worthless spiritual leaders, as contained in the above Tradition, means that endeavour should be made to correct them and to bring them to the right path, failing which something should be done to put an end to their false spiritual headship and hereditary influence so that people do not fall a prey to their deception.

(٤٥/٤٥) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ
فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ (رواه مسلم)

(45/45) It is related by Abu Sa'eed al-Khudri رضي الله عنه that the Messenger of Allah ﷺ said: "If anyone of you sees a sin being done or a wrong being perpetrated, he should [if he is in a position to do so] try to eradicate it by force, and if that be not possible, he should try to eradicate it by raising his voice against it; and if that, too, be not possible, he should feel sore about it in

the heart [and think of possible ways of removing the evil]. This last state is the weakest state of Faith. (Muslim)

Commentary: In the preceding Tradition struggle against the depravity and corruption of a particular class of men was enjoined as a requisite of Faith while in the present one a general command has been given for making strenuous efforts, in keeping, of course, with one's situation, to remove or set right every mischief and transgression. Three grades of it have been set down in this Tradition.

(i) If one is in power and the evil can be eradicated by means of it, force ought to be employed to root it out.

(ii) If power and authority are not in one's hands, effort should be made to remove evil through persuasion and good counsel.

(iii) If the circumstances are so adverse and the Believers in such a weak and helpless position that it is not possible even to raise one's voice against wickedness and imorality, the last stage is that it should be considered honestly to be hateful and vicious and an earnest desire be felt in the heart to prevent it. In that way, one will, at least, pray to Allah to suppress it and also think out methods of its extermination.

According to the above Tradition, this is the weakest state of Faith which means that, after it, the question of the existence of Faith does not arise.

(٤٦/٤٦) عَنْ أَنَسٍ قَالَ فَلَمَّا خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا قَالَ لَا

إِيمَانُ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ لِمَنْ لَا عَهْدَ لَهُ. (رواه البيهقي في شعب الإيمان)

(46/46) Narrates Sayyidina Anas ؓ that it was rare that the Prophet ﷺ delivered a sermon in which he may not have said:

"In whom there is no trustworthiness, has no Faith; he who does not fulfil the promise made by him has no religion." (Baihaqi)

Commentary: Anyone who is not trustworthy and does not fulfil the promise when he makes one is unblessed with the reality of Faith. As we have indicated earlier, Traditions like it do not mean that such a person altogether ceases to be a Muslim and becomes an infidel. They simply show that the essence and effulgence of Faith is not present in a man like him, i.e. his Faith is lifeless and of a very poor quality.

Actions And Moral Habits That Are Inimical to Faith

(٤٧/٤٧) عَنْ بَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْغَضَبَ يُفْسِدُ الْإِيمَانَ كَمَا يُفْسِدُ الصَّبْرُ الْعُسْلَ.

(رواه البيهقي في شعب الإيمان)

(47/47) Bahz ibn Hakeem has related from his father Hakim, on the authority of his grandfather, Mu'awiya ibn Haidah Qushairi, that the Messenger of Allah ﷺ said: "Anger spoils Faith as aloe spoils honey."

(Baihaqi)

Commentary: Anger, of course, is destructive to Faith and when it takes possession of anyone he unhesitatingly crosses the limits prescribed by Allah and does things that are ruinous to Faith and are likely to bring him down in the estimation of Allah.

(٤٨/٤٨) عَنْ أَوْسِ بْنِ شُرَّاهِبٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ مَشَى مَعَ ظَالِمٍ لِيَقْوِيَهُ وَهُوَ يَعْلَمُ أَنَّهُ ظَالِمٌ فَقَدْ خَرَجَ مِنَ الْإِسْلَامِ

(رواه البيهقي في شعب الإيمان)

(48/48) Aus bin Shurahbil has reported that he heard the Messenger of Allah ﷺ say: "Whoever sets out to help the oppressor knowing that he is an oppressor goes out of the fold of Islam."

(Baihaqi)

Commentary: When to support injustice and to help the oppressor, in any form, knowing well that he is an oppressor, is such a mortal sin in Islam that the holy Prophet ﷺ has declared that anyone who does so forfeits his claim to be a Believer, it can be imagined how inimical cruelty and injustice are to Faith and what place do those who are cruel and unjust occupy in the sight of Allah and the Prophet ﷺ.

(٤٩/٤٩) عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا بِاللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبَذِي.

(رواه الترمذی والبيهقي في شعب الإيمان)

(49/49) It is related by Abdullah ibn Masood ؓ that the Messenger of Allah ﷺ said: "A Believer is not one to indulge in taunting and cursing nor does he use intemperate and

indecent language."

(Tirmizi and Baihaqi).

Commentary: It shows that to utter oaths, curses and blasphemies and to indulge in violent, vulgar and abuse language is contrary to the spirit of Islam and a faithful Believer ought to be free from these habits.

(٥٠/٥٠) عَنْ صَفْوَانَ بْنِ سُلَيْمٍ أَنَّهُ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَيَكُونُ الْمُؤْمِنُ جَبَانًا قَالَ نَعَمْ، فَقِيلَ لَهُ أَيْكُونُ الْمُؤْمِنُ بَخِيلًا قَالَ نَعَمْ، فَقِيلَ لَهُ
أَيَكُونُ الْمُؤْمِنُ كَذَّابًا قَالَ لَا (رواه مالك والبيهقي في شعب الإيمان مرسلًا)

(50/50) Sufwan ibn Sulaym has related that the Prophet ﷺ was once asked if a Muslim could be a coward. "Yes", the Prophet replied. It was next asked of him if a Muslim could be a miser. "Yes", the Prophet again replied. After it, it was asked of him if a Muslim could be a [habitual] liar. The Prophet said, "No" [meaning that Faith and the filthy habit of deliberate lying could not exist with each-other]. (Maalik, Baihaqi)

Commentary: Though cowardice and stinginess are bad, these are such natural weaknesses that a Believer, also, can fall a prey to them. But the habit of falsehood is so excessively repugnant to Islam that the two cannot be present in one person.

(٥١/٥١) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَزْنِي
الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ وَلَا
يَشْرَبُ الْخَمْرَ حِينَ يَشْرِبُهَا وَهُوَ مُؤْمِنٌ وَلَا يَنْتَهَبُ نَهْبَةً يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا
أَبْصَارُهُمْ حِينَ يَنْتَهَبُهَا وَهُوَ مُؤْمِنٌ وَلَا يَغْلُ أَحَدُكُمْ حِينَ يَغْلُ وَهُوَ مُؤْمِنٌ
فَإَيَّاكُمْ إِنَّا كُفَّمُ (رواه البخارى ومسلم)

(51/51) It is related by Sayyidina Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "No adulterer commits adultery and remains a Believer during the time he commits adultery, and no thief commits theft remains a Believer during the time he commits theft, and no drinker drinks wine and remains a Believer during the time he drink wine, and no robber commits robbery, in full view of men, and remains a Believer during the time he commits robbery, and no embezzler commits embezzlement and remains a Believer during the time he

commits embezzlement. Thus, (O ye who believe!) Save yourselves from these [Faith-destroying] acts. Save [yourselves]."
(Bukhari and Muslim)

This Hadith is found again in *Bukhari* and *Muslim* on the authority of Sayyidina Ibn Abbas رضي الله عنه. Apart from adultery, theft, wine-drinking, robbery and embezzlement, it also mentions unjust killing. The additional words are:

لَا يَكُونُ هَذَا مُؤْمِنًا تَامًا وَلَا يَكُونُ لَهُ نُورُ الْإِيمَانِ (صحيح بخارى كتاب الايمان)
(and no slayer slays anyone and remains a Believer while he slays).
(Bukhari, Muslim)

Commentary: Adultery, theft, wine drinking, murder and robbery and embezzlement are antithetical of Islam and during the time a person performs any of these evil acts, the light of Faith deserts him. It does not, however, mean that he altogether goes out of the fold and becomes an infidel. While commenting on this saying, Imam Bukhari himself has remarked:

The perpetrator of these sins ceases to be a full Believer at the time at which he perpetrates them and the light of Faith does not remain in him." ¹

لَا يَكُونُ هَذَا مُؤْمِنًا تَامًا وَلَا يَكُونُ
لَهُ نُورُ الْإِيمَانِ

To put it differently, in the peculiar inner feeling which is known as Faith is alive and the heart is illumined with it, a person will never be guilty of these wicked acts. Such sins are committed only when the flame of Faith has died out in the heart and the special spiritual consciousness which protects a man against evil-doing has disappeared or grown feeble due to some reason or the other.

In a nutshell, the Traditions in which it has been said about some grave misdeeds that whoever commits them is not a believer or about some moral virtues or good actions that whoever gives them up or departs from them is devoid of Faith do not imply that he has actually seceded from the Islamic faith and now the laws of infidelity will apply to him, and, in he Hereafter, he will be treated as a heathen, but simply that he no longer possesses the true spirit

of Faith which is the glory of a Muslim and pleasing to Allah. The particular phrasing has been preferred only to lend a greater force to it. Every language has its idions and this style is often used in preaching, sermonising and encouraging.

For instance, if instead of saying that the perpetrator of these crimes does not remain a Believer while doing them, the Prophet ﷺ had said that his Faith leaves him at that time then the message would not be as effective.

Or, we may recall the Hadith in the preceding pages:

(He who is not trustworthy has
no faith and he who is not true
to his promise has no share of
religion).

لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَلَا دِينَ
لِمَنْ لَا عَهْدَ لَهُ

It would not be as effective if these words were not used. Thus, the style used in these Ahadith is most apt for the messages they convey.

It will, as such, be patently wrong and unjust to regard these Traditions as 'Fiats' or infidelity or 'Judicial Decrees' of Fiqh [Islamic Jurisprudence] and start expelling people from the Millat, as the Mu'tazilla and Khawarij did.¹

Some Actions And Attributes of Hypocrisy

(٥٢/٥٢) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَتْ مُنَافِقًا خَالِصًا وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَوْهَا إِذَا أُوتِيَ خَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَوُ إِذَا خَاصَمَ فَجَرَ
(رواه البخارى و مسلم)

(52/52) It is related by Abdullah ibn 'Amr ؓ that the Messenger of Allah ﷺ said: "Four things are such that if they combine together in a person he is an utter hypocrite and whosoever has any one of these then he has one attribute of hypocrisy in him and shall remain in that state till he gives it up. These are: when he is trusted, he betrays; when he speaks, he

①. It is worthwhile to reproduce here the observation made by Ibn Taimiyah in *Kitab-ul-Eeman*. He says, "The position of the things about which it is said in the Traditions that whoever is guilty of them is not a Believer or that there is no Faith in him is, at the minimum, that these are prohibited by the Shari'ah and it is the duty of a Muslim to abstain from them."

lies; when he gives a pledge, he breaks it: and, when he contends, he reviles." (Bukhari and Muslim)

Commentary: Hypocrisy, in the Islamic terminology, means that act or habit of pretending to be a Muslim and falsely displaying loyalty to the Islamic Faith as the case was with Abdullah bin Ubay and others of his ilk during the days of the Prophet ﷺ. This double-dealing, indeed, is the worst kind of infidelity and it is about these lying and insincere men that the Qur'an has said:

Lo! the hypocrites [will be] in the lowest depth of the Fire. إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ
(Al Nisaa 4:145) (النساء ٤: ١٤٥)

But there are other traits, acts and practices also which possess a close affinity with hypocrisy and the Believer should not even allow their shadow to fall upon them. If, unfortunately, any of these habits is found in a Muslim, it will be assumed that he possesses that particular attribute of Hypocrisy and should all of these be present in him he will be considered to be a perfect hypocrite.

In brief, one type of hypocrisy is related to belief and faith which is the worst kind of infidelity but, apart from it, to possess the character of a hypocrite is, also, a form of hypocrisy, though not pertaining to Faith. For a Muslim it is as necessary to guard against hypocritical qualities and behaviour as to shun infidelity, polytheism and conceptual hypocrisy.

The Prophet ﷺ has described four of the characteristics of a hypocrite: embezzlement, falsehood, breaking promise, indecent language. If anyone has one of these, he has that much of hypocrisy in him but if he has all four then he is a complete hypocrite in his character.

(٥٣/٥٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ بِهِ نَفْسَهُ مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ (رواه مسلم)

(53/53) It is related by Sayyidina Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Whoever dies in such a state that he neither waged Jihad nor made plans for it in his heart nor yearned for it then he died on an attribute of hypocrisy." (Muslim)

Commentary: A life in which, in spite of the claim of Faith, the

time never comes for striving to the utmost and making sacrifices in the way of Allah nor is the urge felt for it in the heart is a life of the hypocrites and anyone who will depart from the world in that condition will depart with an attribute of hypocrisy.

(٥٤/٥٤) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِلْكَ صَلَاةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتَّى إِذَا اصْفَرَّتْ وَكَانَتْ بَيْنَ قَرْنَيْ الشَّيْطَانِ قَامَ فَتَقَرَّرَ أَرْبَعًا يَذْكُرُ اللَّهَ فِيهَا إِلَّا قَلِيلًا (رواه مسلم)

(54/54) It is related by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: "It is the salah [prayer] of a hypocrite that a person sits on looking indifferently at the sun till it turns pale and begins to set, and, then, stands up for salah hurriedly finishes it, like a bird pecking at the grain, and the remembrance of Allah in it is, also, nominal." (Muslim)

Commentary: What is worthy of a truthful Believer is that he waits eagerly for the time of salah to arrive and when it does he stands up for the prayer promptly and cheerfully, realising that he has been blessed with presence in the Court of the Almighty, the King of Kings, and offers it up in a calm, composed and collected manner and with a full sense of humility, and remembers Allah much in *qiyam*¹, *quyud*², *ruku*³ and *sujud*⁴, and enlivens his heart with it. But with the hypocrites it is different. Salah is a burden on them and they want to delay it as much as possible. Thus, for the *Asr*⁵ prayer they rise up when the sun is about to sit below the horizon and finish it off quickly. This is the salah of the hypocrites and whoever offers it, in that way, does not offer the salah of a faithful Believer but of an hypocrite.

(٥٥/٥٥) عَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَدْرَكَهُ الْأَذَانُ فِي الْمَسْجِدِ ثُمَّ خَرَجَ لَمْ يَخْرُجْ لِحَاجَةٍ وَهُوَ لَا يُرِيدُ الرَّجْعَةَ فَهُوَ مُنَافِقٌ (رواه ابن ماجه)

①. Standing erect.

②. The sitting posture.

③. Bowing the head in reverence.

④. The act of prostration with the forehead touching the ground.

⑤. The prayer offered before sunset.

(55/55) It is related by Uthman ibn Affan رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever is present in the mosque when Azan⁶ is given and goes out of it without a pressing need and [also] has no intention of coming back and joining the congregation is a hypocrite." (Ibn Majah)

Commentary: The conduct described in the above Tradition is that of a hypocrite and whoever behaves like that is a hypocrite in practice, if not in belief.

6. Call of prayer.

Evil Thoughts Are Not Harmful To Faith And Ther Will Be No Punishment On Them

(٥٦/٥٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي مَا وَسَّوَسَتْ بِهِ صُدُورُهَا مَا لَمْ تَعْمَلْ بِهِ أَوْ تَتَكَلَّمَ

(رواه البخاري ومسلم)

(56/56) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Allah has forgiven my Ummah evil thought and misgivings and there will be no punishment on them until they are acted upon or uttered by the tongue." (Bukhari and Muslim)

Commentary: Sometimes most filthy ideas assail a man's heart and skeptical and atheistic questions arise in his mind. In this Tradition an assurance is given that as long as these desires, notions, doubts or fears remain confined to thought and feeling, there will be no punishment on them from Allah. But if they are given expression to, by word or deed, Divine chastisement will, ofcourse, follow.

(٥٧/٥٧) عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَهُ رَجُلٌ فَقَالَ إِنِّي أَحَدْتُ نَفْسِي بِالشَّيْءِ لَأَنْ أَكُونَ حُمَمَةً أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَكَلَّمَ بِهِ، قَالَ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ أَمْرَهُ إِلَى الْوَسْوَسَةِ

(رواه ابو داود)

(57/57) It is narrated by Abdullah bin Abbas رضي الله عنه that, once, a person came to the Prophet ﷺ and said, "Sometimes such wicked ideas come to my mind that I would prefer to be burnt down and reduced to charcoal than to give utterance to them." The Prophet ﷺ replied, "Praise be to Allah who turned back the matter towards promptings." (Abu Dawood)

Commentary: The questioner is advised here not to eat his heart out but be grateful to Allah that, out of His grace, He protected his inmost self against adopting and accepting the vicious notions and desires and did not allow them to go beyond the realm of thinking and feeling.

(٥٨/٥٨) عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلُوهُ إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَاظِمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ؟ قَالَ أَوْقَدْ وَجَدْتُمُوهُ؟ قَالُوا نَعَمْ، قَالَ ذَاكَ صَرِيحُ الْإِيمَانِ (رواه مسلم)

(58/58) It is related by Abu Hurayrah رضي الله عنه that, once, some Companions رضي الله عنهم presented themselves before the Messenger of Allah ﷺ and said, "Our condition is that sometimes in our heart experience such evil thoughts and sentiments in our heart that it is most painful even to mention them." "Is it really so?" inquired the Prophet ﷺ. "Yes", replied the Companions رضي الله عنهم, "This is our condition." "But that is pure Faith," the Prophet ﷺ exclaimed. (Muslim)

Commentary: It shows that to feel greatly distressed at notions that are contrary to Islam and the Shari'ah that it may be intolerable even to bring them on the tongue is a mark of the purity of Faith.

(٥٩/٥٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ مَنْ خَلَقَ كَذَا؟ مَنْ خَلَقَ كَذَا؟ حَتَّى يَقُولَ مَنْ خَلَقَ رَبُّكَ فَإِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللَّهِ وَلْيَنْتَبِهْ (رواه البخارى و مسلم)

(59/59) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Occasionally, Satan comes to you and asks, 'Who created this thing [and] who created that thing,' He goes till he asks who created your Lord? So when this stage is reached you should seek refuge in Allah and stop."

(Bukhari and Muslim)

Commentary: Such ideas and misgivings are the handiwork of Satan and when he causes a doubt concerning the very existence of Allah to crop up in anyone's heart the best course for him is to beg the protection of Allah against the mischief of the Devil and divert

his mind from it. When the existence of Allah is an Attribute of His Being and He is the Creator of all things a question like this does not arise about Him in the least degree.

(٦٠/٦٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ النَّاسُ يَتَسَاءَلُونَ حَتَّى يُقَالَ هَذَا خَلَقَ اللَّهُ الْخَلْقَ، فَمَنْ خَلَقَ اللَّهُ؟ فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا فَلْيَقُلْ آمَنْتُ بِاللَّهِ وَرَسُولِهِ

(رواه البخارى ومسلم)

(60/60) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "People will go on asking (vain and meaningless questions) until they ask: This is the creation Allah created, then who created Allah. So, he who faces that should say: I believe in Allah and His Messengers. (Bukhari and Muslim)

Commentary: The attitude of a faithful Believer to such ideas and inquiries should be that he should tell the questioners, the doubt-instilling Satan or his own inmost self that the light of faith in Allah and His Messengers had reached him, and, therefore, the afore-mentioned question was not worthy of his consideration just as it was senseless for a clear-eyed person to think or discuss logically whether the sun was bright or not.

The Essence of Faith

(٦١/٦١) عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ التَّخَفِيُّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ (وَفِي رَوَايَةٍ غَيْرِكَ) قَالَ قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمَّ

(رواه مسلم)

(61/61) Sufyan ibn Abdullah Thaqafi رضي الله عنه reported that he asked the Prophet, "O Messenger of Allah ﷺ! Tell me an all-encompassing thing about Islam so that, after you, I may not have to ask from anyone in this regard." The Prophet ﷺ replied, "Say, I believe in Allah, and remain true to it." (Muslim)

Commentary: It is enough for a man to believe in Allah as his Lord and Creator, and, then, as His conscientious slave fulfil his duties.

This Tradition is included among the "all-embracing sayings." The sacred Prophet ﷺ has summed up the fundamental meaning and purpose of Islam in a few words. Faith in Allah and constancy

and steadfastness in it constitutes the pith and essence of Islam. The significance of faith in Allah has already been explained in the commentary of the Tradition placed at the head of the present compilation while steadfastness means to pursue faithfully and unchangingly the Straight Path and to persevere in it at all times. Strict observance of the Divine injunctions, positive as well as negative, is, so to speak, the name of constancy in Faith. Some of the leading Sufi-saints have remarked,

"Steadfastness is better than a thousand supernatural deeds."

الْإِسْتِقَامَةُ خَيْرٌ مِنْ أَلْفِ كَرَامَةٍ

Once a person has learnt the lesson of steadfastness, he has learnt everything. After it, there is left nothing for him to aspire for. At various places in Qur'an, felicity has been associated with faith in Allah and steadfastness. Take the following verse, for instance.

Lo! those who say: Our Lord is Allah, and afterward are upright, the angels descend on them saying: Fear not nor grieve, but hear good tidings of the Paradise which ye are promised. (Al Ahqaf 46:30)

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ، أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (الاحقاف ٤٦: ١٣-١٤)

Seeing that the Traditions of the Prophet ﷺ were based upon Qur'anic teachings it can be said that the reply to Sufyan ibn Abdullah Thaqafi was in the light of the verses like the one reproduced above¹.

(٦٢/٦٢) عَنْ تَمِيمِ الدَّارِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "الَّذِينَ النَّصِيحَةُ" قُلْنَا لِمَنْ؟ قَالَ لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلَا نِعْمَةَ الْمُسْلِمِينَ وَعَامَّتِهِمْ (رواه مسلم)

(62/62) It is related by Tamin Dari that the Prophet ﷺ once,

①. Some of the foremost authorities have expressed the view that the sayings of the Prophet ﷺ were, generally, derived from the Qur'an and the source of every Tradition can be found in it. Among the earlier doctors the names of Sa'eed ibn Jubair and Imam Shafi'ee can be mentioned in this connection while among the latterday theologists, Shah Waliullah has held the same opinion in *Khair Katheer*. He says "When I studied from that point of view, I discovered that the origin of all the Traditions given in the Book of salah could be traced to the Qur'an." Would that he had been able to complete his research.

said: "Faith is the name of loyalty and earnestness." He was asked, "Loyalty and earnestness towards whom?" The Prophet ~~replied~~ replied, "Towards Allah, towards His Book, towards His Messenger, towards the leaders of Muslims, and towards the Muslims as a whole." (Muslim)

Commentary: This Tradition, too, is included among the "all-embracing sayings". According to Imam Nawawi, it is comprehensive of all the objectives of Faith and to act upon it is to fulfil its aim and purpose altogether.

No aspect or department of Faith has been left out in the above Tradition. It declares that Islam consists of loyalty to Allah, to His Book, to His Messengers, to the leaders of Muslims and to the entire Muslim Millat, and this is what Faith is, without a trace of doubt.

Loyalty to Allah means that He should be believed in; the knowledge and awareness of Him should be acquired as much as possible: He should be loved to the utmost; worship and obedience should be rendered to Him : no one should be associated with Him; and, He should be feared as the true Lord and Sovereign. In brief the obligations of servility ought to be observed to the full in respect of Him and His commands carried out faithfully.

Loyalty to the Book of Allah implies that it should be accepted as the Divine Word; due regard should be paid to its glory and greatness; its knowledge should be acquired and spread; and, its teachings should be observed dutifully in practice.

Likewise, loyalty to the Prophet signifies that faith should be affirmed in his Mission; he should be held in respect and reverence; warm affection should be felt for him, and for his precepts and practices and, salvation should be believed to lie in following him with all one's heart.

Further, loyalty to the rulers and leaders of the Muslims denotes that co-operation should be extended to them in the discharge of their responsibilities; they should be held in proper esteem, and if they seemed to err, sincere efforts should be made to correct them; good counsel should not be held back from them; and, they should be obeyed as far as it is permissible in Islam.

And, lastly, to the Muslim Millat meaning that attitude towards

the Muslims, as a whole, should be one of sympathy and goodwill; their gain should be considered to be one's own gain and their loss to be one's own loss; and, every possible help and service should be accorded to them ungrudgingly.

From the above it will be clear how this Tradition embraces of every branch of Faith and why to act upon it sincerely is to fulfil all the obligations of Islam.

BELIEF IN DIVINE PREDESTINATION

In the Hadith Jibreel and in some other Ahadith we have come across references to predestination. We have learnt in passing that it is necessary to believe in predestination. Here some Ahadith are presented that deal with this subject in detail and reflect on its significance.


(٦٣/٦٣) عَنِ ابْنِ الدَّيْلَمِيِّ قَالَ أَتَيْتُ أَبِي بْنَ كَعْبٍ فَقُلْتُ لَهُ قَدْ وَقَعَ فِي نَفْسِي شَيْءٌ مِنَ الْقَدْرِ فَحَدِّثْنِي لَعَلَّ اللَّهَ أَنْ يُذْهِبَهُ مِنْ قَلْبِي، فَقَالَ لَوْ أَنَّ اللَّهَ عَذَّبَ أَهْلَ سَمَوَاتِهِ وَأَهْلَ أَرْضِهِ عَذْبَهُمْ وَهُوَ غَيْرُ ظَالِمٍ لَهُمْ وَلَوْ رَحِمَهُمْ كَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ مِنْ أَعْمَالِهِمْ، وَلَوْ أَنْفَقْتُ مِثْلَ أُحُدٍ ذَهَبًا فِي سَبِيلِ اللَّهِ مَا قَبِلَهُ اللَّهُ مِنْكَ حَتَّى تُؤْمِنَ بِالْقَدْرِ وَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ وَأَنَّ مَا أَخْطَاكَ لَمْ يَكُنْ لِيُصِيبَكَ وَلَوْ مُتُّ عَلَى غَيْرِ هَذَا لَدَخَلْتُ النَّارَ، قَالَ ثُمَّ أَتَيْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ فَقَالَ مِثْلَ ذَلِكَ ثُمَّ أَتَيْتُ زَيْدَ بْنَ ثَابِتٍ فَحَدَّثَنِي عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ ذَلِكَ (رواه احمد و ابو داود، وابن ماجه)

(63/63) Ibn al-Dailami has related that he once went to Ubayy ibn Ka'ab ؓ [one of the well-known Companions] and said, "[The doctrine] of Divine predestination has made me uneasy in mind. So, please tell [me] something about it [whereby] Allah may remove my anxiety [and my heart may gain satisfaction in this regard]" Ubayy ibn Ka'ab replied. "Listen! If Allah plunges all the creatures of the heavens and the earth into punishment, He will not be unjust in His act, and if He favours all of them with His mercy, the mercy will be better than their deeds [i.e., it will only be His benevolence upon them and not the due recompense of their actions]. And listen! To believe in destiny is so very essential that even if you give away gold equal to Mount Uhud in the way of Allah, it will not find acceptance

with Him until you believe in Divine predestination and it is your firm conviction that whatever happens to you could not have been averted and whatever does not happen to you could not just have happened [i.e., everything that takes place has been fore-ordained by Allah and no alteration is possible in the plan determined by Him before-hand]. If you die holding a belief other than this, you will certainly go to Hell." [Ibn al-Dailami related] "After hearing it from Ubayy ibn Ka'ab, I went to Abdullah ibn Mas'ood and he, told me the same thing; then I went to Huzayfah and he told me the same thing; then I went to Zaid bin Thabit and he related the same thing to me as a Tradition of the Prophet."

(Musnad Ahmad, Abu Dawood and Ibn Majah)

Commentary: A common doubt which Satan implants in the hearts of the Believers is that when every event has been pre-determined by Allah how is it that while one person is living in ease and comfort in this world, the other is passing his days in want and misery, and why do some people go to Heaven and others to Hell? Should this misgiving assail anyone's mind, the best way to overcome it is to ponder over the supreme control Allah exercises over all creatures, as the Lord and Creator of the universe, and to think that an absolute Sovereign and Maker of the worlds like Him, who fashioned the entire design of existence out of nothing, is perfectly justified in treating any of His creatures in whatever way He likes. He cannot be called unjust by any code if He decides to punish everyone, and if He shows mercy to all, it will be nothing but His Benevolence because, after all, it is He who grants the good fortune of well-doing to the those who practise virtue.

Since Ibn al-Dailami was a truthful Believer and had a complete faith in the Glory and Omnipotence of Allah, the holy Companions  rovided a remedy for his dilemma by that belief in predestintion was so vitally important that if , without it, a person spent even as much gold in charity as a mountain, it would not be acceptable to Allah and he was destined to end up in Hell.

It should, however, be noted that only the doubts of the Believers can be dispelled in this way. For refuting objections raised by others regarding the concept of predetermination a

different approach will have to be made. They are advised to read books on scholastic theology. We, also, propose to shed more light on it in the pages to follow.

(٦٤/٦٤) عَنْ أَبِي خِرَازِمَةَ عَنْ أَبِيهِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ رُفِيَ نَسْتَرَقِيهَا وَدَوَاءٌ تَدَاوَى بِهِ وَتَقَاةٌ نَتَقِيهَا هَلْ تَرُدُّ مِنْ قَدَرِ اللَّهِ شَيْئًا؟ قَالَ هِيَ مِنْ قَدَرِ اللَّهِ.

(رواه احمد والترمذى وابن ماجه)

(64/64) Abu Khizama has related from his father that he had narrated that he asked the Messenger of Allah ﷺ: "What do you say about the spell to which we take recourse in distress or the medicines we use to treat ourselves or the steps we take to ward-off an evil or misfortune? Do they change or annul what has been decreed by Allah?" The Prophet ﷺ replied, "These things, also, are a part of Divine predestination."

(Musnad Ahmad, Tirmizi and Ibn Majah)

Commentary: It shows that the efforts we make and the methods we adopt to realise an aim are also subject to Divine predestination. For instance, it is fore-ordained by Allah that such-and-such a person will be afflicted with such-and-such an ailment and such-and-such a medicine, or any other means, will cure him of it. As a little deliberation will show, the sacred Prophet ﷺ has, through one short sentence, answered many an objection raised and doubt expressed concerning the doctrine of fate.

(٦٥/٦٥) عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الْجَنَّةِ قَالَ يَا رَسُولَ اللَّهِ أَفَلَا نَتَّكِلُ عَلَى كِتَابِنَا وَنَدْعُ الْعَمَلَ؟ قَالَ إِعْمَلُوا فِكُلُّ مِيسِرٍ لِمَا خُلِقَ لَهُ أَمَا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَسَيُيسِرُ لِعَمَلِ السَّعَادَةِ وَأَمَا مَنْ كَانَ مِنْ أَهْلِ الشَّقَاوَةِ فَسَيُيسِرُ لِعَمَلِ الشَّقَاوَةِ ثُمَّ قَرَأَ، "فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى وَكَذَّبَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْعُسْرَى"

(رواه البخارى ومسلم)

(65/65) It is related by Sayyidina Ali ؓ that the Messenger of Allah ﷺ said: "For everyone of you the adobe of Heaven or Hell has been written already [i.e., it has been determined beforehand who will go to Heaven and who will go to Hell]."

The Companions رضي الله عنهم, asked, "Should we, then, rely upon the decree of fate and cease to make effort [meaning when everything has been settled beforehand why should we exert ourselves]?" "No", the Prophet ﷺ replied, "Go on striving because everyone is guided only to what he has been born for. Thus, he who is among the fortunate is guided towards virtuous deeds and he who is among the ill-fated is guided towards sinful deeds." The Prophet ﷺ recited the following verse of the Qur'an:

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى، وَصَدَّقَ بِالْحُسْنَى، فَسَنِيَرُهُ لِلْيُسْرَى، وَأَمَّا مَنْ بَخِلَ
وَاسْتَغْنَى، وَكَذَّبَ بِالْحُسْنَى، فَسَنِيَرُهُ لِلْعُسْرَى (الليل ٩٢: ٥-١٠)

"As for him who giveth [his wealth] and is dutiful [towards Allah], and believeth in goodness; surely We will ease his way unto the state of ease. But as for him who hoardeth and deemeth himself independent, and disbelieveth in goodness; surely We will ease his way unto adversity." [Al Layl 92:5-10]

(Bukhari and Muslim)

Commentary: It has not only been determined beforehand for everyone whether he is going to end up in Heaven or Hell but the route of good or evil deeds by which he will each here has also been decreed by Allah. It has been predestinated that he who will go to Heaven because he performed such-and-such good deeds and he who will go to Hell will do so because of performing such-and-such wicked deeds. Thus, good deeds have been fore-ordained for the dwellers of Heaven and evil deeds for the dwellers of Hell, and these can, therefore, neither be avoided nor prevented.

(٦٦/٦٦) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ شَيْءٍ
يَقْدَرُ حَتَّى الْعُجْزَ وَالْكَيسَ. (رواه مسلم)

(66/66) It is related by Abdullah Ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "Everything is from fate, even intellect and stupidity." (Muslim)

Commentary: Capability and fitness, skilfulness and efficiency and wisdom and intelligence are all determined by fate. In short, whatever a man is in this world, and in whichever state, has been

Divinely preordained.

(٦٧/٦٧) عَنْ أَبِي هُرَيْرَةَ قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَتَنَازَعُ فِي الْقَدْرِ فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ حَتَّى كَأَنَّمَا فُقِيَ فِي وَجْتِيهِ حَبُّ الرُّمَّانِ فَقَالَ أَبْهَذَا أُمِرْتُ أَمْ بِهَذَا أُرْسِلْتُ إِلَيْكُمْ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ حِينَ تَنَازَعُوا فِي هَذَا الْأَمْرِ، عَزَمْتُ عَلَيْكُمْ عَزَمْتُ عَلَيْكُمْ أَنْ لَا تَنَازَعُوا فِيهِ. (رواه الترمذی)

(67/67) It is related by Sayyidina Abu Hurayrah رضی اللہ عنہ "Once we were discussing the doctrine of predestination [in the Prophet's Mosque] when the Messenger of Allah ﷺ came [and finding us engaged in the discussion], [He] became very angry till his face turned so red that it appeared that a pomegranate had been squeezed on his cheeks. He said, 'Is it what you have been commanded to do? Have I brought you this message [that you should discuss such vital and delicate issues as Divine predestination]? Beware! Communities before you were destroyed when they got into the habit of wrangling over it. I make it binding upon you, with the invocation of the power of Allah, not to discuss this question'." (Tirmizi)

Commentary: Without doubt, the problem of predestination is a most delicate one. The Believer should, therefore, refrain from making it a subject of debate and argument if he fails to understand it. He must allay his doubts by telling himself that Allah and the Prophet have expounded it in that very manner and, hence, he puts his trust in it. The question is related to the Attributes of Allah, and it must, naturally, be intricate while, with us, the case is that we are unable to comprehend even so many problems and mysteries concerning the material world. Thus, when Allah and His Messenger have explained a truth [which is not easy for everyone to understand properly], the wisest course for those who fail to grasp its full significance but have affirmed faith in Islam is not to dispute it but to accept its reality, realising the limitations of their intellects.

The sacred Prophet ﷺ was indignant, perhaps, because the Companions رضی اللہ عنہم were under his guidance and they were learning

Faith directly from him; so when he saw them indulging in the folly he, naturally, felt very angry.

As for the observation that communities have been destroyed in the past due to the habit of entering into an argument over the question of predetermination, destruction, in the present context, denotes deviation and depravity. Both in the Qur'an and the Traditions the word 'destruction' has frequently been used in that sense. The inference that can, thus, be drawn from the Prophet's ﷺ remark is that doctrinal errors and misunderstandings crept into the earlier communities when they made the doctrine of Divine pre-ordination a matter of debate and argument, and, as history tells, among the Muslims, too, conceptual deviations began with the growth of this habit.

It must, however, be clear that debate and disputation has been prohibited in the above saying and not the seeking of guidance for one's own satisfaction from someone who may be worthy of it.

(٦٨/٦٨) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ اللَّهُ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةٍ قَالَ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ.
(رواه مسلم)

(68/68) It is related by Abdullah ibn 'Amr ؓ that the Messenger of Allah ﷺ said: "fifty thousand years before the creation of the heavens and the earth Allah had written the destinies of all creatures. And at that time, His Throne was on water."
(Muslim)

Commentary: A few points in this Tradition are, particularly, deserving of notice.

Firstly, what does the writing of destinies by Allah mean? It does not, evidently, denote that Allah had written down in the same way as we do by holding the pen in the hand and putting down something on paper or a tablet. To think like that would be to betray one's colossal ignorance of Allah's resplendent Glory and Magnificence. It is beyond our understanding to grasp the nature and reality of Divine Functions and Attributes, and since there is no separate vocabulary for it, we are compelled to use the same terms while speaking about them as have been devised to describe

our own activities and characteristics. Otherwise, there is as much difference between the nature and reality of Allah's Functions and Attributes and our own traits, actions and doings as between His Exalted Being and our humble selves.

Be that as it may, it is known only to the Almighty what the writing of destinies mentioned in the above saying actually means. Besides, in the Arabic language the act of determining or settling a thing is also spoken of as writing. Thus, in the Qur'an the enjoining of fasting as a religious duty has been set forth as:

Fasting is written to you,

(Al Baqarah, 2:183)

كُتِبَ عَلَيْكُمُ الصِّيَامُ

(البقره ٢: ١٨٣)

And the prescribing of revenge as:

Revenge is written to you.

(Al Baqarah 2:178)

كُتِبَ عَلَيْكُمُ الْقِصَاصُ

(البقره ٢: ١٧٨)

In the present Tradition, therefore, if the word 'written' is intended to convey the same meaning it will denote that Allah had determined the fate of all the creatures fifty thousand years before the creation of the heavens and the earth and ordained each and every even that was to take place. We are, further, strengthened in our view by the fact that in some accounts of the above saying the word Qaddar [determined] has been used in the place of Kataba [wrote]¹.

It is worth remembering that expressions like 'pen' and 'tablet' that occur in some unauthentic reports concerning the writing of destiny have been borrowed from the Hebrew scriptures and have nothing to do with the genuine Traditions of the Prophet ﷺ.²

Moreover, the fifty thousand years mentioned in the Tradition can also signify a very long period of time. Such expressions are quite common in the Arabic language. It will, then, mean that Allah had determined the destinies of all created beings long, long before the creation of the heavens and the earth.

At the end of the Tradition it is stated that at that time the Throne of Allah was on water. It shows that Allah's Throne and water had been created by then.

①. Shah Waliullah has taken the same view in *Hujjatullah-u-Baligha* (Vol. I, p. 166)

②. Hujjat

Writes Shah Waliullah: "Just as thousands of faces and details regarding them are stored up in our mind in the same way in some special faculty of the heaven of heavens (which may be compared to our own imagination) Allah has inscribed beforehand the doings and activities, deeds and behaviour and conditions and circumstances of all the creatures; in short, anything and everything that was going to happen in the world. Whatever is taking place in the world is, thus, preserved in this faculty of the heaven of heavens as innumerable faces and information relating to them are in our memory."

In his view, the writing of the destinies of all the creatures signifies nothing but this.

(٦٩/٦٩) عَنْ ابْنِ مَسْعُودٍ قَالَ حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ إِنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا بِأَرْبَعِ كَلِمَاتٍ فَيَكْتُبُ عَمَلَهُ وَاجَلَهُ وَرِزْقَهُ وَشَقِيٌّ أَوْ سَعِيدٌ ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلٍ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلٍ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا. (رواه البخارى ومسلم)

(69/69) It is related by Abdullah ibn Mas'ood رضي الله عنه that the Messenger of Allah ﷺ said to him: "The seed of everyone of you remains for forty days in the womb of his mother in the form of Nutfah¹ [i.e., during the first forty days it undergoes no significant change except that a little thickening of the blood takes place and this is what is called Nutfah], for another forty days it remains like a clot, and, then, for the same number of days, like a lump of flesh [when the formation of limbs and the growth of bone begins]. Then Allah sends down an angel with four things. The Angel writes down his action [on earth], his life-span, the time of his death, his provision and that whether he is Sa'eed² [fortunate] or Shaqi³ [unfortunate]. The soul is

①. Sperma Hominis

②. Commonly means of good disposition⁴

③. Antonym of Sa'eed

then, put into him. Thus, by the Being save Whom no one is worthy of worship and obedience, at certain times it happens that someone of you performs the deeds of the dwellers of Heaven till there remains only the length of an arm between him and Paradise, and, then, what is decreed by Fate comes to the fore and he begins to perform the deeds of the dwellers of Hell, and, ultimately, makes his way to it [Hell]. And, at other times, someone of you performs the deeds of the dwellers of Hell till there remains only the length of an arm between him and Hell and, then, the decree of Fate comes to the fore and he begins to perform the deeds of the dwellers of Paradise, and, ultimately, makes his way to it [Paradise]."

(Bukhari and Muslim)

Commentary: In this Tradition two things have been mentioned. At first, the few stages of the process of the creation of man are explained through which the embryo passes before the soul is breathed into it (and these stages have, perhaps been stated by way of an introduction). After that, the Prophet ﷺ tells us about the Divine decree that is set down for every human being who is born, by the Angel appointed by Allah. It contains details regarding his deeds, duration of life, hour of death, sustenance and good or evil fortune.

From the general setting of the Tradition it appears that the main purpose of the Prophet ﷺ is to emphasise about this decree that it is final and immutable to the extent that a person who is written down as a dweller of Hell leads a life of piety and moral rectitude for a long time till he comes very close to Paradise, and, then, all of a sudden, he begins to perform evil deeds and dies in the state and ends up in Hell. In the same way, it also happens that a person who is marked out for Paradise spends his life for a long time in the manner of the people of Hell and comes so close to it that, speaking figuratively, only the length of an arm separates him from the infernal place, and, then, suddenly he steadies himself and begins to do virtuous deeds like the dwellers of Heaven and dies in that state and makes his abode in Paradise.

The lesson this Tradition imparts to us is that no one should be condemned positively as a dweller of Hell on account of his evil actions. One never can say what the pattern of his life will be in time to come. Likewise, if, by the grace of Allah, a person is

leading a life of virtue he should not be self-satisfied but always remain solicitous of a happy end.

(٧٠/٧٠) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ قُلُوبَ بَنِي آدَمَ كُلُّهَا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ كَقَلْبٍ وَاحِدٍ يُصْرِفُهُ كَيْفَ يَشَاءُ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُمَّ مُصْرِفِ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ. (رواه مسلم)

(70/70) It is related by Abdullah ibn 'Amr رضي الله عنه that the Messenger of Allah ﷺ said: "The hearts of all men are between the two fingers of Ar-Rahman (The Compassionate), like a single heart: He turns it in whatever direction He pleases." [The Prophet ﷺ then said]:

"O Alla! Turner of hearts! Turn my heart towards Thine obedience."

اللَّهُمَّ مُصْرِفِ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ
(Muslim)

Commentary: As we have pointed out earlier, since there is no special terminology for describing the Functions and Attributes of Allah, the same words and idioms are used for it as have been evolved for describing human doings and characteristics. Thus, if it has been said in the above Tradition that the hearts of all men are between the two fingers of Allah, it only means that our hearts are entirely in His control, and He turns them in any direction he likes. It is similar to our own idiom of holding a person in the palm of one's hand which is used to denote one's complete authority over somebody.

From the foregoing Traditions concerning Divine predestination we conclude:

- (i) Allah determined the fate of all created beings fifty thousand years before the creation of the heavens and earth and fore-ordained, in detail, everything that was going to happen.
- (ii) When a person is in his mother's womb and four months have passed in that condition an Angel appointed by Allah sets down four things about him: life-span, deeds, provision and good fortune or evil.

(iii) God turns our hearts in whatever direction He likes.

In fact, these are the different stages and manifestations of Divine preordination and the real, eternal fate takes precedence over all of them. Shah Waliullah has discussed the whole things in a most lucid manner. Below we give the main point of his thesis:

Different stages of Divine Decree

- (i) Before the beginning of time when nothing existed save Allah, and the heavens, earth, air, water and the Throne of the Almighty had not been created, Allah possessed a complete knowledge of the universe that was to come into being later. Thus, in that very period of eternity He had resolved to create the world according to the pattern that was in His timeless decision was the first stage of Divine predestination.
- (ii) Then there came a time when water and the Throne of Allah had been created but not the heavens and earth [according to the Tradition No. 68, fifty thousand years before the creation of the heavens and earth]¹ and Allah determined the destinies of all the creatures in accordance with the Eternal Destiny [i.e., He inscribed the detailed account of the fate of all the created beings on the imagination of the heaven of heavens which, thus, it became its bearer]. This was the second stage of Divine predestination.
- (iii) Next, when the process of the development of a man begins in his mother's womb and the time comes, after the passage of four months, of infusing the spirit into the foetus, the Angel appointed by Allah prepares the scroll of his destiny, on the basis of the knowledge obtained from Him, which contains the details concerning his life-span, actions and doings, provision and felicity or ill-fortune. This is the third stage of Divine predestination.
- (iv) Afterwards, whatever a person wants to do, he does so by the command of Allah, as it is stated in Tradition No 70 that the hearts of all men are in the control of Allah and He turns them in any direction he likes.

This is the fourth stage of Divine prederermination.

It should not be difficult to realise the significance of the

①, Which, in our veiw, denotes thoudsands of years. Translator.

various Traditions on Divine predetermination if the above is kept in the mind.

Misgivings- The doubts generally expressed about the doctrine of predestination can be summed up as follows:-

- (i) If everything, good or evil, that happens in the world has been determined beforehand by Allah, the responsibility for all the wicked along with the virtuous deeds will also rest with Him.
- (ii) When every event has been decreed in advance by Allah and What He has fore-ordained is unalterable, a man is bound to act according to what has been appointed beforehand and he should, therefore, neither be rewarded nor punished for his actions.
- (iii) If all events have been predetermined by Allah and are inevitable, it is futile to exert oneself for anything, whether of this world or the next.

On reflection, however, it will appear that all the objections and arguments are due, basically, to a faulty understanding of the concept of predestination.

As we have seen already, Divine predetermination is in accordance with the eternal knowledge of Allah and whatever is taking place in the world, no matter how, why and when, was in His timeless knowledge exactly in the same manner and it had been appointed by Him to happen at that very time and in that very way.

Should we ponder over our action we will find that whatever we do in this world, wicked or virtuous, is by our own volition. If before taking a step or performing a deed we care to think a little, it will seem that it lies in our power to do so or not. In spite of this freedom and authority, we decide to do it or not by means of the will to given to us by Allah and our action is in keeping with that decision. Thus, before the beginning of time Allah was fully aware of how we were going to do what we do in the present world by our own power of conscious decision and intention, and, He fore-ordained them in the same manner. Allah has predestined not only our actions but also the will and volition through which they are carried out. Divine predestination, therefore, does not merely means that such-and-such a person will do this or that good or evil act but also that he will do so out of his own choice and discretion,

and, then, such-and-such results will follow and he will receive such a reward or punishment.

The limited control we have over our actions and through which we decide about doing a thing or not is also determined by fate. The responsibility for our deeds rests with it and it is because of it that we are accountable for our doings. The Divine scheme of Requit and Recompense is based upon nothing aside of it.

Predestination does not deny or nullify the power or freedom to decide and choose. It proves and strengthens it and makes it more valid. We, as such, are helpless beings as a result of it nor does the responsibility of our actions lie with Allah.

In the same way, the aims and objects for the attainment of which we make efforts in this world have also been related to the same efforts by fate.

In brief, only this much is not predetermined that such a thing will be obtained by such-and-such a person but the means and manner by which it is going to be obtained is also predetermined.

The whole chain of cause and effect is exactly the same in Divine predestination as it is in the present world.

To imagine, therefore, that whatever is fated will happen in any case and it is futile to try and exert oneself is contrary to the real significance of the doctrine of predestination. This is the substance of what the Prophet ﷺ has said in Traditions Nos. 64 & 65 in reply to the questions put to him by the Companions رضي الله عنهم.

If these facts are borne in mind then Insha Allah such doubts will not arise.

وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

(And Allah guides whom He will to Straight Path)

LIFE AFTER DEATH

BARZAKH, LAST DAY, THE HEREAFTER

Some Basic Principles

Before taking up Traditions concerning life after death it will be advisable to keep a few fundamental points in view. It will be easier then to understand the import of the Traditions and the doubts that are so common in this regard, in the modern materialistic time, will not arise.

(i) The special function of the Prophets عليهم السلام [for which they are sent] is to tell us about the truths we cannot know on our own, through it is essential to have knowledge of them. They are beyond the reach of our intellects.

(ii) A unique source of authentic knowledge for the Prophets عليهم السلام, which is not available to the common people, is Divine revelation. It is by this means that they holy Prophets عليهم السلام obtain knowledge of things we cannot become aware of through our own eyes, ears or understanding in the same way as anyone possessing a telescope can see remote objects that are not visible to others.

(iii) To believe in anyone as Prophet and to accept him as such means the unequivocal acknowledgement of the truth that whatever he says about things we do not know or cannot see ourselves is from the knowledge vouchesafed to him by Allah and that every word of it is true. There is no question of doubting the genuineness and accuracy of what the Prophet teaches or reveals.

(iv) The Prophets never tell anything that is opposed to reason. It is a different matter that our intellectual facilities may not be capable of understanding independently the principles and doctrines expounded by them. It could, of course, not be otherwise because if the Prophets were merely to teach the truths we could ourselves perceive through study and observation their coming

would have no meaning.

(v) There is nothing in what the Prophets have said about life after death, i.e., *Barzakh* [the intervening period between death and resurrection] and Furturity that may not be logically feasible. It does, however, contain certain truths which we can not know ourselves and since a similitude of these things does not exist in the material world we, naturally, fail to comprehend them the way we do the visible objects that surround us here.

(vi) The range and strength of the natural means of knowledge and perception that have been granted to us, like the eyes, ears, nose and intellect is very limited. Our everyday experience is that with the aid of modern scientific instruments we can come to know of things that could not be imagined in the past. For example, the microbes present in water or blood can, today, be seen through the microscope. We can hear the voice coming from thousands of miles over the wireless, and with the help of knowledge derived from books the human mind can reflect to a much greater extent than what it could on the basis of information acquired through the physical faculties like hearing and seeing. It shows that to reject a truth simply on the ground that we do not see, hear or understand it today is patently wrong and erroneous. As the Qur'an tells:

And of knowledge ye have
been vouchsafed but little.

وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

(Al Isra'i 17:85)

(الاسراء ١٧: ٨٥)

(vii) Man is made up of two things: the body which is visible and the soul which, though it cannot be seen, is accepted by everyone as a reality. Moreover, the relation between them in this world is such that whatever condition of pain or pleasure, suffering or happiness, comes to pass here happens primarily to the body and the soul is affected by it only secondarily. Thus, when a person is hurt or gets burnt by fire, the injury or burn is related directly to the body but his soul also feels the agony of it. Similarly, the pleasures of eating and drinking appertain to the body but the soul, too, participates in them.

In the material world, therefore, body is the main thing and the soul, so to speak, is subservient to it. But if we bestow some thought on what the Qur'an and the Traditions tell about the

Hereafter, we will realise that it will be the other way round in the life to come. In the future existence, all the good and bad things will happen directly to the soul and the body will be affected by them simply in the second place. Allah has created a likeness of it in the present world as well [probably in order to make it easier for us to appreciate this essential fact]. It is the dream. Everyone who is mentally normal often sees in his life dreams which give him intense pain or pleasure. But the pain or pleasure in the dream is, in fact, related to the soul and the body is affected only indirectly by it. For instance, when a person dreams that he is eating a delicious food, he does not see that he is doing so with his soul or imagination but with the mouth with which he usually eats in the waking state. Likewise, when he dreams that someone is beating him, he does not see that it is his soul which is being beaten but the body and his body feels the hurt is the same way as it does in the waking hours though whatever happens in the dream is to the soul and the body is affected only secondarily. Occasionally, the body feels the effects of the strokes or blows so strongly that marks of injury are actually found on it when one wakes up.

Anyhow, the nature of whatever one sees in a good or bad dream is that it happens directly to the soul and its effect is felt by the body only in the second place. That is why, even a person lying next to him who dreams does not see any sign of what he is passing through physically, the reason being that we, in this world, can observe only such states as are related directly to our physical self. In the same manner, the nature of what is going to happen to virtuous or wicked people during the state of *Barzakh* [a few details of which are given in the sayings of the Prophet ﷺ we will now discuss] is that it will directly befall the soul and the body will feel its effect in the indirect way.

It is hoped that after knowing the difference between the present world and Barzakh the trivial doubts and questions will not arise which are typical to the skeptical or unintelligent people about the Traditions pertaining to the interrogation of the dead and the reward and punishment of the grave.

(A) Barzakh

(٧١/٧١) عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَأْتِيهِ مَلَكَانِ فَيَجْلِسَانِهِ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ؟ فَيَقُولُ رَبِّيَ اللَّهُ فَيَقُولَانِ لَهُ مَا دِينُكَ؟ فَيَقُولُ دِينِي الْإِسْلَامُ، فَيَقُولَانِ لَهُ مَا هَذَا الرَّجُلُ الَّذِي بَعَثَ فِيكُمْ؟ فَيَقُولُ هُوَ رَسُولُ اللَّهِ فَيَقُولَانِ لَهُ وَمَا يُدْرِيكَ؟ فَيَقُولُ قَرَأْتُ كِتَابَ اللَّهِ فَأَمَنْتُ بِهِ وَصَدَّقْتُ، فَذَلِكَ قَوْلُهُ "يُفَبِّثُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ الْآيَةُ" قَالَ فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ وَالْبُسُوهَ مِنَ الْجَنَّةِ وَافْتَحُوهُ بَابًا إِلَى الْجَنَّةِ وَفُتِّحْ لَهُ، قَالَ فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِيْبِهَا وَيُفْتَحُ لَهُ فِيهَا مُدَبَّرُوه. وَأَمَّا الْكَافِرُ فَذَكَرَ مَوْتَهُ قَالَ وَيُعَادُ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكَانِ فَيَجْلِسَانِهِ فَيَقُولَانِ مَنْ رَبُّكَ؟ فَيَقُولُ هَاهُ هَاهُ لَا أَذْرِي فَيَقُولَانِ لَهُ مَا دِينُكَ؟ فَيَقُولُ هَاهُ هَاهُ لَا أَذْرِي، فَيَقُولَانِ مَا هَذَا الرَّجُلُ الَّذِي بَعَثَ فِيكُمْ؟ فَيَقُولُ هَاهُ هَاهُ لَا أَذْرِي، فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ أَنْ كَذَبَ فَأَفْرِشُوهُ مِنَ النَّارِ وَالْبُسُوهَ مِنَ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ قَالَ فَيَأْتِيهِ مِنْ حَرِّهَا وَسُومُهَا قَالَ وَيُضَيَّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ ثُمَّ يَقْبِضُ لَهُ أَعْمَى أَصَمَّ مَعَهُ مِرْزَبَةً مِنْ حَدِيدٍ لَوْ ضُرِبَ بِهَا جَبَلٌ لَصَارَ تَرَابًا فَيُضْرَبُ بِهَا ضَرْبَةً فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ إِلَّا الثَّقَلَيْنِ فَيَصِيرُ تَرَابًا ثُمَّ يُعَادُ فِيهِ الرُّوحُ.

(رواه احمد ر ابو داود)

(71/71) It is related by Bara ibn 'Azib رضي الله عنه that the Messenger of Allah ﷺ said [while speaking about the interrogation of the dead and the reward and punishment of the grave]: "When a faithful bondsman of Allah departs from this world and arrives in the world of Barzakh [i.e., is buried in the grave], angles come to him [and] they make him sit up and ask, 'Who is your Lord?' The bondsman replies, 'Allah is my Lord.' The angels, thereafter, ask, 'What is your Faith?' He replies, 'Islam is my faith.' The angels, then, enquire from him, 'What do you think of the man who was raised up among you [as the Prophet]?' 'He is the true Messenger of Allah,' the bondsman replies. The angels then ask, 'Who told it to you [i.e., how did you come to know about the mission of the Prophet]?' He replies, 'I read the Book of

Allah [and from it I learnt that Muhammad ﷺ is the Messenger of Allah]. The Prophet ﷺ, then remarked that 'this is the reply of the faithful Believers about which it has been said in the Qur'an.

يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ.
(ابراهيم ١٤: ٢٧)

Allah confirmeth those who believe by a firm saying [i.e., by a correct faith and a correct reply] in the life of the world and in the Hereafter.' (Ibraim 14:27)

"Afterwards, the Prophet ﷺ observed, '[When the truthful Believer gives the correct replies to the aforementioned questions of the angels], a herald proclaims from the heavens [i.e., it is announced from the heavens on behalf of Allah]: 'My bondsman has spoken the right thing and gave the correct answers. So, lay out the carpet of Paradise for him and dress him up in the robe of Paradise.' Thereupon, the door is opened through which comes the cool and fragrant breeze of Paradise and Paradise is stretched for him as far as the eye can see [i.e., the curtains are lifted so that he can revel, in full measure, in the wonderful sights of Heaven].'

"After it, the Prophet ﷺ said about the death of the Unbeliever [infidel]. He said, [After his death], the soul is returned to his body and two angels also come to him who make him sit up and ask, 'Who is your Lord?' He replies, 'Alas! I know nothing.' The angels, then, enquire from him, 'What was your Faith?' He, again, replies, 'Alas! I know nothing.' The angels, further, ask, 'What do you think of the man who was raised up among you [as the Prophet]?' He, again, says, 'Alas! I know nothing.' After these questions and answers a herald proclaims from the heavens [on behalf of Allah], 'He is a liar. [The innocence he professes is false for he was really a denier of the Oneness of Allah, of His faith-Islam-and of His truthful Prophet]. So lay out for him the carpet of Hell and dress him up in the robe of Hell and open a door for him in the direction of Hell.' [All this will, then, be done]. [The Prophet ﷺ went on to say]: 'The heat of Hell and its leaping flames and scorching wind will reach him incessantly [through the door], and his grave will be made extremely narrow and it will press him so hard that his ribs will

move from one side to the other. After that, an angel will be appointed for his punishment who will neither see nor hear anything. he will be carrying a hammer of iron, a stroke of which can reduce a mountain to a heap of ashes. With the hammer the angel will strike him once and He will scream so loudly that all the things that exist between the East and the West except men and jinn will hear it. At this stroke he will turn into dust, and, then, the soul will be put into him again."

(Musnad Ahmad and Abu Dawood)

(٧٢/٧٢) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ أَتَاهُ مَلَكَانِ فَيَقْعِدَانِهِ فَيَقُولَانِ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ لِمَحَمَّدٍ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ فَيَقَالُ لَهُ أَنْظِرْ إِلَى مَقْعِدِكَ مِنَ النَّارِ قَدْ أَبَدَ لَكَ اللَّهُ بِهِ مَقْعِدًا مِنَ الْجَنَّةِ فَيَرَاهُمَا جَمِيعًا وَأَمَّا الْكَافِرُ فَيَقَالُ لَهُ مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ فَيَقُولُ لَا أَذْرِي كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ فَيَقَالُ لَهُ مَا دَرَيْتَ وَلَا تَلَيْتَ وَيَضْرِبُ بِمِطْرَاقٍ مِنْ حَدِيدٍ ضَرْبَةً فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ غَيْرُ الثَّقَلَيْنِ.

(رواه البخارى ومسلم واللفظ للبخارى)

(72/72) It is related by Anas رضي الله عنه that the Messenger of Allah ﷺ said: "When [after death] the bondsman is buried in the grave and his friends [i.e., those who came with his funeral] depart [but they are still so near that he can hear their footsteps], two angels come to him and make him sit up and, then, ask, 'What did you say about the man [i.e., about the holy Prophet]?' Thus, if the bondsman is a Believer he replies, '[I have always testified and even now] I testify that he is the slave and the truthful Messenger of Allah. [On hearing it, the angels say], 'See also the place that was going to be your abode in Hell [if you had not affirmed belief]. Now, instead of it, Allah has granted to you a place in paradise [which is this]. See it also [i.e., both the places of Heaven and Hell will be brought before him].' He will, thus, see them at the same time. Similarly, he who is a hypocrite or an infidel is, also, asked [after his death] about the Prophet ﷺ as to what he thought of him. The hypocrite or the infidel replies, 'I

myself do not know anything about him. I only used to repeat what the others said.' So, he will be told, 'You neither knew yourself nor followed the example [of those who believed after knowing]', and will be beaten with the clubs of iron due to which he will scream so loudly that everything nearby will hear it except men and jinn."

(Bukhari and Muslim)

Commentary: From the preceding Tradition it appears that the angels will ask three questions from the dead person while in the present saying only one question is mentioned. The reason is that this one question cover the other two and the reply to it denotes the replies to them as well. Thus, in some accounts only one question is stated.

We have emphasised it as an elementary principle already and wish to bring it to the notice of the readers again that the Traditions of the Prophet ﷺ are not in the nature of written discourses but informal talks, and in the conversation of a teacher or benefactor it is quite natural that, sometimes, a thing is described in full detail, and sometimes, only a few aspects of it are discussed.

In the above report, as also in a few others, the word 'grave' has been used but it does not apply only to those who are buried after death. It is merely for the reason that the general practice was to bury the dead and this method of the disposal of dead bodies was common. Otherwise, the interrogation by the angels takes place with everyone who dies, no matter whether he is buried in the grave or cremated or his dead body is immersed in the river or eaten up by carnivorous birds and animals. As we have seen earlier, all this [the interrogation etc.] happens to the soul, and the body, wherever it may be, is affected only indirectly by it. The example of the dream is quite sufficient to bring home the truth, for also a dead body sometimes remains lying before us for three or four days and yet no sound of the questions and answers is heard by anyone. In the dream, too, all sorts of things happen to a man, he talks, eats and drinks but no evidence of it is noticed by those around him.

It can, also, be argued that when there is no opening or any other way of entering into a grave, how do the angels reach there? But only the unknowing who imagine the angels to be made of flesh

and bones like themselves can raise such a question. The angels do not need an entrance or a doorway for coming into or going out of a place. Just as the rays of sun pass through a sheet of glass, the angels, by reason of the powers granted to them by Allah, go past the walls of bricks and stones.

(٧٣/٧٣) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ فَيَقَالُ هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَمَةِ. (رواه البخارى ومسلم)

(73/73) It is related by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "When anyone of you dies, the place that is going to be his [final] dwelling-place is brought before his eyes every morning and evening. If he is among the dwellers of Paradise, the place in Paradise [that is going to be his is shown to him every morning and evening], and if he is among the dwellers of Hell, and the place in hell [that is going to be his is shown to him every morning and evening], and it is said to him: 'This is going to be your permanent abode [and it will be so] when Allah will raise you up on the Day of Resurrection.' (Bukhari and Muslim)

Commentary: It is not possible, in the present world, to form an idea of the rare joy the dwellers of Heaven will experience on seeing their eternal dwelling place and the excessive pain and grief the dwellers of Hell will feel on seeing their permanent abode.

(٧٤/٧٤) عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ إِذَا وَقَفَ عَلَى قَبْرِ بَكِي حَتَّى يَبْلُغَ لَحِيَّتَهُ فَقِيلَ لَهُ تَذَكَّرُ الْجَنَّةَ وَالنَّارَ فَلَا تَبْكِي وَتَبْكِي مِنْ هَذَا فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الْآخِرَةِ فَإِنْ نَجَّاهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ، قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا رَأَيْتُ مَنْظَرًا قَطُّ إِلَّا وَالْقَبْرُ أَفْطَحَ مِنْهُ. (رواه الترمذى وابن ماجه)

(74/74) It is narrated by Sayyidina Uthman رضي الله عنه that he used to weep much when he stood by a grave, to the extent that his beard became wet with tears. On being asked [how it was] that

he did not weep when he remembered Heaven and Hell but cried so bitterly because of the grave, he explained that the Messenger of Allah ﷺ used to say: "The grave is the first stage among the stages of the Hereafter. Thus, if a person obtains deliverance from it, the other stages are easier, and if a person fails to obtain deliverance from the stage of the grave, the other stages are more difficult." The Messenger of Allah ﷺ also used to say: "No sight which I have seen is more dreadful than the sight of the grave." (Tirmizi and Ibn Majah)

Commentary: Whenever Sayyidina Uthman رضي الله عنه passed by a grave words of the Prophet ﷺ [reproduced above] came to his mind and he began to weep out of fear and anxiety.

(٧٥/٧٥) عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَّ عَلَيْهِ فَقَالَ اسْتَغْفِرُوا لِأَخِيكُمْ ثُمَّ سَلُوا اللَّهَ بِالتَّيْبِتِ فَإِنَّهُ الْآنَ يُسْأَلُ.
(رواه ابو داود)

(75/75) Sayyidina Uthman رضي الله عنه reported that it was the practice of the Prophet ﷺ that after he had finished with the burial of a dead body, he would stand by the side of the grave and say, "Pray to Allah for forgiveness for this brother of yours and also that He may see him steadfast in the replies to the questions for now the interrogation will take place." (Abu Dawood)

(٧٦/٧٦) عَنْ جَابِرٍ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى سَعْدِ بْنِ مَعَاذٍ حِينَ تُوُفِّيَ فَلَمَّا صَلَّيْنا عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَضَعَ فِي قَبْرِهِ وَسُويَ عَلَيْهِ سَبَّحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَبَّحْنَا طَوِيلًا ثُمَّ كَبَّرَ فَكَبَّرْنَا فَقِيلَ يَا رَسُولَ اللَّهِ لِمَ سَبَّحْتَ ثُمَّ كَبَّرْتَ فَقَالَ لَقَدْ تَضَائِقَ عَلَيَّ هَذَا الْعَبْدُ الصَّالِحُ قَبْرُهُ حَتَّى فَرَجَهُ اللَّهُ عَنْهُ.
(رواه احمد)

(76/76) It is reported by Sayyidina Jabir رضي الله عنه that when Sayyidina Sa'd ibn Mu'az رضي الله عنه died they participated in his funeral with the Messenger of Allah ﷺ. When the Prophet ﷺ led his funeral salah and the grave was levelled after burying him, he said: سَبَّحَ اللَّهُ، سَبَّحَ اللَّهُ (Allah is without blemish," twice). Then he kept saying اللَّهُ أَكْبَرُ (Allah is Greatest). So, they too imitated him and said *Allahu Akbar* repeatedly. Then, someone asked him,

"O Messenger of Allah! Why did you glorify Allah and then extol Him?" So, he said, "The grave was pressed on this pious slave of Allah (and he felt pain) till Allah corrected that condition (and made the grave spacious removing his pain).

(Ahmad)

Commentary: Sayyidina Sa'd ibn Mu'az رضي الله عنه was a well known Ansar Companion who had taken part in the Battle of Badr. He died in 5 A. H. The Prophet ﷺ is quoted in another Hadith to have said about him, "Seventy thousand angels participated in his funeral and the doors of the Paradise are opened for him." In spite of that he had to face hardship in the grave (though it was removed forthwith). There is caution and a lesson for us in this:

اللهم ارحمنا اللهم احفظنا

(O Allah! Have mercy on us. O Allah! Protect us).

(٧٧/٧٧) عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطِيبًا فَذَكَرَ فِتْنَةَ الْقَبْرِ الَّتِي يُفْتَنُ فِيهَا الْمَرْءُ فَلَمَّا ذَكَرَ ذَلِكَ صَجَّ الْمُسْلِمُونَ صَجَّةً.

(رواه البخارى)

77 (77) It is related by Sayyidah Asma binti Abu Bakr رضي الله عنها that the Messenger of Allah ﷺ once delivered a sermon in which he spoke of the trial everyone who dies has to submit himself to. Thus, when he spoke about it, all the Muslims screamed with fear and there was loud lamentation. (Bukhari)

(٧٨/٧٨) عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ بَيَّنَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَائِطِ لَبْنَى النَّجَّارِ عَلَى بَغْلَةٍ لَهُ وَنَحْنُ مَعَهُ إِذْ حَدَّثَ بِهِ فَكَادَتْ تُلْقِيهِ وَإِذَا أَقْبَرُ سِتَّةً أَوْ خَمْسَةً فَقَالَ مَنْ يَعْرِفُ أَصْحَابَ هَذِهِ الْأَقْبِرِ قَالَ رَجُلٌ أَنَا قَالَ فَمَتَى مَاتُوا قَالَ فِي الشَّرْكِ فَقَالَ إِنَّ هَذِهِ الْأُمَّةَ تُبْتَلَى فِي قُبُورِهَا فَلَوْلَا أَنْ لَا تَدَافِنُوا لَدَعَوْتُ اللَّهَ أَنْ يُسَمِعَكُمْ مِنْ عَذَابِ الْقَبْرِ الَّذِي أَسْمَعُ مِنْهُ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ قَالُوا نَعُوذُ بِاللَّهِ مِنْ عَذَابِ النَّارِ قَالَ تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ قَالُوا نَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ قَالَ تَعَوَّذُوا بِاللَّهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ قَالُوا نَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا

بَطْنٍ قَالَ تَعُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الدَّجَالِ قَالُوا نَعُوذُ بِاللَّهِ مِنْ فِتْنَةِ الدَّجَالِ.

(رواه مسلم)

(78/78) Zaid ibn Thabit رضي الله عنه narrated that once while the Messenger of Allah ﷺ was passing through a grove owned by the tribe of Banu Najar, seated on his mule, the mule unexpectedly turned its course [and it seemed] that it would throw him down. All of a sudden, five or six graves came into view. The Prophet ﷺ enquired, 'Does, anyone know who are buried in these graves?' 'I do', replied one of the Companions. 'When did they die?' The Prophet asked. The Companion replied, 'During the days of Ignorance.' The Prophet ﷺ remarked, 'They are undergoing punishment in the grave. Were I not afraid that you would no more bury your dead, I would have prayed to Allah to let you hear a part of the chastisement of the grave that I hear now. After saying this the Prophet ﷺ turned towards us and observed, seek the protection of Allah. We all said, 'We seek the protection of Allah from the chastisement of Hell!' The Prophet ﷺ then, said, 'Seek the protection of Allah from the chastisement of the grave.' We all said, 'We seek the protection of Allah from the chastisement of the grave.' The Prophet ﷺ, then, said, 'Seek the Protection of Allah from every mischief, manifest as well as hidden.' We all said, 'We seek the protection of Allah from every mischief, manifest as well as hidden.' The Prophet ﷺ, then said, 'Seek the protection of Allah from the [gravest] mischief of Dajjal.' We all said, 'We seek the protection of Allah from the mischief of Dajjal.' (Muslim)

Commentary: From the earlier Traditions we have learnt that Allah has kept the chastisement of the grave concealed from men and jinn. They do not come to know about it at all, but the other creatures become aware of it to some extent. The above Tradition, also, shows that the punishment which was being inflicted on the persons buried in the grave of Banu Najar was perceived not by the Companions رضي الله عنهم of the Prophet ﷺ but by the mule on which he was riding. The wisdom of it is plain. If all of us could see or hear what went on in the grave, the doctrine of 'Faith in the Unseen', would be rendered meaningless and the entire functioning of the universe would be thrown into disorder. When a friend or relative of ours is in distress we find it hard to concentrate on anything.

What to speak of any other thing, mothers would not be able to suckle their children if the punishment of the grave was made known or visible to us.

The Tradition, further, tells that the shrieks that were rising from the graves were heard by the Prophet ﷺ but his Companions ﷺ could not hear them in the least degree. It was akin to the fact that often the Angel of Revelation brought a Divine revelation to the Prophet ﷺ in the presence of the Companions ﷺ but they failed to see or hear him. People who are accustomed to receiving an inspiration from Allah will have little difficulty in appreciating it but even commoners like us can obtain some idea of it from the example of the dream.¹

The Prophet's ﷺ remark "Were I not afraid that you would no more bury your dead, I would have prayed to Allah to let you hear a part of the chastisement of the grave that I hear now denotes that he feared that if Allah made known to them the nature of the punishment of the grave and they heard the screams of those receiving punishment, they would be seized with the fear of death, and it would not be possible for them to bury their dead. That is why, he did not pray to the Almighty for it.

Lastly, the Prophet ﷺ has advised the Companions ﷺ to beg the protection of Allah. This is a moral teaching that instead of trying to see or hear the punishment of the grave the Believers should do their utmost to save themselves from it. Protection from the chastisement and calamity, rests, indeed, with Allah. We should, therefore, always beseech Him for refuge against the punishment of the grave, and of Hell, and against all the manifest

①. The common practice of Allah is that the happenings of the grave are kept concealed from men and jinn. We cannot have a first-hand knowledge of them. But it does not rule out the possibility of some aspects of the reward or punishment handed out to a dead person in the grave being revealed to someone by Allah as an extraordinary measure. In *Kitab-ur-Rooh*, Ibn Qaiyyim remarks, after narrating a number of incidents of a like nature, "There are countless events like these which cannot be mentioned in the present book due to want of space. But they all belong to the category of the reward and chastisement of the grave being shown occasionally by Allah to His chosen slaves in the waking state. As for experiencing such happenings in a dream, reports of it are so numerous that it would take several volumes to record them. But it is the habit of the athesits and infidels to refute the truths they are not aware of or whose knowledge has not been vouchsafed to them."

and hidden calamiteis, particularly against the greatest of them all, that of Dajjal. And we should strive to keep away from the iniquities that are likely to bring on the grievous penalty of the Hereafter.

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَنَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَنَعُوذُ بِكَ مِنْ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَنَعُوذُ بِكَ مِنْ فِتْنَةِ الدَّجَالِ.

O Allah! We seek refuge in Thee from the punishment of Hell, and from the punishment of the grave, and from the mischiefs, both manifest and hidden, and from the calamity of Dajjal.

(B) Last Day

(٧٩/٧٩) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُعِثْتُ

أَنَا وَالسَّاعَةُ كَهَاتَيْنِ. (رواه البخارى ومسلم)

(79/79) It is related by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: "I and the Last Hour are like these two fingers."

(Bukhari and Muslim)

Commentary: The Prophet ﷺ, after showing the index and middle fingers of his hand, observed that his raising up and the Last Day were as close to each other as they were. What he perhaps, intended to convey was that all the eras Allah had ordained for the world had come to an end. It was the last era that had commenced with him and would terminate with the Hour [i.e., Doomsday]. No Prophet was going to be sent down now nor would a new community be raised. We should, as such, not be heedless of the Resurrection imagining that it was far away.

(٨٠/٨٠) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُ هَذِهِ الدُّنْيَا

مِثْلُ ثَوْبٍ شُقَّ مِنْ أَوَّلِهِ إِلَى آخِرِهِ فَبَقِيَ مُتَعَلِّقًا بِخِيطٍ فِي آخِرِهِ فَيُوشِكُ ذَلِكَ الْخِيطُ أَنْ يَنْقَطِعَ. (رواه البيهقي فى شعب الايمان)

(80/80) It is narrated by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: "The example of this world is like the garment that is torn from end to end except a threerad at the corner holds it together. That thread too is on the point of severing." (Baihaqi)

Commentary: Like the preceding Hadith, this too discloses the

ness of the Last Day. We must not imagine that it is very far and be neglectful of it. Rather, we must believe it to be very near and make preparations for it.

(٨١/٨١) عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَبْلَ أَنْ

يَمُوتَ بِشَهْرٍ تَسْأَلُونِي عَنِ السَّاعَةِ وَإِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَأُقْسِمُ بِاللَّهِ مَا عَلَى

الْأَرْضِ مِنْ نَفْسٍ مَنفُوسَةٍ يَأْتِي عَلَيْهَا مِائَةُ سَنَةٍ وَهِيَ حَيَّةٌ يَوْمَئِذٍ. (رواه مسلم)

(81/81) It is related by Sayyidina Jabir رضي الله عنه that he heard the Prophet ﷺ say a month, before his death: "You ask me about the Last Hour while its appointed time is known only to Allah.

And I can swear by Him that there is no living person on the face of the earth on whom a hundred years pass and he is still alive at that time."

(Muslim)

Commentary: It appears from the Qur'an as well as the Traditions that people often used to ask the Prophet ﷺ about the Last Hour as to when it was to come. The reply of the Prophet ﷺ always was what is contained in this Tradition, i.e., its previous fixed time was known only to Allah and He alone was aware of the year, month and day on which it was going to take place. He had not granted its knowledge to anyone.

The Prophet ﷺ has made another observation in the above Tradition besides answering the question that was put to him. He has said that those who were alive in the world at that time would all be dead within a hundred years. It shows that the appointed time of the Last Day, when everything that exists will be destroyed, was not known to him. It was only in the knowledge of Allah. What he had, however, revealed to the Prophet ﷺ was that the existing generation would come to an end within a hundred years and those who were alive then would be dead before the passage of a century. Thus, for them it could be said that the Last Day would come within a hundred years.

(٨٢/٨٢) عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَقُومُ السَّاعَةُ

حَتَّى لَا يُقَالَ فِي الْأَرْضِ اللَّهُ اللَّهُ. وَفِي رَوَايَةٍ لَا تَقُومُ السَّاعَةُ عَلَى أَحَدٍ يَقُولُ

(رواه مسلم)

اللَّهُ اللَّهُ.

(82/82) It is related by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: "The Last Day shall not arrive until [such an evil time comes that] Allah, Allah "is not said in the world at all." [In some reports of this Tradition it is stated "The Last Day shall not be established on anyone who says Allah, Allah]"¹ (Muslim)

Commentary: The Last Day will come when the world will become wholly bereft of the remembrance of Allah and no one here will worship Him or carry out His commands. When the things will come to such a pass the whole of the universe will be destroyed. The remembrance of Allah and the rendering of due allegiance to Him enable the world to carry on and exist. The day it will become devoid of these things it will be broken to pieces at the command of its Creator.

(٨٣/٨٣) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ الْخَلْقِ.
(رواه مسلم)

(83/83) It is related by Abdullah bin Mas'ood رضي الله عنه that the Messenger of Allah ﷺ said: "The Last day shall not come except on the worst of men." (Muslim)

Commentary: The Last Day will come when no devout and virtuous man will be left in the world and it will be populated wholly by sinners and ungodly people

(٨٤/٨٤) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ الدَّجَالُ فَيَمْكُثُ أَرْبَعِينَ لَا أَدْرِي أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ عَامًا فَيَمْعَثُ اللَّهُ عِيسَى ابْنَ مَرْيَمَ كَأَنَّهُ عُرْوَةٌ بَنُ مَسْعُودٍ فَيَطْلُبُهُ ثُمَّ يَمْكُثُ فِي النَّاسِ سَبْعَ سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عِدَاوَةٌ ثُمَّ يُرْسِلُ اللَّهُ رِيحًا بَارِدَةً مِنَ الشَّامِ فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيْمَانٍ إِلَّا قَبَضَتْهُ حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَبِدِ جَبَلٍ لَدَخَلَتْهُ عَلَيْهِ، حَتَّى تَقْبِضَهُ قَالَ فَيَبْقَى شِرَارُ النَّاسِ فِي خِيفَةِ الطَّيْرِ وَأَحْلَامِ السِّبَاعِ لَا يَعْرِفُونَ مَعْرُوفًا وَلَا يُكْرَهُونَ مُكْرًا فَيَمْتَلِئُ لَهُمُ الشَّيْطَانُ فَيَقُولُ أَلَا تَسْتَخِيُونَ فَيَقُولُونَ فَمَا تَأْمُرُنَا فَيَأْمُرُهُمْ بِعِبَادَةِ

①. Some ulama have correctly established the Name of Allah as worth mention and effective on the basis of this Hadith. May Allah show mercy on Ibn Taymiyah who may not have seen this Hadith.

الْأَوْتَانِ وَهُمْ فِي ذَلِكَ دَارٌ رَزَقَهُمْ حَسَنَ عَيْشِهِمْ ثُمَّ يُنْفَخُ فِي الصُّورِ فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْعَى لَيْتًا وَرَفَعَ لَيْتًا قَالَ وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبِلِهِ فَيَصْعَقُ وَيَصْعَقُ النَّاسُ ثُمَّ يُرْسِلُ اللَّهُ مَطَرًا كَأَنَّهُ الطَّلُ فَيَبُتُّ مِنْهُ أَجْسَادُ النَّاسِ ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ثُمَّ يُقَالُ يَا أَيُّهَا النَّاسُ هَلُمَّ إِلَى رَبِّكُمْ قَفْوَهُمْ إِنَّهُمْ مَسْئُولُونَ فَيَقَالُ أَخْرِجُوا بَعَثَ النَّارَ فَيَقَالُ مِنْ كَمْ كَمْ؟ فَيَقَالُ مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةٍ وَتِسْعِينَ، قَالَ فَذَلِكَ يَوْمٌ يَجْعَلُ الْوِلْدَانَ شِيبًا. وَذَلِكَ يَوْمٌ يُكْشَفُ عَنْ سَاقٍ.

(رواه مسلم)

(84/84) It is narrated by Sayyidina Abdullah ibn Amr رضي الله عنه that the Messenger of Allah ﷺ said: Dajjal will appear (before the Last Day) and he will stay for forty. Abdullah ibn Amr رضي الله عنه said that he did not know whether the Prophet ﷺ meant forty days, month or years. He narrated further that he also said: "Then Allah will send Isa ibn Maryam as though he is Urwah ibn Mas'ood (Thaqafi in resemblance). He will seek Dajjal and eliminate him. Then he will live with the people for seven years. And (through his blessings, people will be united and) there will not be even two men who hate and antagonise one another. Then Allah will send a cool breeze from Syria which will not leave on earth anyone who has even an atom's worth of piety in him or, he said on atom's worth of faith in him.¹ Even if one of you goes into a mountain, the breeze will reach him there and cause him to die. Then, only the evil people will remain in this world. They will have the speed of birds and mind of the savage beasts. They will not know piety and goodness and will not consider evil a bad thing. The devil will come to them in a form and say, "Will you not be ashamed?" They will ask him, "What is your command?" So, he will command them to worship idols. They will have abundant provision and enjoy a good living. Then the trumpet will be blown and he who hears will have his head drop that side and arise at the other. The first man to hear will be one who would be occupied in repairing the reservoir of his camel with dust. He will fall unconscious and then die. Everyone else will also die and fall down. Then Allah will send a light rain as though it was dew, and create a freshness in

1. The breeze will be a comfort for the faithful that they may die before the Last Day and not have to endure its ordeal.

human bodies. Then, a second trumpet will be blown and everyone will get up all of a sudden and they will see. They will be told: "O People! Walk towards your Master and Lord." (And the angels will be commanded) to get them to stand (in the place of reckoning). They will be asked and their account will be taken). Then the command will issue: "Take out the hosts of Hell." It will be submitted, "How many out of how many?" The command: "Out of a thousand, nine hundred and ninety-nine". The Prophet ﷺ said further: That is the day which turns children old and that is the day of hardship. (Muslim)

Commentary: The Prophet ﷺ has described some of the events from the coming of Dajjal to the gathering for account-taking. There are other Ahadith that describe the signs of the Last Day and the Resurrection and beyond that. They describe briefly the events that will take place in hundreds or thousands of years. If we bear this in mind then we shall overcome many doubts.

The Hadith concludes that the angels will be told that 999 out of 1000 will go to Hell. It is not wrong that the disbelievers in the world match this figure, 999 out of 1000. Besides, some exegetes include in these people those who will be taken out of Hell by the mercy and forgiveness of Allah. Though they will deserve to go there.

<p>(O Allah, Your forgiveness is more vast than our sins and Your mercy is more reliable than our deeds).</p>	<p>اللهم إن مغفرتك أوسع من ذنوبنا ورحمتك أرجى عندنا من أعمالنا</p>
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(٨٥/٨٥) عَنْ أَبِي سَعِيدٍ هَذَا الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَيْفَ أَنْعَمُ وَصَاحِبُ الصُّورِ قَدْ اتَّقَمَهُ وَاصْغَى سَمْعَهُ وَقَنَى جَبْهَتَهُ يَنْتَظِرُ مَتَى
يُؤْمَرُ بِالنَّفْحِ فَقَالُوا يَا رَسُولَ اللَّهِ فَمَا تَأْمُرُنَا؟ قَالَ قُولُوا حَسْبُنَا اللَّهُ وَنِعْمَ
الْوَكِيلُ.

(85/85) It is related by Abu Sa'eed Khudri رضي الله عنه that the Messenger of Allah ﷺ said: How can I be happy and free from anxiety when the fact is that the Angel of the Trumpet is holding the Trumpet in his mouth and he is, listening attentively and his bow is bent, and he is waiting eagerly for the command

to blow the Trumpet. The Companion enquired, 'O Messenger of Allah ﷺ, what [then] is your order for us? [Meaning when the situation is so grim, tell us what to do in order to save ourselves from the horrors of the Last Day]'. The Prophet ﷺ replied: 'Say much and often:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Allah is sufficient for us and He is the best of Helpers'." (Tirmizi)

(٨٦/٨٦) عَنْ أَبِي رَزِينٍ الْعَقِيلِيِّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ كَيْفَ يُعِيدُ اللَّهُ الْخَلْقَ وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ قَالَ أَمَا مَرَرْتُ بِوَادِي قَوْمِكَ جَدُّ بَأْتُمْ مَرَرْتُ بِهِ يَهْتَزُّ خَضِرًا قُلْتُ نَعَمْ قَالَ فَبَلَكَ آيَةُ اللَّهِ فِي خَلْقِهِ كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى. (رواه رزين)

(86/86) Abu Razeen Uqaili رحمه الله related to us that he asked the Prophet ﷺ:

"How will Allah revive His creatures and bring them back to life and what are its portents [in the present world]?" The Prophet ﷺ replied: "Has it never happened to you that you passed through the valley of your community and found it dry (due to drought), and, then, coming upon it again after some time, discovered that it was blooming with lush-green vegetation [after the rains]?" "Yes, Messenger of Allah" he said. The Prophet ﷺ remarked, "This is the portent of Resurrection in the present world. Allah will raise all men from death in the same manner." (Razeen)

(٨٧/٨٧) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى يَوْمِ الْقِيَمَةِ كَأَنَّهُ رَأَى عَيْنٍ فَلْيَقْرَأْ إِذَا لَشَّمْسُ كُوْرَتْ وَإِذَا السَّمَاءُ انْفَطَرَتْ وَإِذَا السَّمَاءُ انْشَقَّتْ. (رواه احمد والترمذی)

(88/88) It is related by Abdullah ibn Umar رحمه الله that the Messenger of Allah ﷺ said: "Whoever wishes to know about the Last Day as if the scene of it was spread before his eyes should read these chapters of the Qur'an:

إِذَا لَشَّمْسُ كُوْرَتْ. وَإِذَا السَّمَاءُ انْفَطَرَتْ

When the sun is overthrown; (Al-Takwir, 81:1-2) when the heaven

is cleft asunder.

وَإِذَا السَّمَاءُ انشَقَّتْ

and , when the heaven is split asunder.¹

(Tirmizi)

(٨٨/٨٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذِهِ الْآيَةَ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا قَالَ أَتَذَرُونَ مَا أَخْبَارُهَا قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ فَإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلِّ عَبْدٍ وَامَةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا أَنْ تَقُولَ عَمَلٌ عَلَى كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا قَالَ فَهَذِهِ أَخْبَارُهَا. (رواه احمد والترمذى)
(88/88) Abu Hurayrah رضي الله عنه related "[Once] the Messenger of Allah ﷺ recited the verse:

يومئذ تحبون اخبارها

The day it [the Earth] will relate its chronicles from surah Az Zilzal, and [then] asked those who were present: 'Do you know what it means?' The Companions رضي الله عنهم replied, 'Allah and His Messenger know best.' The Prophet ﷺ explained, "On the Day of Judgement the earth will bear witness to the deeds performed by men on it [i.e., at the bidding of Allah the earth will declare that such-and-such a person had done such-and-such thing on it on such-and-such a day]."

(Musnad Ahmad and Tirmizi)

Commentary: Whatever a man does on earth is preserved by the part of it on which it is done and will remain preserved till the Last Day when it will testify to it before the Lord.

It was never difficult for the Believers to accept the truth of revelations like it but now scientific inventions have made it easy for everyone to understand and believe in them.

(٨٩/٨٩) عَنِ الْمُقَدَّادِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ تَدْنِي الشَّمْسُ يَوْمَ الْقِيَمَةِ مِنَ الْخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَمِقْدَارِ مِثْلِ فَيَكُونُ النَّاسُ عَلَى قَدْرِ أَعْمَالِهِمْ فِي الْعُرُقِ فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبِيهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ ، وَمِنْهُمْ مَنْ يُلْجِمُهُمُ الْعُرُقُ الْجَمَا وَأَشَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ إِلَى فِيهِ. (رواه مسلم)

(89/89) Sayyidina Miqdad رضي الله عنه said that he heard the Messenger

of Allah ﷺ say, "On the Day of Resurrection, the sun will be very near the creation. In fact, it will be like a mile away from them. And people will perspire according to their deeds (the more bad man's deeds, the more he will perspire). Some will have their perspiration up to their ankles, some up to their knees, some up to above their buttocks and some will get it in their mouths," and he pointed to his mouth with his hand (that their perspiration will go into it). (Muslim)

Commentary: We cannot draw a correct picture of the events that will take place on the Last Day and the hereafter. We will find out everything when we face the facts.

(٩٠/٩٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَمَةِ ثَلَاثَةَ أَصْنَافٍ صِنْفًا مُشَاءً وَصِنْفًا رُكْبَانًا وَصِنْفًا عَلَى وُجُوهِهِمْ قِيلَ يَا رَسُولَ اللَّهِ كَيْفَ يَمْشُونَ عَلَى وُجُوهِهِمْ؟ قَالَ إِنَّ الَّذِي أَمْسَاهُمْ عَلَى أَقْدَامِهِمْ قَادِرٌ عَلَى أَنْ يَمْشِيَهُمْ عَلَى وُجُوهِهِمْ أَمَا إِنَّهُمْ يَتَّقُونَ بُؤْسَهُمْ كُلَّ حَذَبٍ وَشَوْكٍ.

(رواه الترمذی)
(90/90) It is reported by Sayyidina Abu Hurayrah ؓ that the Prophet ﷺ said: "On the Day of Resurrection all men will be raised in three groups: One, the pedestrians; two, the riders; and , three those who will be walking on their faces." On being asked how would the people [belonging to third group] walk on their faces, the Prophet ﷺ replied, "Allah who has made them walk on foot also possesses the power to make them walk on their faces." [Be it known that it is through their faces that they will avoid obstacles like a mound and a throne]. (Tirmizi)

Commentary: Commentators have described the three groups indicated in the above saying as follows: those walking on foot will be the general body of Believers; the second group of riders will be made up of the favourites of Allah and His devout bondsmen who will be treated with honour and ceremony in the Hereafter from the very beginning and the men who will be walking on their heads or faces will be the ill-fated ones who did not follow the teachings of the Prophets in their earthly existence but pursued wrong and crooked paths till the end of their lives. The initial punishment for the wretched people belonging to this last category will be that

instead of walking on foot they will be made to walk on their faces and just as we negotiate obstacles on the road and avoid thorns and stone with the aid of our feet they will have to do so with the aid of their faces.

(٩١/٩١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَحَدٍ يَمُوتُ إِلَّا نَدِمَ قَالُوا أَوْ مَا نَدَامَتْهُ يَا رَسُولَ اللَّهِ قَالَ إِنْ كَانَ مُحْسِنًا نَدِمَ أَنْ لَا يَكُونَ إِزْدَادًا وَإِنْ كَانَ مُسِيئًا نَدِمَ أَنْ لَا يَكُونَ نَزْعًا. (رواه الترمذی)

(91/91) Abu Hurayrah رضی اللہ عنہ reported that the Messenger of Allah ﷺ said: "Whoever will die shall repent and feel sorry [over his life]." Messenger of Allah, he was asked, "Why will he repent?" The Prophet ﷺ replied, "If he had been a virtuous man, he will regret that he did not practise greater virtue [and won greater reward], and if he had led a sinful life, he will regret that he did not abstain from evil-doing. (Tirmizi)

Before Allah And Examination of Deeds

(٩٢/٩٢) عَنْ عَبْدِ بْنِ حَاتِمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكْلِمُهُ رَبُّهُ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ وَلَا حِجَابَ يَحْجُبُهُ فَيَنْظُرُ أَيَمَنَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ مِنْ عَمَلِهِ وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تَلْقَاءَ وَجْهِهِ فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ.

(رواه البخارى و مسلم)

(92/92) Adi ibn Hatim reported that the Messenger of Allah ﷺ said: "[At Resurrection] Allah will speak directly and face-to-face to everyone of you so that there will neither be spokesman nor a screen intervening [between Him and you]. [At that time, the condition of the bondsman will be such that he will be looking hither and thither in astonishment and helplessness]. Thus, when he will look towards the right, he will see nothing but his deeds, and when he will look towards the left, he will see nothing but his deeds, and when he will look in front, he will see nothin but fire. Hence, O men, save yourselves from the Fire of Hell even through a dry piece of a dried date."

(Bukhari and Muslim)

Commentary: It calls upon men to practise charity in order to save

themselves from Hell and even if they have nothing to give away except a piece of a dried date, they should try to ward off the punishment of Hell by giving it in the way of Allah.

Note:- The Qur'an and the Tradition describe the Day of Final Requitul and its horrors and the severity of the chastisement of Hell to warn the bondsmen so that they may guard themselves against the dreadful sequel of the Hereafter. In the above saying this purpose has been distinctly indicated but the aim of the Traditions in which it has not been done should also be taken to be the same].

(٩٣/٩٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالُوا يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَمَةِ؟ قَالَ هَلْ تَضَارُونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ لَيْسَتْ فِي سَحَابَةٍ قَالُوا لَا قَالَ فَهَلْ تَضَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ فِي سَحَابَةٍ قَالُوا لَا قَالَ فَوَالَّذِي نَفْسِي بِيَدِهِ لَا تَضَارُونَ فِي رُؤْيَةِ رَبِّكُمْ إِلَّا كَمَا تَضَارُونَ فِي رُؤْيَةِ أَحَدِهِمَا قَالَ فَيَلْقَى الْعَبْدُ فَيَقُولُ أَيُّهُ قُلْ أَلَمْ أَكْرِمَكَ أَسَوِّدَكَ وَوَارَوَجَكَ وَأَسْخِرَكَ الْخَيْلَ وَالْإِبِلَ وَأَذَرَكَ تَرَأْسَ وَتَرْبُعَ فَيَقُولُ بَلَى قَالَ فَيَقُولُ أَفَظَنَنْتَ إِنَّكَ مُلَايٍ فَيَقُولُ لَا فَيَقُولُ فَإِنِّي قَدْ أَنَسَاكَ كَمَا نَسَيْتَنِي ثُمَّ يَلْقَى الثَّانِي قَدْ كَرَّ مِثْلَهُ ثُمَّ يَلْقَى الثَّالِثَ فَيَقُولُ لَهُ مِثْلَ ذَلِكَ فَيَقُولُ يَا رَبِّ أَمَنْتُ بِكَ وَبِكِتَابِكَ وَبِرُسُلِكَ وَصَلَّيْتُ وَصُمْتُ وَتَصَدَّقْتُ وَيَتَنَبَّأُ بِخَيْرِ مَا اسْتَطَاعَ فَيَقُولُ هَذَا إِذَا، ثُمَّ يُقَالُ الْآنَ نَبْعَثُ شَاهِدًا عَلَيْكَ وَيَتَفَكَّرُ فِي نَفْسِهِ مَنْ ذَا الَّذِي يَشْهَدُ عَلَيَّ فَيُحْتَمُّ عَلَى فِيهِ وَيُقَالُ لِفَجِدِهِ انْطِقْ فَتَنْطِقُ فَجِدُهُ وَلَحْمُهُ وَعِظَامُهُ بِعِلْمِهِ وَذَلِكَ لِيُعَذِّرَ مِنْ نَفْسِهِ وَذَلِكَ الْمُنَافِقُ وَذَلِكَ الَّذِي سَخَطَ اللَّهُ عَلَيْهِ.

(رواه مسلم)

(93/93) It is reported by Sayyidina Abu Hurayrah رضي الله عنه that some of the Companions رضي الله عنهم asked, "O Messenger of Allah ﷺ! Shall we see our Lord on the Day of Resurrection?" He said, "Do anyone of you find it difficult to observe the sun in the afternoon when it is not behind a cloud?" They said, "No!" So, he said, "Is it difficult for one of you to see the full moon if there is no cloud concealing it?" They said, "No!" Then, he said, "By Him in Whose power is my life! Just as you can see the

moon and the sun without difficulty and difference, you will see your Lord on the Day of Resurrection." The Prophet ﷺ then said, "When a slave meets Allah on the Day of Resurrection, Allah will say to him: Did I not give you honour in the world? Did I not make you a leader of your people? Did I not give you a wife? Horses and camels? Were you not free to take one-fourth from the booty of war?" The slave will confirm, 'Yes, my Lord. You did indeed gave me all that.' Allah will say to him: "Did you imagine that you will be before Me one day?" He will say, "I did not imagine that." Allah will say: "Today, I forget you with My Mercy as you had forgotten Me." After that another slave will face Allah and He will speak to him in the same manner. Then, Allah will meet a third slave and say the same things to him until the slaves says, 'My Lord! I believed in you and in Your Book and Your Messenger And I established salah observed fasting, gave charity (and did other things also).' He will recall his good deeds as far as he can. Allah will say: Wait here! Then, he will be told: We are bringing a witness against you. He will wonder who that could be. Then his mouth will be sealed and his thigh will be commanded, speak out! So, his thighs, his flesh and his bones will bear witness for his deeds. And Allah will do that that he may not have an excuse. He will be a hypocrite and Allah will be angry at him. (Muslim)

Commentary: The Companions ﷺ had merely asked if they would see Allah on the Day of Resurrection. He also made it clear that all of them will be able to see Allah at one time just as they see the sun and the moon. He then pointed out how those people who have been bestowed blessings but have forgotten Allah will feel degraded when called to account by Allah. As for the hypocrites who speaks lies, their limbs, flesh and bones will testify against them disclosing the falsehood.

The Prophet ﷺ gave more information than the question asked and drew their attention to the account-taking on the Day of Resurrection. They will be asked about Allah's blessings and they will not be able to conceal their sins.

(٩٤/٩٤) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يُدْنِي
الْمُؤْمِنَ فَيَضَعُ عَلَيْهِ كَنَفَهُ وَيَسْتَرْهُ فَيَقُولُ أَتَعْرِفُ ذَنْبَ كَذَا فَيَقُولُ نَعَمْ أَمْ

رَبِّ! حَتَّى قَرَّرَهُ بِذُنُوبِهِ وَرَأَى فِي نَفْسِهِ أَنَّهُ قَدْ هَلَكَ قَالَ سَتَرْتُهَا لَكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ فَيُعْطَى كِتَابَ حَسَنَاتِهِ وَأَمَّا الْكُفَّارُ وَالْمُنَافِقُونَ فَيُنَادَى بِهِمْ عَلَى رُؤُسِ الْخَلَائِقِ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ط

(رواه البخارى ومسلم)

(94/94) It is related by Abdullah bin Umar رضي الله عنه that the Messenger of Allah ﷺ said: "On the Last Day, Allah will draw His faithful bondsman [towards His Mercy] and cover him up with His mantle and ask him, 'Do you recognise this sin and that [i.e., do you remember having committed them]?' The bondsman will reply, 'Yes, O Lord, I remember.' Allah will, thus, make him confess all of his misdeeds and he will begin to fear in his heart that he was doomed to a sorrowful end. Allah will, then, say, 'I had concealed these sins of yours in the world and, today, I condone them and grant you forgiveness.' The record of his good actions will be handed over to him [i.e., only the record of his virtuous deeds will come to the knowledge of the people gathered for the Judgement and Allah will settle the question of his sins away from their sight]. But, with the infidels and the hypocrites it will be different. It will be declared openly that these are the men who attributed fictitious things to Allah [i. e., invented their own faith by entertaining baseless notions about Him]. Beware! The curse of Allah is upon the unbelievers."

(Bukhari and Muslim)

(٩٥/٩٥) عَنْ عَائِشَةَ أَنَّهَا ذَكَرَتْ النَّارَ فَبَكَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يُبْكِيكِ قَالَتْ ذَكَرْتُ النَّارَ فَبَكَيتُ فَهَلْ تَذْكُرُونَ أَهْلِيكُمْ يَوْمَ الْقِيَمَةِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَّا فِي ثَلَاثَةِ مَوَاطِنَ فَلَا يَذْكُرُ أَحَدٌ أَحَدًا عِنْدَ الْمِيزَانِ حَتَّى يَعْلَمَ أَيُّخَفَ مِيزَانُهُ أَمْ يَثْقُلُ وَعِنْدَ الْكِتَابِ حِينَ يَقَالُ هَاؤُمُ اقْرَؤُوا كِتَابِيهِ حَتَّى يَعْلَمَ أَيْنَ يَقَعُ كِتَابُهُ فِي يَمِينِهِ أَمْ فِي شِمَالِهِ مِنْ وَرَاءِ ظَهْرِهِ وَعِنْدَ الصَّرَاطِ إِذَا وُضِعَ بَيْنَ ظَهْرِي جَهَنَّمَ.

(رواه ابو داود)

(95/95) Sayyidah Ayshah رضي الله عنها narrated that once she began to cry at the thought of Hell. The Prophet ﷺ asked her, "What makes you cry?" "I thought of Hell and the fear of it made me weep. She asked, Will you remember the members of

your family on the Day of Judgment?" "No one will remember anyone [or care for him] at three places," the Prophet ﷺ observed. "Once, when the Scales of Justice will be set up and up to the time it will be handed over and, on receiving it in the right hand, one truthful Believer will joyously say to the other, 'Reed it', and up to the time it will not be known in which hand the Book of Deeds is to be given, in the right hand, or in the left, or from behind; and, three when the Bridge will be placed over the Bottomless Pit [and everyone will be commanded to pass over it]."

(Abu Dawood)

Commentary: The substance of the Prophet's ﷺ reply is that, on the Day of Judgement, three occasions will be so terrible that everyone will be concerned only with his own fate and no one will be able to come to anyone's rescue: (i) when the deeds will be weighed and till the time the result is known; (ii) when people will be waiting for the Book of Deeds and everyone will be wondering whether it is given to him in the right hand or the left [i.e., he is found worthy of forgiveness and reward or wrath and punishment]; and, (iii), when the Bridge of Sirat will be placed over Hell and everyone will be called upon to pass over it.

In brief, all of us should strive earnestly for the Hereafter and refrain from depending upon anyone for our salvation.

Rights of Fellowmen on The Day of Judgement

(٩٦/٩٦) عَنْ عَائِشَةَ قَالَتْ جَاءَ رَجُلٌ فَقَعَدَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي مَمْلُوكَيْنِ يَكْذِبُونَنِي وَيَخُونُونَنِي وَيَعْصُونَنِي وَاسْتَمْتُهُمْ وَأَضْرِبُهُمْ فَكَيْفَ أَنَا مِنْهُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمَ الْقِيَمَةِ يُحْسَبُ مَا خَانُوكَ وَعَصَوْكَ وَكَذَّبُوكَ وَعِقَابُكَ إِيَّاهُمْ فَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ بِقَدَرِ ذُنُوبِهِمْ كَانَ كَفَافًا لَكَ وَإِنْ كَانَ عَلَيْكَ وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ ذُونَ ذُنُوبِهِمْ كَانَ فَضْلًا لَكَ وَإِنْ كَانَ عِقَابُكَ إِيَّاهُمْ فَوْقَ ذُنُوبِهِمْ أَقْتَصَّ لَهُمْ مِنْكَ الْفَضْلُ فَتَنَحَّى الرَّجُلُ وَجَعَلَ يَهْتِفُ وَيَبْكِي فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا تَقْرَأُ قَوْلَ اللَّهِ تَعَالَى وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِنْقَالِ حَبَّةٍ

مِنْ خَرَدَلٍ آتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ، فَقَالَ الرَّجُلُ مَا أَجِدُ لِي وَلَهُوَ لَاءِ شَيْئًا خَيْرًا مِنْ مُفَارَقَتِهِمْ أَشْهَدُكَ أَنَّهُمْ كُلُّهُمْ أَحْرَارٌ.
(رواه الترمذی)

(96/96) Sayyidah Ayshah رضي الله عنها has narrated that once a person came to the august presence of the Messenger of Allah ﷺ and sat in front of him. He, then, said, "O Messenger of Allah ﷺ! I have some slaves who sometimes tell me a lie or steal my property or disobey me, and I scold them and, sometimes, I also punish them. How is it going to turn out for me on the Day of Judgement?" The Prophet ﷺ replied, "Allah will dispense justice correctly on the Day of Requital. If the punishment you meted out to them is proportionate to their faults you will neither get nor have to give anything. You will be quits. If the punishment turns out to be of a lesser degree than what they merited, you will be recompensed for it. If the punishment proved to be excessive, you will have to recompense the slaves." On hearing the Prophet's ﷺ reply, the enquirer drew aside and began to cry. The Prophet ﷺ said to him, "Have you not heard the Qur'anic verse:

We shall set up scales of justice for the Day of Judgement, so that not a soul will be dealt with unjustly in the least. And if there be [no more than] the weight of a mustard seed, We will bring it [to account] and enough are We to take account." (Al-Anbiyaa, 21:47)

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ
الْقِيَمَةِ فَلَا تَظْلِمُ نَفْسٌ شَيْئًا وَإِنْ
كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ آتَيْنَا
بِهَا وَكَفَى بِنَا حَاسِبِينَ،

(الانبياء ٤٧:٢١)

The man said, "Then I do not anything better for me and for them than to send them away [in the name of God]. I declare before you that I have set them free, and now they are free-men." (Tirmizi)

Commentary: Such is the resplendent beauty of Faith and this is what is expected of truthful Believers. If they fear the loss of the Hereafter in any worldly thing then they should give it up immediately however disadvantageous it may appear from the worldly point of view.

Weight of the Name of God in The Scales of Deeds

(٩٧/٩٧) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ سَيَخْلَصُ رَجُلًا مِنْ أُمَّتِي عَلَى رُؤُسِ الْخَلَائِقِ يَوْمَ الْقِيَمَةِ فَيَنْشُرُ عَلَيْهِ تِسْعَةً وَتِسْعِينَ سِجِّلًا أَكُلُّ سِجْلٍ مِثْلُ مَدِّ الْبَصَرِ ثُمَّ يَقُولُ أَتَنْكِرُ مِنْ هَذَا شَيْئًا أَظْلَمَكَ كَتَبْتَنِي الْخَفِظُونَ فَيَقُولُ لَا يَا رَبِّ فَيَقُولُ أَفَلَاكَ عُذْرٌ قَالَ لَا يَا رَبِّ فَيَقُولُ بَلَى إِنَّ لَكَ عِنْدَنَا حَسَنَةً وَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ فَتُخْرَجُ بِطَاقَةٍ فِيهَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ فَيَقُولُ أُخْضِرُوا زَنْكَ فَيَقُولُ يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السِّجِّلاتِ فَيَقُولُ إِنَّكَ لَا تُظْلَمُ قَالَ فَتُوضَعُ السِّجِّلاتُ فِي كِفَّةٍ فَطَاشَتِ السِّجِّلاتُ وَثَقُلَتِ الْبِطَاقَةُ فَلَا يَتَقَلُّ مَعَ اسْمِ اللَّهِ شَيْءٌ.

(رواه الترمذى وابن ماجه)

(97/97) It is related by Abdullah ibn 'Amr رضي الله عنه that the Messenger of Allah ﷺ said: "On the Day of Resurrection, Allah will bring out a man from among my followers, in the presence of all creatures, and ninety-nine volumes will be placed before him, each of which will be as long as the eye can see. It will, then, be said to him, '[These are your Books of Deeds]. Do you deny any of the deeds mentioned in them? Have Our angels who kept a watch on your actions and recorded them been unjust to you [and entered a sinful act wrongfully in your account]?' He will reply, 'No, my Lord! [No one has been unjust to me and I am guilty of all the transgressions].' Allah will, then, say, 'Have you any excuses to offer?' He will reply, 'No, my Lord, I have no excuses.' It will go on like this till [from the question and answers the man and all the others present will begin to feel that he was doomed but, then, the benevolence of the Most Merciful among those who show mercy will reveal itself and] Allah will say, 'O yes! We have also with Us a special virtuous deed of yours and no injustice will be done to you this day [i.e., you will not be deprived of its advantages].' And, a piece of paper will be produced on which will be written: Ash-had-o-An-La-Illa-ha-Il-lallah wa Ash-had-o-Ana Muhammadan Abduhu wa Rasuluhu [I affirm that there is no god save Allah and I affirm that Muhammad is His Slave and Messenger]. The bondsman

will, then, be told to make his way to the place where his deeds were to be weighed [i.e., he will be told to go there and have weighing done in his presence]. He will, submit, 'O Lord! What comparison does this piece of paper bear with the volumes? [i.e., What is the use of going there? The result is known already].' 'No', Allah will say, 'You will not be dealt with unjustly. [Full justice will be done to you. The piece of paper you consider to be of no value will also be weighed before you and the worth and weight of the Kalimah will be made known today and its full benefit will be given to you. So, despair not and go to the Scales of Deeds and see what it proves to be].' After it, the ninety-nine volumes will be placed on one pan, and the piece of paper will turn out to be heavier than the ninety-nine volumes. Nothing [indeed] can be more weighty than the name of Allah."

(Tirmizi and Ibn Majah)

Commentary: According to some authorities the Kalimah referred to in the above Tradition is the one that will have been recited for the first time with the object of stepping out of the bounds of infidelity and polytheism and entering into the fold of Islam. At the time of the weighing of deeds on the Day of Judgement it will have the effect of annulling all the sins committed before the acceptance of Islam. We have seen already a Hadith:

All previous sins are forgiven
on the acceptance of Islam.

إِنَّ الْإِسْلَامَ يَهْدِمُ مَا كَانَ قَبْلَهُ

Another popular explanation is that it alludes to the case of the bondsman who had led a life of folly and transgression for a long time and one volume after another had got compiled of his misdeeds till Allah showed mercy to him and he earnestly set right his bond with Allah and the Prophet through the Kalimah and died in that state. But Allah knows best.

Lenient Reckoning

(٩٨/٩٨) عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي بَعْضِ صَلَوَاتِهِ اللَّهُمَّ حَاسِبْنِي حَسَابًا يَسِيرًا قُلْتُ يَا نَبِيَّ اللَّهِ مَا لِحِسَابِ الْيَسِيرِ قَالَ أَنْ يُنْظَرَ فِي كِتَابِهِ فَيَتَجَاوَزَ عَنْهُ إِنَّهُ مَنْ نُوقِشَ الْحِسَابَ يَوْمَئِذٍ يَاعَائِشَةُ

هَلَك. (رواه احمد)

(98/98) It is related by Sayyidah Ayshah رضى الله عنها "I heard the Prophet ﷺ making the supplication in some of his salah (prayers)

"O Allah! Let the reckoning be easy for me." اللَّهُمَّ حَاسِبْنِي حِسَابًا يَسِيرًا

I asked him, 'O Messenger of Allah ﷺ! What is meant by an easy reckoning?' He replied, 'It means that the bondsman's Book of Deeds is seen and passed over [i. e., he is not questioned about it]. The truth, O Ayshah, is that he will be lost whose Balance-Sheet of Deeds is examined on the Day of Judgement."

(Musnad Ahmad)

How Short and Easy of Day of Judgement Will be for Believers

(٩٩/٩٩) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَخْبِرْنِي مَنْ يَقْوَى عَلَى الْقِيَامِ يَوْمَ الْقِيَمَةِ الَّذِي قَالَ اللَّهُ عَزَّوَجَلَّ "يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ" فَقَالَ يُخَفَّفُ عَلَى الْمُؤْمِنِ حَتَّى يَكُونَ عَلَيْهِ كَالصَّلَاةِ الْمَكْتُوبَةِ (رواه البيهقي في البعث والنشور)

(99/99) It is narrated by Abu Sa'eed al-Khudri رضى الله عنه that [once] he went to the Messenger of Allah ﷺ and said: "The Day of Judgement, about which it has been said:

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ (المطففين ٨٣:٦)

On the Day when men will stand in the presence of the Lord of the Worlds. (Al-Mutaffifin, 83:6)

who will have the strength to remain standing on it [i.e., who will be able to stand throughout the day of Judgement about which it is stated in the Qur'an and the Traditions that it will be equal to fifty thousand years]?" The Prophet ﷺ replied, "For the truthful Believers it will be made easy to stand on that Day so much so that it will be like standing for an obligatory Salah.

(Baihaqi)

Commentary: An indication of what the Prophet told Abu Sa'eed Khudri is also available in the Qur'an which reads:

For when the Trumpet shall sound, surely that day will be a day of anguish, not of ease, for the disbelievers.

(Al-Muddath thir 74:8-10)

فَإِذَا نُفِرَ فِي النَّاقُورِ فَذَلِكَ
يَوْمُنَا يَوْمٌ غَسِيرٌ عَلَى الْكَافِرِينَ
غَيْرُ يَسِيرٍ ۝ (المدثر ٧٤: ٨-١٠)

This shows that it will not be a day of anguish, but of ease for the Believers.

Those Who Keep Awake at Nights For Allah Will Go to Heaven Without Going Through Reckoning

(١٠٠/١٠٠) عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُحْشَرُ النَّاسُ فِي صَعِيدٍ وَاحِدٍ يَوْمَ الْقِيَمَةِ فَيُنَادَى مُنَادٍ فَيَقُولُ آيْنَ الَّذِينَ كَانَتْ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ فَيَقُومُونَ وَهُمْ قَلِيلٌ فَيَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ ثُمَّ يُؤْمَرُ سَائِرُ النَّاسِ إِلَى الْحِسَابِ. (رواه البيهقي في شعب الایمان)
(100/100) It is related by Sayyidah Asma binti Yazid that the Messenger of Allah ﷺ said: "On the Judgement Day all men, after being raised up again, will be gathered together in a vast and flat plain (and) the herald of the Lord will call out, 'Where are they whose sides kept away from bed during the night [i.e., who used to leave their beds in order to offer the Tahajjud¹ prayer]?' These men will stand up after this announcement and their number will not be large. After it, they will enter Heaven without being brought to account. All the rest of men will, then, be commanded to report themselves for the Reckoning." (Baihaqi)

A Large Number of Muslims will Enter Paradise Without Reckoning

(١٠١/١٠١) عَنْ أَبِي أُمَامَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَعَدَ نَبِيُّ رَبِّي أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا وَثَلَاثَ حَيَّاتٍ مِنْ حَيَّاتِ رَبِّي.

(رواه احمد والترمذی، وابن ماجه)

101 (101) It is reported by Sayyidina Umamah رضی اللہ عنہ that he heard the Messenger of Allah ﷺ say, "My Lord has promised me that he would admit to Paradise seventy thousand of my ummah

1. A supererogatory prayer said during the last part of the night.

without questioning and without punishment. And, with every one thousand of them will be seventy thousand. And, three handfuls will be added of the handfuls of my Lord."

(Ahmad, Tirmizi, Ibn Majah)

Commentary: When both hands are filled to give someone something, it is called Hathiyah (handful), in Arabic. The Hadith, therefore, says that Allah has assured that He will admit seventy thousand of the Prophet's ummah to Paradise without reckoning and punishment. Then, each one thousand of them will be accompanied by seventy thousand who will also enter Paradise without reckoning and without punishment. Further, as a special mercy, Allah will send a large section of the Prophet's ummah, three times, to Paradise. And, all of them will not be subjected to reckoning or punishment.

(Glory be to You with Your praise, O The Most Merciful of those who show Mercy).

سُبْحَانَكَ وَبِحَمْدِكَ يَا أَرْحَمَ
الرَّاحِمِينَ

The reality of such Ahadith will be realised when we experience them. In this life, we cannot imagine or understand even those things properly which we read in newspapers. Allah has said the truth:

(And of Knowledge you have been vouchsafed but little)

وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

(Al-Asr'a 17:85)

(الاسراء ١٧: ٨٥)

The Pond of Kausar, the Bridge of Sirat and the Scales of Justice

Among the few things mentioned by name in the Traditions pertaining to the Hereafter are the Pond of Kausar, the Bridge of Sirt and the Scales of Justice.

Kausar, in some Traditions, is referred to as a Pond, and, in others, as a River. Again, it appears from some Traditions that it is located inside the Paradise while from others that its location is on the outer side of it, and, before entering Heaven, the Believers will be admitted to the august presence of the holy Prophet ﷺ and they will drink its extremely pure, sweet and sparkling water from his hand. Commentators, however, are unanimously of the opinion that the well-spring of Kausar is situated within Paradise and canals

flowing from it are spread throughout its length and breadth, and what is called the Pond of Kausar is a most beautiful tank, hundreds of miles long and wide, which is located outside Heaven but connected with the well-spring within it. Thus, the water of the Pond will come through canals from the fountain of Paradise.

Another thing is that from the word 'Pond' one is often led to think of the ponds that are generally found in the world, but vastly different as the pond of Kausar will be in splendour and inner significance from the ponds we see on the earth-in the same way as everything belonging to Heaven should be-, the Traditions, further, tell that it will be so extensive that it will take a traveller a month to cover the distance between its two banks. In a Tradition the distance is reported to be the same as between Amman and Aden.

It is, indeed, impossible in this world to form a correct idea of the things of the Hereafter even in the light of what is stated about them in the Traditions. Their real shape will be known only when we shall see them in future existence. The same should be kept in the mind in connection with Sirat and Scales as well.

(١٠٢/١٠٢) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَا أَنَا وَأَسِيرُ فِي الْجَنَّةِ إِذَا أَنَا بِنَهْرٍ حَافَتَاهُ قُبَابُ الدَّرِّ الْمَجُوفِ قُلْتُ مَا هَذَا يَا جِبْرِيلُ؟ قَالَ هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ رَبُّكَ فَإِذَا طِينُهُ مِسْكٌ أَذْفَرُ. (رواه البخاري)

(102/102) It is related by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: "While I was walking in Paradise I saw a [strange] river on either bank of which there were domes made of concave pearls. 'What is it?' I enquired from Jibreel. 'It is the Kausar which your Lord has given to you,' he replied, I found that its soil was as fragrant as musk." (Bukhari)

Commentary: The incident related in the above saying, probably, took place on the Night of Ascension and in the reply of Jibreel عليه السلام "It is the Kuasar which you Lord has given you" the allusion is to the Qur'anic verse which reads:

لَوْ! We have given thee (١٠٨:١) **إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ** (الكوثر ١٠٨:١)
Kausar. (Al-Kauthar 108:1)

"Kausar" literally, means the Abundance of Good. Though it includes all the treasure-houses of goodness Allah has bestowed

upon the Prophet ﷺ, like the Qur'an, the Shari'ah and the sublime spiritual qualities and dignity and eminence of position in both the worlds, yet it refers mainly to the river of Paradise and the Pond connected with it which is located in the open field of concourse on the Day of Requital [and at which people without number will drink]. In other words, the priceless blessings conferred by Allah upon the holy Prophet ﷺ pertaining to Faith, and which have reached through him to innumerable persons, will be made known in the form of the River and Pond of Kausar in the Hereafter and countless bondsmen of Allah will quench their thirst at them.

(١٠٣/١٠٣) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَوْضِي مَسِيرَةُ شَهْرٍ وَزَوَايَاهُ سَوَاءٌ مَاءُهُ أَبْيَضُ مِنَ اللَّبَنِ وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ وَكَيْزَانُهُ كُنُجُومُ السَّمَاءِ مَنْ يَشْرَبُ مِنْهَا فَلَا يَضْمَأُ أَبَدًا.

(رواه البخارى مسلم)

(103/103) It is related by Abdullah ibn 'Amr رضي الله عنه the Messenger of Allah ﷺ said: "The journey of my Pond is of one month [i.e., the Pond of Kausar is so large that it takes a month to go from one side of it to the other], and its angles [i.e., corners] are equal [which, apparently, means that it is square, having four equal sides], and its water is whiter than milk and more sweet-smelling than musk, and its drinking-vessels are like the stars of the firmament [meaning, probably, that they are as bright and innumerable as the stars]. Whoever drinks its water shall never be thirsty." (Bukhari and Muslim)

(١٠٤/١٠٤) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ مَنْ مَرَّ عَلَيَّ شَرِبَ وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا سِيرَدَنْ عَلَى أَقْوَامٍ أَعْرِفُهُمْ وَيَعْرِفُونَنِي ثُمَّ يَحَالُ بَيْنِي وَبَيْنَهُمْ فَأَقُولُ إِنَّهُمْ مِنِّي فَيَقَالُ إِنَّكَ لَا تَذَرُنِي مَا أَحَدُنَا بَعْدَكَ فَأَقُولُ سَحَقًا سَحَقًا لِمَنْ غَيْرَ بَعْدِي.

(رواه البخارى ومسلم)

(104/104) It is related by Sahl ibn Sa'd رضي الله عنه that the Messenger of Allah ﷺ said: "I shall go to the Pond of Kausar before you and arrange for the slaking of your thirst. Whoever will come to me will drink the water of Kausar and whoever will drink the

water of Kausar will never feel thirsty, and there will be some people who will recognise me and I will recognise them and they will come towards me but a barrier will be set up between us. I will say, 'But these people are mine.' The reply I will receive will be, 'Do you know what innovations they introduced [and what difficulties they created]?' I will, then, say, 'Let destruction and separtion be the lot of those who brought about dissension in Faith after me and tampered with it.'

(Bukhari and Muslim)

Commentary: It is difficult to say who will be prevented from going to the Prophet ﷺ at the Pond of Kausar. Nor is it necessary. The chief lesson the above saying imparts is that if we are desirous of joining the Prophet ﷺ at Kausar, we must remain steadfast in Faith and detest from making changes and innovations.

(١٠٥/١٠٥) عَنْ ثَوْبَانَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَوْضِي مِنْ عَدَنَ إِلَى عَمَّانَ الْبَلْقَاءِ مَاءُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعُسْلِيِّ وَأَكْوَابُهُ عَدَدُ نُجُومِ السَّمَاءِ مَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا أَوَّلُ النَّاسِ وَرُودًا فَقَرَاءُ الْمُهَاجِرِينَ الشُّعْتُ رَأَوْا الدَّنَسَ ثِيَابًا الَّذِينَ لَا يَنْكِحُونَ الْمُتَعَمِّمَاتِ وَلَا يَفْتَحُ لَهُمُ السُّدُودُ.

(رواه احمد والترمذى وابن ماجه)

(105/105) Sayyidina Thawaban رضي الله عنه has reported the Prophet as saying: "The journey of my Pond [is as long as that] from Aden to Amman al-Barqa, and its water is whiter than milk and sweeter than honey, and its drinking-vessels are [as numerous] as the stars. [Its water is such] that whoever drinks it shall never feel the pang of thirst again. The first to reach me at the Pond will be the indigent emigrants"¹ — the ruffled and untidy of hair and dirty and unkempt of attire who can not marry wealthy and prosperous women and for whom no doors open [i.e., who are not welcome anywhere]." (Ahmaed, Tirmizi and Ibn Majah)

Commentary: The distance between one bank of the Pond of Kausar and the other is as much as between Aden and Amman [which is situated near Balqa]. In fact, this is another way of saying that the Pond will be spread over hundreds of miles.

The first to reach the Pond and to drink from it will be the poor

①. Those who had migrated from Makkah and Madinah.

emigrants who, due to indigence and detachment from worldly interests, live in such a state that their hair is unclean and dishevelled and clothes torn and tattered. If they want to marry girls belonging to well-to-do families they will not be given to them in marriage, and if they go to anyone's house they will be refused admission on account of their miserable appearance.

The above Tradition emphasises that those who live in poverty and pay little attention to their dress or appearance due to indifference to earthly pleasures and anxiety for Futurity will be the first to obtain the rewards of the Hereafter. Modern educated people who mistakenly believe that such a conduct is a gross misconception of Faith and an outcome of the cult of self-mortification should ponder upon sayings like these.

Every age has its own maladies. At one time erroneous and un-Islamic forms of monasticism and life-denial were regarded, in some circles, as the essence of Islamic asceticism. Now perhaps as a reaction to it, the inclination of some sections is to make the teachings of Islam conform to modern materialistic trends and lustful propensities.

(And Allah guides whom He will to the Straight Path). وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

(١٠٦/١٠٦) عَنْ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ نَبِيٍّ حَوْضًا وَإِنَّهُمْ لَيَتَبَاهُونَ أَيُّهُمْ أَكْثَرُ وَارِدَةٌ وَأَنَا لَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ وَارِدَةً. (ترمذی)

(106/106) It is related by Samurah رضی اللہ عنہ the Messenger of Allah ﷺ said: "In the Hereafter every Prophet will have a pond and he will take pride at the number of men who will come to drink at his pond. I hope the largest number of men will come to me [and drink at my pond]." (Tirmizi)

(١٠٧/١٠٧) عَنْ أَنَسٍ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَشْفَعَ لِي يَوْمَ الْقِيَمَةِ فَقَالَ أَنَا فَاعِلٌ قُلْتُ يَا رَسُولَ اللَّهِ فَإِنْ أَطْلَبْنِي أَوَّلَ مَا تَطْلُبُنِي عَلَى الصِّرَاطِ قُلْتُ فَإِنْ لَمْ أَلْقَكَ عَلَى الصِّرَاطِ قَالَ فَاطْلُبْنِي

عِنْدَ الْمِيزَانِ قُلْتُ فَإِنْ لَمْ أَلْقَكَ عِنْدَ الْمِيزَانِ قَالَ فَاطْلُبْنِي عِنْدَ الْحَوْضِ فَإِنِّي لَا أُخْطِئُ هَذِهِ الثَّلَاثَ الْمَوَاطِنَ. (رواه الترمذی)

(107/107) Sayyidina Anas رضی اللہ عنہ [personal attendant of the Prophet ﷺ] has narrated that he asked the Prophet ﷺ if he would intercede on his behalf on the Day of Judgement. "I will", the Prophet ﷺ replied. "So where should I look for you on the Judgement Day?" enquired Anas رضی اللہ عنہ. "When you need me, first of all look for me at Sirat [The Bridge]," said the Prophet ﷺ. "And if I do not find you there?" asked Anas رضی اللہ عنہ. "Look for me, then, at Mizan [the Scales]," replied the Prophet ﷺ. "Where may I seek you," asked Anas رضی اللہ عنہ, "If you are not near Mizan as well?" "Then look for me at the Hauz [Pond]. I will not go away from these three places at that time," the Prophet ﷺ replied.

(Tirmizi)

Commentary: It shows that intercession on the Last Day is one of the things for which a request can be made to the Prophet ﷺ and though the Prophet ﷺ has indicated to Anas رضی اللہ عنہ the three places for meeting him, it is meant for all the seekers of intercession.

(۱۰۸/۱۰۸) عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

شِعَارُ الْمُؤْمِنِينَ يَوْمَ الْقِيَمَةِ عَلَى الصِّرَاطِ رَبِّ سَلِّمْ سَلِّمْ! (رواه الترمذی)

(108/108) It is related by Mughirah ibn Sh'ubah رضی اللہ عنہ that the Messenger of Allah ﷺ said: "The distinguishing mark of the Believers on the Bridge will be the prayer: 'O Allah! keep us safe. Let us cross [it] with safety.'" (Tirmizi)

(The Sirat (bridge) and Mizan (scale) have been mentioned in some earlier Ahadith.)

Intercession

Intercession by the Prophet ﷺ one of the events concerning the Day of Requital about which explicit information has been given in the Traditions and to believe in them is an essential religious duty of the Muslims. The number of Traditions relating to it is very large, and, taking them together, the authorities have concluded that the Prophet ﷺ will intercede again and again and in various ways. First, when all men will be marshalled before Allah for Final

Reckoning. They will be stricken dumb with fear and astonishment. Even the Prophets from Sayyidina Aadam ﷺ will have enough concern of their own to make them indifferent to others calling out *nafsi, nafsi* (my self). The sacred Prophet ﷺ will be implored by them, and, moved by their pathetic state, will step forward with fullest faith in the Mercy of Allah and He will entreat Him humbly that the state of anxious uncertainty and expectation be ended, the Reckoning done and the Judgement pronounced. It will be the first act of intercession before Allah and the sacred Prophet ﷺ will do it. It is then that the Final Requital will begin. This intercession, as we have seen, will be for the whole of mankind, and hence, it is also called the Great Intercession. Then, the Prophet ﷺ will plead on behalf of the sinners among his own followers who will have been condemned to Hell due to their wicked actions. This intercession will, also, be granted and a large number of his transgressing followers will, in his way, be taken out of Hell. The Prophet ﷺ will, further, pray for some devout and virtuous Believers that they may be admitted to Heaven without their deeds being brought to account. Similarly, he will beseech Allah for elevation in the ranks of many of his followers. All these types and events of intercession have been described in the Traditions.

The Traditions also tell us that once the door of intercession is opened through the Prophet ﷺ, other Prophets, the angels and the earnest bondsmen of Allah, too, will plead on behalf of the Believers in whom they will be interested, and even the children of believing men and women who had died in infancy will interpose with Allah for their parents which will also be granted and the salvation of a good many people will take place in that way.

But all the intercessions will come to pass only by the grace of Allah and by His permission, and no Prophet or Angel can venture to take even a single man out of Hell or intercede on his behalf without His leave. The Qur'an says:

Who is he that intercedeth with
Him save by His leave?

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

[Al-Baqarah 2:255]

(بقره. ۲: ۲۰۰)

As some ulama have wisely observed, intercession will only be for making evident the glory of and the Divine fondness for those

who will intercede and with a view to exalt them, otherwise no one can interfere with the Functions and Judgement of the Almighty. He is One Who:

(does what He would and
decides what He intends).

وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ

(Al-Anbiyaa 21:27)

(النبیاء. ۲۱: ۲۷)

Here are some Ahadith on this subject:

(۱۰۹/۱۰۹) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمُ الْقِيَمَةِ مَآجِ النَّاسِ بَعْضُهُمْ فِي بَعْضٍ فَيَأْتُونَ آدَمَ فَيَقُولُونَ اشْفَعْ إِلَى رَبِّكَ فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِإِبْرَاهِيمَ فَإِنَّهُ خَلِيلُ الرَّحْمَنِ فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِمُوسَى فَإِنَّهُ كَلِيمُ اللَّهِ فَيَأْتُونَ مُوسَى فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِعِيسَى فَإِنَّهُ رُوحُ اللَّهِ وَكَلِمَتُهُ، فَيَأْتُونَ عِيسَى فَيَقُولُ لَسْتُ لَهَا وَلَكِنْ عَلَيْكُمْ بِمُحَمَّدٍ فَيَأْتُونِي فَأَقُولُ أَنَا لَهَا فَاسْتَأْذِنْ عَلَى رَبِّي فَيُؤْذَنُ لِي وَيُلْهِمُنِي مَحَامِدَ أَحْمَدُهُ بِهَا لَا تَحْضُرُنِي الْآنَ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ وَآخِرُ لَهُ سَاجِدًا فَيَقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ تَسْمَعُ وَسَلْ تُعْطُ وَاشْفَعْ تُشْفَعُ فَأَقُولُ يَا رَبِّ أُمِّي أُمِّي فَيَقَالُ انْطَلِقْ فَأَخْرِجْ مَنْ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيْمَانٍ فَانْطَلِقْ فَأَفْعَلْ ثُمَّ أَعُوذُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ آخِرُ لَهُ سَاجِدًا فَيَقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ تَسْمَعُ وَسَلْ تُعْطُ وَاشْفَعْ تُشْفَعُ فَأَقُولُ يَا رَبِّ أُمِّي أُمِّي فَيَقَالُ انْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ أَوْ خَرْدَلَةٍ مِنْ إِيْمَانٍ فَانْطَلِقْ فَأَفْعَلْ ثُمَّ أَعُوذُ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ آخِرُ لَهُ سَاجِدًا فَيَقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ تَسْمَعُ وَسَلْ تُعْطُ وَاشْفَعْ تُشْفَعُ فَأَقُولُ يَا رَبِّ أُمِّي أُمِّي فَيَقَالُ انْطَلِقْ فَأَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ أَذْنَى أَذْنَى مِثْقَالِ حَبَّةٍ خَرْدَلَةٍ مِنْ إِيْمَانٍ فَأَخْرِجْهُ مِنَ النَّارِ فَانْطَلِقْ فَأَفْعَلْ ثُمَّ أَعُوذُ الرَّابِعَةَ فَأَحْمَدُهُ بِتِلْكَ الْمَحَامِدِ ثُمَّ آخِرُ لَهُ سَاجِدًا فَيَقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ وَقُلْ تَسْمَعُ وَسَلْ تُعْطُ وَاشْفَعْ تُشْفَعُ فَأَقُولُ يَا رَبِّ إِنَّدَن لِي فَيَمْنُ قَالَ لَا إِلَهَ إِلَّا اللَّهُ قَالَ لَيْسَ ذَالِكَ لَكَ وَلَكِنْ وَعِزَّتِي وَجَلَالِي وَكِبْرِيَانِي وَعَظَمَتِي لِأَخْرِجَنَّ مِنْهَا مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ.

(رواه البخارى ومسلم)

(109/109) It is related by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: "When it is the Day of Resurrection [and all the former and the latter ones will be gathered together on the field of concourse], there will be great anxiety among the people. Thus, they [i.e., some of their representatives] will approach Prophet Aadam عليه السلام to intercede on their behalf, and he will reply, 'I am not worthy of it. You should better go to Prophet Ibrahim عليه السلام; he is a Friend of Allah [and may be able to help you].' They will, accordingly approach Sayyidina Ibrahim عليه السلام and make the request of intercession to him. He, too, will reply, 'I am not worthy of it. You should better go to Prophet Musa عليه السلام; he is the Kaleem Allah [who has spoken with Allah and may be of help to you].' They will, accordingly, approach Sayyidina Musa عليه السلام and make the request to him. But he will reply, 'I am not worthy of it. You should better go to Prophet Isa عليه السلام [and place the same request before him]. But he will also say, 'I am not worthy of it. You should better go to [the last of the Prophets] Muhammad ﷺ. They will, then, come to me and ask me to intercede. I will say, 'This is my job.' I will, then, seek an audience with the All-Merciful which will be granted. He will communicate to me the superhuman knowledge of some of His praises [which are not known to me at present]. I shall glorify Him through those praises and bow low, touching the ground with the forehead in reverence. [According to a report in *Musnad Ahmad*, the Prophet ﷺ will remain in that posture for a week after which] it will be said to him, 'O Muhammad! Raise your head and say what you want. Your prayer will be heard. Ask for anything you like. It will be granted. Make whatever intercession you wish to make and it will be allowed.' I shall say, 'My followers! My followers!' [Meaning mercy may be shown to them today and they may be forgiven]. I will be told to go and take out [of Hell] those in whose heart there is Faith even of the weight of a mustardseed. I shall go and do so. Afterwards, I shall return to the benevolent presence of Allah, and again sing His praises through the hymns inspired to me and fall in prostration before Him. Once more, I will be told, 'O Muhammad! Raise your head and say what you want. Your prayer will be heard. Ask for anything you like and it will be granted. Make whatever intercession you wish to make and it

will be allowed.' I shall say, My followers. 'My followers.' I will be told to go and take out [of Hell] those in whose heart there is Faith even of the weight of a dust-particle. I shall go and do so. Afterwards, I shall return to the benevolent presence of Allah, and, again sing His praises through the hymns inspired to me and fall in prostration before Him. It will be said to me, 'O Muhammad! Raise you head and say what you want. Your prayer will be heard. Ask for anything you like and it will be granted. Make any intercession you wish to make and it will be allowed.' I will, then say, 'O Lord! Allow me [to intercede] on behalf of all those who may have said La-Ilaha-IlAllah.' Allah will remark, "That is not for you." By My Power and Glory, and by My Majesty and Magnificence, I shall take out of Hell those who have said La-Ilaha-IlAllah." (Bukhari and Muslim)

Commentary: A few points in the above Tradition require a clarification.

- (i) The presence of Faith in the heart of the weight of mustard-seed or even less mean degrees of the effulgence of Faith which we do not perceive but which the holy Prophet ﷺ will, due to his special discernment, see distinctly, and, by the command of Allah, take out of Hell every one belonging to those grades.
- (ii) After interceding on behalf of his followers thrice the holy Prophet ﷺ will, for the fourth time, beseech Allah for permission to plead for those who have said La-Ilaha-IlAllah. Apparently, it means men who accepted the Prophet's ﷺ call of Divine Unity and embraced Islam but did not, at all, observe the duties that were necessary for gaining admission to Heaven. The Prophet ﷺ will, thus, seek the permission to take out of Hell bondsmen who will possess Faith and believe in Divine Oneness to any extent but are utterly devoid of well-doing. (In a *hadith* Bukhari and Muslim, narrated by Sayyidina Abu Sa'eed al-Khurdri رضي الله عنه, perhaps these people to whom the words لم يعملوا خيرا قط they never did a good deed.) He will be told by Allah that He did not place the duty of taking them out of hell on him or that it did not befit the Prophet ﷺ, but was worthy only of Divine Power and Majesty, and so He will carry it out Himself. In our humble opinion, it signifies

that it was not for the Prophet ﷺ to take out of Hell men who did not, in any way, obey the commands of Allah after they accepted Islam. Forgiveness on such a scale was suitable only for the All-Merciful. But Allah knows best.

(iii) Perhaps, this Hadith refers briefly for a version in *Bukhari* and *Muslim*. The Seekers of intercession go to the Sayyidina Aadam ﷺ, then to Sayyidina Nuh ﷺ then Ibrahim ﷺ. This Hadith does not mention Prophet Nooh ﷺ. Also, it only mentions the ummah of the Prophet ﷺ, but, it is believed that he will first make a general (Great) intercession. The other intercession will follow.

(iv) Allah will put in the hearts of the seekers that they should approach Prophet Aadam ﷺ then on his advice Prophet Nooh ﷺ and likewise sayyidina Ibrahim ﷺ, Musa ﷺ and Isa ﷺ. This will be put in their heart by Allah that they may know the favour of intercession is reserved with the praiseworthy station for His last Prophet ﷺ. Allah will allow it to display the worthiness of the Prophet ﷺ.

(١١٠/١١٠) عَنْ عُمَرَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يُخْرَجُ قَوْمٌ مِنْ أُمَّتِي مِنَ النَّارِ بِشَفَاعَتِي يُسَمُّونَ الْجَهَنَّمِيِّينَ. (رواه البخارى)

(110/110) It is related by Imran ibn Husayn ؓ that the Prophet ﷺ said: "A group of my followers who will be known by the name of the Dwellers of Hell, will be taken out of Hell on my intercession." (Bukhari)

Commentary: It will not be insulting for these people to be called as such but a source of joy for it will remind them of the Generosity and Kindliness of Allah.

(١١١/١١١) عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَتَانِي آتٍ مِنْ عِنْدِ رَبِّي فَخَيَّرَنِي بَيْنَ أَنْ يَدْخَلَ نِصْفَ أُمَّتِي الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ فَأَخْتَرْتُ الشَّفَاعَةَ وَهِيَ لِمَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا.

(رواه الترمذى وابن ماجه)

(111/111) 'Auf bin Maalik ؓ related that the Prophet ﷺ said: "A messenger from my Lord brought a message, giving me the right to choose between two things: either Allah lets half of my

followers to enter Heaven or I get the choice of intercession. I preferred the right of intercession and my intercession shall be on behalf of those who [after accepting Islam and acknowledging the Oneness of Allah] died in such a state that they ascribed no partners to Him." (Tirmizi and Ibn Majah)

(١١٢/١١٢) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَمَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ أَوْ نَفْسِهِ (رواه البخارى)
112 (112) It is related by Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: "On the Day of Recompense only those [bondsmen] will profit by my intercession who will have said La-Ilaha-Ilallah with a sincere heart." (Bukhari)

Commentary: Both the above Traditions show that people who are guilty of polytheism will not be benefitted by intercession. Those who are free from it, but have committed other sins, will, of course, obtain profit from it.

(١١٣/١١٣) عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ شَفَاعَتِي لِأَهْلِ الْكِبَايِرِ مِنْ أُمَّتِي. (رواه الترمذى وابو داؤد ورواه ابن ماجه عن جابر)
(113/113) It is related by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: "My intercession will be on behalf of my followers who will have been guilty of major sins." (Tirmizi, Abu Dawood and Ibn Majah)

Commentary: It will be the height of meanness to derive the wrong kind of encouragement from such sayings and become more fearless in evil-doing. Their purpose, simply, is that he unfortunate ones who fall into error do not lose hope and give way to despair. The Prophet ﷺ will intercede on their behalf. They should on their part, make themselves deserving of his intercession by trying earnestly to set right the bond of servility to Allah and adherence to His Messenger.

(١١٤/١١٤) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَلَا قَوْلَ اللَّهِ تَعَالَى فِي إِبْرَاهِيمَ رَبِّ إِنَّهُمْ أَضَلَّلَن كَثِيرًا مِنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَقَالَ عِيسَى إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ فَرَفَعَ يَدَيْهِ فَقَالَ اللَّهُمَّ أُمَّتِي

أُمِّي وَبَكَى فَقَالَ اللَّهُ تَعَالَى يَا جِبْرِيلُ اذْهَبْ إِلَى مُحَمَّدٍ . وَرَبُّكَ أَعْلَمُ .
 فَسَلَّهُ مَا يُبْكِيهِ فَاتَاهُ جِبْرِيلُ فَسَأَلَهُ فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا
 قَالَ فَقَالَ اللَّهُ لَجِبْرِيلُ اذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ إِنَّا سَتُرْضِيكَ فِي أُمَّتِكَ وَلَا
 نَسُوءُكَ . (رواه مسلم)

(14/114) It is narrated by Abdullah ibn 'Amr ibn al-'Aas رضي الله عنه that the Prophet ﷺ [one day] recited the Qur'anic verse concerning Sayyidina Ibrahim عليه السلام:

My Lord! Lo! they [the idols]
 have led many of mankind
 astray (Al-Ma'idah 5:36)

”رَبِّ إِنَّهُمْ أَضَلَّلَن كَثِيرًا مِّنَ
 النَّاسِ فَمَنْ تَبِعَنِ فَإِنَّهُ مِنِّي“

(ابراهيم ٣٦:١٤)

and also, the Qur'anic verse concerning Sayyidina Isa عليه السلام:

If Thou punish them, lo, they
 are Thy slaves, (Ibrahim 14:118)

”إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ“

(المائدة ١١٨:٥)

After reciting the two verses, the Prophet ﷺ remembered his followers and raising his hands in prayer said: "O Allah! My followers. My followers." He, also, wept during the supplication. Allah commanded Jibreel عليه السلام: Go to Muhammad {Though everything is known to your Lord} go to him and ask on Our behalf "Why he is crying?" Thus, Jibreel عليه السلام came to the Prophet ﷺ and enquired. He told him what he had said to Allah [i.e., the reason of his weeping was the anxiety for his followers]. [When Jibreel reported back to Allah] He bade him, "Go to Muhammad and tell him, on Our behalf, that We shall make him happy in spite of his followers, and not make him dejected." (Muslim)

Commentary: The import of the above saying is that the Prophet ﷺ recited two verses of the Qur'an, one from Surah Ibrahim. in which it is stated about Sayyidina Ibrahim عليه السلام that he said to Allah about his followers, "Those among them who obeyed me are mine and I pray to Thee for forgiveness for them, and those that disobeyed me-Thou art Forgiving, Merciful, i.e., Thou can forgive them." and the other from surah Maidah:

فَمَنْ تَبِعَنِ فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ (ابراهيم ٣٦:١٤)

in which it is stated about Sayyidina Isa عليه السلام that he will pray to Allah for his erring and misguided followers:

"If Thou punish them, they are Thy slaves and Thou hast every right to punish them, and if Thou forgive them, Thou art the Mighty [and can do anything] and the Wise [i.e., whatever Thou doest will not be without wisdom]."

In both of these verses, two exalted Messengers of Allah have pleaded on behalf of the wrongdoers among their followers with complete reverence and humility.

On reciting the verses the sacred Prophet ﷺ was reminded of his own followers and he expressed his anxiety about them to Allah with hands raised in supplication and tears flowing from his eyes. He was, thereupon assured that the matter of his followers will be settled to his satisfaction and he will not have to be broken-hearted on their account.

Every Prophet, or, rather, every leader has a special affection for his followers in the same way as all of us possess a peculiar fondness for our children. It is, therefore, his natural wish that they obtain deliverance from Divine Chastisement. Since the sacred Prophet ﷺ was ahead of all other Prophets in this particular kind of compassion and attachment also, he was specially anxious about the salvation of his followers and used to pray frequently that they were not thrown into Hell and those of them whose sinfulness was such that they could not escape punishment might be taken out of it after undergoing the penalty of Fire for some time.

From the Traditions belonging to the above category it is clear that Allah will fulfil the earnest desire of the Prophet ﷺ and a large number of Believers will be saved from the chastisement of Hell through his intercession or taken out of the infernal place after being cast into it.

This Hadith in *Muslim* is a great solace for sinners like us. It is stated in some versions that the Prophet ﷺ said to Sayyidina Jibreel عليه السلام on hearing the message, "I will be satisfied only when none of my followers (ummah) goes to Hell." Allah sent Sayyidina Jibreel عليه السلام to ask the reason for weeping only to show respect to the Prophet ﷺ otherwise He knows everything.

(١١٥/١١٥) عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْفَعُ يَوْمَ الْقِيَمَةِ ثَلَاثَةٌ الْأَنْبِيَاءُ ثُمَّ الْعُلَمَاءُ ثُمَّ الشُّهَدَاءُ. (رواه ابن ماجه)

(115/115) It is related by Sayyidina Uthman ibn 'Affan رضي الله عنه that the Messenger of Allah ﷺ said: "On the Day of Judgement three types of men will [particularly] intercede: the Prophets ﷺ, the Ulama and the martyrs." (Ibn Majah)

Commentary: It does not mean that no one aside of the three groups mentioned above will be able to plead on behalf of others on the Day of Requital but that a special intercession will be made by them. Some other pious and high-souled persons will also be permitted to intercede, and, as we have indicated earlier, even children who had died in their infancy will intercede for their parents and intercession by good actions will also take place.

(١١٦/١١٦) عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنْ أُمَّتِي مَنْ يَشْفَعُ لِلْفِتَامِ وَمِنْهُمْ مَنْ يَشْفَعُ لِلْقَبِيلَةِ وَمِنْهُمْ مَنْ يَشْفَعُ لِلْعُصْبَةِ وَمِنْهُمْ مَنْ يَشْفَعُ لِلرَّجُلِ حَتَّى يَدْخُلُوا الْجَنَّةَ (رواه الترمذی)

(116/116) It is related by Abu Sa'eed al-Khurdri رضي الله عنه that the Messenger of Allah ﷺ said: "Among my followers there will be some who will intercede on behalf of nations and communities [i.e., their station will be so high that Allah will permit them to intercede on behalf of whole communities and their intercession will be accepted], and some who will intercede on behalf of groups of from ten to forty people and some who will intercede on behalf of one person [and Allah will accept the intercession of all of them] till everyone shall enter Paradise." (Tirmizi)

(١١٧/١١٧) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَفُّ أَهْلُ النَّارِ فَيَمُرُّ بِهِمُ الرَّجُلُ مِنْ أَهْلِ الْجَنَّةِ فَيَقُولُ الرَّجُلُ مِنْهُمْ يَا فَلَانُ أَمَا تَعْرِفُنِي أَنَا الَّذِي سَقَيْتَكَ شَرْبَةً وَقَالَ بَعْضُهُمْ أَنَا الَّذِي وَهَبْتُ لَكَ وَضُوءً فَيَشْفَعُ لَهُ فَيَدْخُلُهُ الْجَنَّةَ. (رواه ابن ماجه)

(117/117) It is reported by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: "On the Judgement Day the people of Hell will be marshalled in a row [i.e., some sinful men among

Believers who will be deserving of chastisement will stand in a row on some occasions on the Last Day]. A dweller of Paradise will pass by them and one of the men standing in the row will call out to him, saying, 'Do you not recognise me? I am the person who once gave you water [or in some other, wholesome beverage] to drink'. And another man standing in the same row will say, 'I am the person who had [once] given you water to perform the Wudu.¹ Thus, the dweller of Paradise will intercede with Allah on behalf of those people and get them admitted to Heaven."

(Ibn Majah)

Commentary: The bond of affection with devout and virtuous men in the present world is going to avail a great deal in the Hereafter provided one is blessed with Faith.

Heaven and Its Blessings

Heaven and hell are among the realities of Futurity in which it is essential for a Muslim to believe. These are the ultimate and eternal dwelling places of mankind. In the Qur'an, Paradise, with its incomparable blissfulness, and Hell, with its dreadful chastisement have been dwelt upon so frequently and with such thoroughness that if all the verses relating to them are collected they alone will make a volume.

Likewise, in the compilations of the Traditions hundreds of sayings of the Prophet ﷺ dealing with Heaven and hell are preserved from which an adequate idea of the two places can be obtained. The exact import of what is revealed in the Qur'an and the Traditions about Heaven and Hell will, however, be known only when we will reach there and see the whole thing for ourselves. What to speak of Paradise, it is an everyday experience that the image formed in our minds after hearing or reading about a beautiful city is much incomplete of what it actually is. In any event, the account of Heavens and Hell contained in the Qur'an and the Traditions should be read in the light of this elementary principle.

The aim of the Qur'anic verses and the sayings of the Prophet ﷺ is far from delineating the topography of Heaven and Hell or giving a detailed picture of what is to be experienced there. Rather

1. Ablution

to produce a fear of Hell, and its punishment so that men may abstain from vices that lead them to it and to arouse a love and eagerness for Paradise and its boons and comfort. Men may be induced thereby to practise virtue and perform good deeds to make them worthy of admission to it. The verses and Traditions of the above category, therefore, demand that feelings of dread and desire, as the case be may be produced as a result of reading or listening to them.

(١١٨/١١٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ تَعَالَى أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ وَأَقْرَأُ وَإِنْ شِئْتُمْ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّنْ قُرَّةِ أَعْيُنٍ.

(رواه البخارى ومسلم)

(118/118) It is related by Sayyidina Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Allah says 'I have prepared for My Faithful slaves that which no eye has seen nor ear heard nor the thought of which has even crossed their mind.' And, if you like you may read the verse:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّنْ قُرَّةِ أَعْيُنٍ (السجده ٣٢: ١٧)

No soul knoweth what is kept hid for them of joy, as reward for what they used to do." [Al-Sajadah 32:17] (Bukhari and Muslim)

Commentary: This is a Hadith Qudsi or a celestial Tradition. If the Prophet ﷺ says something with the explicit remark that it is stated by Allah [and it is not found in the Qur'an] then such a Tradition is called a Hadith Qudsi or a celestial Tradition. A general aspect of the glad tidings for truthful bondsmen is that in the Hereafter they will be favoured with boons and blessings which no man has experienced or even imagined in the existing world. The other special aspect lies in the words: I have prepared for My faithful bondsmen that"

(١١٩/١١٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْضِعُ سَوِطٍ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

(رواه البخارى ومسلم)

(119/119) Sayyidina Abu Hurayrah رضي الله عنه related that the Messenger of Allah ﷺ said: "A sweeping-place in Paradise is

better than the world and all that it contains."¹

(Bukhari and Muslim)

Commentary: In ancient Arabia the custom was that when a caravan of riders made a halt, each rider would throw some rubbish at the place where he intended to put up. It was, then, considered, to have been reserved for him. The word "sweepings-place" in this Tradition, thus, denotes the small place which was set aside for the traveller who threw the waste-matter over it. That little place in Paradise is more valuable than the whole world.

(١٢٠/١٢٠) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رُوحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ أَطْلَعَتْ إِلَى الْأَرْضِ لَأَضَاءَتْ مَا بَيْنَهُمَا وَلَمَلَّتْ مَا بَيْنَهُمَا رِيحًا وَلَنَصِيفُهَا عَلَى رَأْسِهَا خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.
(رواه البخارى)

(120/120) It is related by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: "To set out in the path of Allah, once in the morning or in the evening, is better than the world and all that it contains, and if a bride from among the brides of the dwellers of Paradise cast a glance at the world, the whole space intervening between the two [i.e., from the Heaven to the earth] will be filled with light and fragrance, and the covering of her head is better than the world and all that is contained therein." (Bukhari)

Commentary: In the opening part of this Tradition the virtue of setting out in the way of Allah [i.e., undertaking a journey in the service of Faith] has been referred to and we are told that to do so once in the morning or in the evening is better than the entire universe. The specification of the morning and the evening, here, is probably, due to the fact that, in the older times, people habitually started on a journey during those parts of the day otherwise if a person left his home at any other time for a religious purpose it will possess the same merit.

In the later part, the wondrous beauty of the celestial brides of the dwellers of Paradise and the worth and value of their apparel have been mentioned, possibly with a view to encourage people to

①. The words موضع سوط have been translated "place of a lash", of a whip" by *Bukhari* (Dr Muhsin) and *Mishkat* (Robson).

set off from their homes in the service of Faith by telling them if they will leave their homes and their wives for some time with the object of serving the cause of Allah, they will be rewarded forever and in Heaven with spouses of such rare charm and elegance that if they glanced towards the earth the entire atmosphere would be filled with radiance and sweet scent. And their dress was so very costly that the headgear alone was more valuable than the whole of the world.

(١٢١/١٢١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّائِبُ فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَقْطَعُهَا وَلَقَابٌ قَوْسٍ أَحَدُكُمْ فِي الْجَنَّةِ خَيْرٌ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ أَوْ تَغْرُبُ. (رواه البخاري ومسلم)

(121/121) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "In Heaven there is a tree [which is so large that] if a horseman rides under its shade even for a hundred years he will not be able to pass from one side of it to the other, and the space of anyone of you in Heaven, even of the length of a bow, is better than the world on which the sun rises or sets."

(Bukhari and Muslim)

Commentary: The object of this Tradition is to produce in the hearts an earnest yearning for Paradise by stressing the superiority of celestial joys and comforts over those of the world. The first thing is about the wonderful trees of Heaven. It says that their shade is so extensive that a horseman can not cross it in a hundred years. It, then, assures that a bow-length of space in Paradise is more value than the world and all that there is in it. We have referred earlier to the Arab custom of throwing rubbish over the place by the rider where he wanted to stay as a mark of reservation. In the same way, when a person travelling on foot wanted to make a halt at some place he used to put his bow at it. A bow-length of space in the above Tradition, thus, signifies that even the smallest place in Heaven is more precious than the entire universe.

(١٢٢/١٢٢) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا وَيَشْرَبُونَ وَلَا يَفْطُلُونَ وَلَا يَبُولُونَ وَلَا يَغْرُطُونَ وَلَا يَمْتَخِطُونَ

قَالُوا فَمَا بَالُ الطَّعَامِ قَالَ جُشَاءَ وَرَشَحَ كَرَشَحَ الْمِسْكِ يُلْهَمُونَ التَّسْبِيحَ
وَالْتَّحْمِيدَ كَمَا تُلْهَمُونَ النَّفْسَ. (رواه مسلم)

(122/122) It is related by Sayyidina Jabir رضي الله عنه that the Messenger of Allah ﷺ said: "The dwellers of Paradise will eat and drink in Heaven but neither a secretion will be formed in their mouths and nostrils nor will they have to empty their bowels or bladders. Some of the Companions رضي الله عنهم asked, "What will, then, happen to the food [taken by them]?" The Prophet ﷺ replied, 'It will be passed out by means of eructation and perspiration which will be smelling like musk, and on the tongues of the dwellers of Heaven the praise of Allah will go on, by His Command [effortlessly], [and] in the same way as your respiration goes on [without an effort]." (Muslim)

Commentary: The foods and drinks of Heaven will be free from all bulk-forming properties. They will be so pure and empyreal that no effete matter will be formed by them in the bowels. The stomach will become empty after a light cructation and the other waste-matter will be eliminated through perspiration which will be as sweet-scented as musk. Moreover, just as in this world we breath in and out without an effort, in Paradise the remembrance of Allah will be carried out unconsciously and words of praise to the Almighty like Subhan Allah wa Al-hamdulillah and Subhan Allah wa Behamdihi will be on the lips of everyone all the time.

(١٢٣/١٢٣) عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ قَالَا إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُنَادِي مُنَادٍ أَنْ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقِمُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَحْيُوا فَلَا تَمُوتُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَشَبُّوا فَلَا تَهْرَمُوا أَبَدًا وَإِنَّ لَكُمْ أَنْ تَعْمُوا فَلَا تَبَّأَ سَوْأَ أَبَدًا. (رواه مسلم)

(123/123) Abu Sa'eed رضي الله عنه and Abu Hurayrah رضي الله عنه related that the Messenger of Allah ﷺ said: "As the dwellers will enter Paradise a heavenly herald will proclaim: Here good health is your right and good health has been ordained for you; so, now you will never fall ill. Here life has been decreed for you; so, now you will never die. Here only youth is your lot; so, now you will never grow old. Here only happiness has been bestowed

upon you; so, now neither pain nor sorrow will afflict you."

(Muslim)

Commentary: Heaven is the home of cloudless bliss and eternal felicity. There will not be the faintest trace of suffering in it, neither sickness, nor death, nor old age, nor any other type of affliction, worry or anxiety. As soon as the dwellers will enter Heaven they will be made comfortable with the tidings of imperishable life and everlasting happiness.

(١٢٤/١٢٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَا خُلِقَ الْخَلْقُ؟ قَالَ مِنَ الْمَاءِ قُلْنَا الْجَنَّةُ مَا بِنَاءُ هَا قَالَ لَبْنَةٌ مِنْ ذَهَبٍ وَلَبْنَةٌ مِنْ فِضَّةٍ وَمِلَاطُهَا الْمِسْكُ الْأَذْفَرُ وَحَسْبَاءُهَا اللَّوْلُؤُ وَالْيَاقُوتُ وَتُرْبَتُهَا الزَّعْفَرَانُ مَنْ يَدْخُلْهَا يَنْعَمُ وَلَا يَبْئَسُ وَلَا يَخْلُدُ وَلَا يَمُوتُ وَلَا يَبْلَى ثِيَابُهُمْ وَلَا يَفْنَى شَبَابُهُمْ.

(رواه احمد والترمذى والدارمى)

(124/124) Sayyidina Abu Hurayrah رضي الله عنه has narrated that he enquired from the Prophet ﷺ, "From what have the living things been created?" "From water", replied the Prophet ﷺ. Abu Hurayrah رضي الله عنه, then, asked, "Of what is Paradise made [i.e., is it built with bricks, stones or what]?" The Prophet ﷺ replied, "It has been built in such a way that one brick is of gold and the other of silver, and the binding material is of sweet-scented musk, the gravel spread over it is of pearls and rubies, and its dust is, as you would say, saffron. Those who enter it will live in never-ending peace and happiness. No distress will ever touch them, and they will live forever-death will not come to them in Heaven-, and their clothes will never become dirty and worn-out, nor will their youth wither away [at any time or in any degree]."

(Musnad Ahmad and Tirmizi)

Commentary: It shows that all living beings have been created from water. Allah first made water, and, then, from it, He made all the other creatures. In the Qur'an, too, it is stated:

Allah hath created every animal
of water (Al-Nur 24:45)

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّنْ مَّاءٍ

(النور ٢٤: ٤٥)

We made every living thing of
water (Al-Anbiyaa 21:30)

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ

(الانبیاء ٢١: ٣٠)

The reality of what the Prophet ﷺ has said about the structure of Paradise, its walls and floors, will become evident to us only when we shall see it. The basic thing is that Heaven has not been constructed the way buildings are in our world. It has been built solely at the bidding of Allah and without the aid of masons and architects exactly as the heavens and the earth and the sun, the moon and the stars have got created directly in response to His Command.

But His command, when He intendeth a thing, is only that He saith unto it: Be! and it is.

(Yasin 36:82)

”إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ“ (يسين ٨٢:٣٦)

Eternal Good Pleasure of the Lord

(١٢٥/١٢٥) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى يَقُولُ لِأَهْلِ الْجَنَّةِ يَا أَهْلَ الْجَنَّةِ فَيَقُولُونَ لَكَ رَبَّنَا وَسَعْدُ يَكُ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ فَيَقُولُ هَلْ رَضِيتُمْ؟ فَيَقُولُونَ وَمَا لَنَا لَا نَرْضَى يَا رَبِّ وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ فَيَقُولُ أَلَا أُعْطَيْتُكُمْ أَفْضَلَ مِنْ ذَلِكَ؟ فَيَقُولُ أَجَلٌ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا.

(رواه البخارى ومسلم)

(125/125) It is related by Sayyidina Abu Sa'eed رضي الله عنه that the Messenger of Allah ﷺ said: "[When the dwellers of Paradise will have reached there and its superlative boons will have been conferred upon them] Allah will speak to them. 'O dwellers of Heaven!' He will say. 'Our Lord', they will reply, 'We are here! We are here in Thy sublime presence, and all that is good belongeth to Thee [i.e., Thou can grant to anyone what Thou want to grant and withhold from anyone what Thou want to withhold]!' He will ask, 'Are you happy [i.e., Are you pleased with what you have been given here]?' The blessed ones will reply, 'Why should we not be pleased when Thou hast granted to us things Thou never had granted to any of Thy creatures.' Allah will, then, enquire, 'May We bestow upon you something which is even superior to those joys?' 'O Lord', the bondsmen will submit, 'What is there which is superior to these blessings?' Allah will say, 'We bestow upon you Our eternal good pleasure.

Now We shall never be displeased with you".

Commentary: For the Benevolent One to enquire from the bondsmen, after He had granted them Paradise and its matchless comforts, whether they were happy and contented is an act of unbounded graciousness in itself, with it, the gift of everlasting good pleasure, literally, defies every expression of gratitude. Were a fraction of that happiness to be revealed to us in the present world, we would no longer wish for any earthly pleasure. Surely, the pleasure of Allah is superior to Paradise and its blessings.

(And the pleasure of Allah is the Greatest). More than that is the vision of Allah.

وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ
(التوبة ٩: ٤٢)


(Al-Tawbah, 9:72)

The Seeing of Allah in Heaven

The greatest favour to be conferred on the dwellers of Paradise is the seeing of Allah, and everyone endowed with a refined awareness will, undoubtedly, find the longing for it embedded in his heart. It is but natural for the bondsman who is enjoying countless blessings of Allah in this world and will be rewarded in Heaven with immeasurably greater boons to feel an earnest desire to see the Beneficent and the Merciful Lord Who created him and was showering on him His exquisite gifts. A feeling of incomplete pleasure will persist in him if he is never blessed with the spectacle of the Almighty Who will, indeed, not deprive him of that pleasure.

The Qur'an has given to the Faithful the Tidings of this unique favour and the holy Prophet ﷺ, too, has mentioned it and all the Muslims have believed in it implicitly. Some people, however, who are given to imagine about the Hereafter on the basis of what they see in the world around them and regard the limited knowledge vouchsafed to them here to be the last word in that direction repudiate the possibility of it on the ground that it does not stand to reason. They argue that only a thing that exists in a material form and has colour or surface can be seen by the human eye, and that, too, when it is placed in front of the viewer and within a certain distance. Since Allah has neither form nor substance, nor is He contained in space and time, the question of seeing Him does not

arise. But this like of reasoning, ostensibly, is insane and silly. Had the conviction of the Believers been that Allah will be seen with these very eyes [of the present world] which can observe only material objects and things having colour or dimension, the viewpoint of dissenters could have some validity. But neither the Qur'an nor the Traditions say so, nor is it the creed of the faithful Believers.

The people of the Sunnah and of the way of the Companions  functioning as a body [*Ahl Sunnah wal Jama'at*] who, in adherence to the precepts of the Qur'an and the Traditions, believe that the bondsmen worthy of the magnificent favour will see Allah in Heaven also take it for granted that He will bless the dwellers of Paradise with power and faculties that the vision that will be granted to them will not be as weak and limited as that of our eyes in the present existence and it is with these eyes that the fortunate bondsmen will see Allah who possesses neither form nor colour nor dimension.

If the skeptics are still doubtful about the seeing of Allah, on account of its logical infeasibility, they should pause and ponder whether He sees His creatures or not. In case perception was possible only with the means and under the circumstances that were peculiar to us, He must, of necessity, be incapable of seeing anything for He had neither eyes nor were the creatures placed in a particular position in respect of Him. Thus, those who believe that God sees without eyes and in all directions at the same time, and even things we can not perceive by the eye in any case and by any means, ought to have no misgivings. Relying to the utmost on the tidings contained in the Qur'an and the Traditions, they should assume that the Almighty will, by His Power and Benevolence, grant them eyes in the Hereafter which will enable them to take joy in the marvellous spectacle of His Own Adored Self.

In the Qur'an the truthful Believers have been given the cheerful assurance that:

Some faces that Day will beam
[in brightness and beauty
looking towards their Lord.

(Al-Qiyamah 75:22-23)

وَجُوهٌ يُّوْمِنِدِ نَاصِرَةٌ إِلَىٰ رَبِّهَا
نَاطِرَةٌ
(القيامة ٢٣:٢٢:٧٥)

As against it, the deniers of Truth have been warned:

Nay, but surely on that Day
they will be covered from their
Lord [and prevented from
seeing Him.] (Al-Mutaffifin 15)

إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ
(المطففين ١٥: ٨٣)

The Ahadith on the vision of Allah are many and we present a few of them. A Believer should be convinced with them.

(١٢٦/١٢٦) عَنْ صُهَيْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دَخَلَ أَهْلُ
الْجَنَّةِ الْجَنَّةَ يَقُولُ اللَّهُ تَعَالَى أَتُرِيدُونَ شَيْئًا أَزِيدُكُمْ ؟ فَيَقُولُونَ أَلَمْ تُبَيِّضْ
وُجُوهَنَا أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ ، قَالَ فَيَرْفَعُ الْحِجَابَ فَيَنْظُرُونَ إِلَى
وَجْهِ اللَّهِ فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ ثُمَّ تَلَا " لِلَّذِينَ
أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ " .
(رواه مسلم)

(126/126) It is related by Shuaib Rumi that the Prophet ﷺ said:
"When the dwellers have arrived at heaven Allah will enquire
from them thus, 'Do you want that We may grant one more
favour to you [i.e., bestow upon you a blessing in addition to
what you have already received]?' The bondsmen will answer,
'Thou hast illumined our faces [i.e., made us successful and
given us beauty and dignity], and saved us from Hell and
granted us Paradise. [What more can we want]? The veil will
then be lifted [i.e., the scales will fall from the bondsmen's eyes]
and they will be able to see Allah unhindered. Thus, their state
will be [and they will feel] that the seeing of Allah has
surpassed all other favours that had been conferred on them till
then.' The Prophet ﷺ recited the following verse from the
Qur'an:

لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ (يونس ١٠: ٢٦)

For those who do good in the [best] place [i.e., Heaven] and
more thereto [i.e., the seeing of God]." (Yunus 10:27) (Muslim)

Commentary: The falling of scales from the eyes, in the above
Tradition, means that the dwellers of Paradise will, all of a sudden
be endowed with a vision that will enable them to see the Lord.

(١٢٧/١٢٧) عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ فَظَرَّ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ فَقَالَ إِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرَوْنَ
هَذَا الْقَمَرَ لَا تَضَامُونَ فِي رُؤْيَيْهِ فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تَغْلَبُوا عَلَى صَلَاةٍ قَبْلَ
طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا ، ثُمَّ قَرَأَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ
طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا .
(رواه البخارى ومسلم)

(127/127) Jarir bin Abdullah رضي الله عنه narrated, One night we were sitting with the Prophet ﷺ [when he chanced to] look at the moon. It was the fourteenth night of the month [and the full moon was shining in the sky]. He, turned towards us and said, 'Surely, you will see the Lord as you are seeing the moon. You will have to make on special effort to see Him, nor will there be any other difficulty. So, if you can do this that you allow nothing to prevail over the Salah (Prayers) before the rising and the setting of the sun [i.e., no occupation, entertainment or lethargy could divert your attention at the time of these prayers], you must do so. [Insha Allah, you will, then certainly, be blessed with the seeing of Allah]. The Prophet ﷺ recited this verse from the Qur'an:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا (طه ٢٠: ١٣٠)

And celebrate the praises of thy Lord ere the rising and the setting of sun." (Taha 20:130) (Bukhari and Muslim)

Commentary: When a large number of persons collect with the object of seeing a beautiful thing and everyone is anxious to catch a glimpse of it there, generally, takes place a rough struggle among them and it becomes very difficult to see it properly but with the moon the position is that millions of people can see it at the same time, calmly and without any trouble. The Prophet ﷺ had made use of this everyday experience to show how countless bondsmen will be able to see Allah in Heaven without the least difficulty.

In the end the Prophet ﷺ has drawn attention to an act which is particularly efficacious in making the bondsman worthy of the unique favour, i.e., heedfulness for the Fajr and Asr prayers to the extent that no activity or diversion could ever come in the way.

Though five obligatory prayers are prescribed to the Believers, it is evident from the Qur'an and the Sunnah that the Fajr and Asr prayer possess a special significance.

(١٢٨/١٢٨) عَنْ أَبِي رَزِينِ الْعُقَيْلِيِّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَكُنَّا يَرَى رَبَّهُ مُخْلِياً بِهِ يَوْمَ الْقِيَمَةِ قَالَ بَلَى قُلْتُ وَمَا آيَةُ ذَلِكَ؟ قَالَ يَا أَبَا رَزِينِ أَلَيْسَ كُلُّكُمْ يَرَى الْقَمَرَ لَيْلَةَ الْبَدْرِ مُخْلِياً بِهِ قَالَ بَلَى قَالَ فَإِنَّمَا هُوَ خَلْقٌ مِّنْ خَلْقِ اللَّهِ وَاللَّهُ أَجَلٌ وَاعْظُمُ.

(رواه ابو داود)

(128/128) Abu Razeen Uqaili has narrated that one day he said to the Prophet ﷺ, "O Messenger of Allah! Will everyone of us see the Lord singly [i.e., without a rush] on the Last Day?" "Yes," the Prophet ﷺ replied. "He will". 'Uqaili, asked, "Is there a sign or likeness of it [in this world] too?" The Prophet ﷺ said, "O Abu Razeen! Does everyone of you not see the moon on the fourteenth night of each month, wherever he is, by himself and without a tissue?" "Of course," replied Uqaili. "We all so see the moon like that." The Prophet ﷺ remarked, "It [the moon] is an ordinary creature among the creatures of the Lord while the Lord is Most High, the Majestic." (Abu Dawood)

"O Allah! We beseech You for the pleasure of Your sight and the happiness of meeting you."

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ لَذَّةَ النَّظَرِ اِلَى وَجْهِكَ وَالشَّوْقَ اِلَى لِقَائِكَ.

Hell And Its Chastisement

Just as from the Qur'an and the Traditions we know about Heaven that there are joys and comforts in it with which not even the foremost pleasures of the world are worthy of comparison, about Hell, too, we learn that its tortures are so terrible that the greatest sorrows and sufferings of the earthly existence bear no resemblance to them.

In fact, the image that is formed in our minds of the boons and blessings of Paradise or of the pain and punishment of Hell is most imperfect for the simple reason that all the words in our vocabulary have been coined simply for the things and experiences of the present world. Thus, when we say 'grape' or 'apple' our mind turns only to the grapes or apples we see or eat here. But how can we, from it, form an idea of the state and quality of the grapes or apples of Paradise which will be a thousand times more evolved than what we find on earth and have not seen as much as a sample of them in our lives. In the same way, from the words 'snake' and 'scorpion' we

can only think of the snakes and scorpions of this world and not of Hell which will be immeasurably larger and more poisonous and of which we have not seen even a picture in this life.

In any event, it is just not possible to understand fully the state of things in Heaven and Hell in the present existence. It will be known only in the Hereafter that what we had heard or read about the supreme happiness of Heaven or the extreme pain and anguish of Hell was a most imperfect account of them.

Moreover, as we have said earlier, the description of Heaven and Hell contained in the Qur'an and the Traditions is not, at all, intended to import to us, in this world, the knowledge of what is going to happen in those places so that a complete picture of Paradise and Hell could emerge before our minds' eye. Its real object is that of Tabsheer [Glad Tidings] and Anzar [Warning] i.e., to persuade the bondsmen to tread the path of virtue and lead a life that was likely to take them to Heaven by producing in them an overpowering desire for Paradise and an anxious fear of Hell, and, for it, what has been revealed in the Qur'an and the Traditions in more than enough.

Now, to take up the Traditions.

(١٢٩/١٢٩) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَارُكُمْ جُزْءٌ مِنْ سَبْعِينَ جُزْأً مِنْ نَارِ جَهَنَّمَ قِيلَ يَا رَسُولَ اللَّهِ إِنْ كَانَتْ لَكَافِيَةً قَالَ فُضِّلَتْ عَلَيْهِنَ بِتِسْعَةٍ وَسِتِّينَ جُزْأً كُلُّهُنَّ مِثْلُ حَرِّهَا.

(رواه البخارى ومسلم واللفظ للبخارى)

(129/129) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "The fire of this world of yours is the seventieth part of the Fire of Hell." He was asked, "O Messenger of Allah ﷺ! Was the fire of the world not enough?" The Prophet ﷺ replied, "The Fire of Hell has been increased by sixty-nine degrees as compared with the fire of this world and the heat of each degree is equal to the heat of the fire on earth."

(Bukhari and Muslim)

Commentary: The temperature of various kinds of fire in the present world differs from each other, as for instance, the fire of wood possesses greater heat than the fire of straw, and the fire of coal possesses greater heat than the fire of wood. It has now

become possible to measure the degrees of heat of the different types of fire, and, as such, it should not be difficult to realise the significance of this saying of the Prophet.

As we had the occasion to point out earlier, in the Arabic language the figure of seventy is often used, in such circumstances, to emphasise the excess or profusion of a thing. In this Tradition, too, it may have been mentioned in the same sense. In that case, the Tradition would mean that the Fire of Hell was much more fierce than the fire of this world. Allah knows best.

It, further, tells that when the Prophet ﷺ gave this description of the Fire of Hell, he was asked, "O Messenger of Allah ﷺ! Was the world's fire not enough?" To it, he gave no other reply than to repeat, a little more candidly, what he had said earlier. Perhaps, he wanted to warn against asking such questions about the will and judgment of Allah; whatever he does is the right thing. Our endeavour should entirely be to do all we can to save ourselves from the Fire of Hell.

(١٣٠/١٣٠) عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا مَنْ لَهُ نَعْلَانِ وَشِرَاكَانِ مِنْ نَارٍ يَغْلِي مِنْهُمَا دِمَاغَهُ كَمَا يَغْلِي الْمِرْجُلُ مَا يَرَى أَنْ أَحَدًا أَشَدَّ مِنْهُ عَذَابًا وَإِنَّهُ لَا هُوَ نَهُمُ عَذَابًا.

(رواه البخارى و مسلم)

(130/130) It is related by Nu'man ibn Basheer that the Messenger of Allah ﷺ said: "The mildest punishment to be inflicted on a person in Hell is that he will be made to wear a pair of sandals made of fire which will be so hot as hot as to set his brain boiling as if something was cooking in a pot on a stove. He will not imagine that anyone was undergoing a more severe punishment [i.e., he will consider himself to be receiving the hardest punishment], though his punishment will, in truth, be the mildest in Hell."

(Bukhari and Muslim)

(١٣١/١٣١) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْتَى بِأَنعَمِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَمَةِ فَيُصْبَغُ فِي النَّارِ صَبْغَةً ثُمَّ يُقَالُ يَا ابْنَ آدَمَ هَلْ رَأَيْتَ خَيْرًا قَطُّ هَلْ مَرَّبِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ لَا وَاللَّهِ يَا رَبِّ! وَيُؤْتَى بِأَشَدِّ

النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ فَيُصْبَغُ صَبْعَةً فِي الْجَنَّةِ فَيَقَالُ لَهُ يَا بَنَ آدَمَ هَلْ رَأَيْتَ بُؤْسًا قَطُّ وَهَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ؟ فَيَقُولُ لَا وَاللَّهِ يَا رَبِّ مَا مَرَّ بِي بُؤْسٌ قَطُّ وَلَا رَأَيْتُ شِدَّةً قَطُّ.

(رواه مسلم)

(131/131) Anas رضي الله عنه related to us that on the Day of Judgement a person will be brought from among the dwellers of Hell [i.e., from among those who will be destined to end up in Hell owing to their apostasy and polytheism or lewdness and depavity] who will have lived in greatest pomp and luxury in the world. He will be dipped once in the Fire of Hell [and, then, taken out of it immediately] and asked, "O Son of Aadam! Have you ever known comfort?" "No, Our Lord!" he will reply. "I swear by Thy Name that I have never known what comfort is." Afterwards, a person will be brought from among the dwellers of Paradise [i.e., from among them whom will be deserving of Paradise owing to their piety and devoutness] who will have led a life of utter pain and misery on earth. He will be dipped once in Heaven [i.e., he will be taken to Heaven and, then, led out of it immediately] and asked, "O Son of Aadam! Have you ever known misery?" "No, Our Lord!" he will reply. "I swear by Thy Name that I have never known what pain or misery is."

(Muslim)

Commentary: The chastisement of Hell is so severe that a moment of it will make one forget the joys and comforts of a lifetime and the blissfulness of Paradise is so wonderful that a moment of it will make one forget the pain and suffering of the whole duration of one's life.

(١٣٢/١٣٢) عَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبِيهِ وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حُجْرَتِهِ وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى تَرَاقُوتِهِ.

(رواه مسلم)

(132/132) It is related by Samura ibn Jundub that the Messenger of Allah ﷺ said: "Among the people of Hell there will be some whom fire will seize up to the ankels, and there will be some whom fire will seize up to the thighs, and there will be some whom fire will seize up to the waist, and there will be some whom fire will seize up to the breast-bone."

(Muslim)

Commentary: It shows that the state of everyone will not be the same in Hell. Punishment will vary according to one's sins and transgressions. O Allah protect us!

(١٣٣/١٣٣) عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي النَّارِ حَيَّاتٍ كَأَمْثَالِ الْبُخْتِ تَلْسَعُ أَحَدًا هُنَّ اللَّسْعَةُ فَيَجِدُ حَمُوتَهَا أَرْبَعِينَ خَرِيفًا وَإِنَّ فِي النَّارِ عَقَارِبَ كَأَمْثَالِ الْبِغَالِ أَمْوُ كَفَّةٍ تَلْسَعُ أَحَدًا هُنَّ اللَّسْعَةُ فَيَجِدُ حَمُوتَهَا أَرْبَعِينَ خَرِيفًا. (رواه احمد)

(133/133) It is reported by Sayyidina Abdullah ibn al-Harith ibn Jazz that the Prophet ﷺ said: "There are snakes in Hell as big bodied as Bakht camels (which are bigger than normal camels). They are so poisonous that if one of them were to sting a dweller of Hell once then he would find the effect of poison for forty years (and be restless). There are scorpions in Hell who resemble saddled mules in their built. If one of them were to sting a dweller of Hell once then he will suffer pain from it for forty years. (Musnad Ahmad)

(١٣٤/١٣٤) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ دَلُومًا مِنْ غَسَاقٍ يُهْرَاقُ فِي الدُّنْيَا لَا تَنَزَّ أَهْلُ الدُّنْيَا. (رواه الترمذی)

(134/134) It is related by Abu Sa'eed al-Khudri that the Messenger of Allah ﷺ said: "Ghassaq [i.e., the stinking pus that will come out from the wounds of the people of hell and about which it is said in the Qur'an that it shall be their food at the time of intense hunger] is such that if a bucket of it was thrown into the world, the whole world would be filled with its stench." (Tirmizi)

(١٣٥/١٣٥) عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ هَذِهِ الْآيَةَ "اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ" قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ قَطْرَةً مِنَ الزُّقُومِ قَطَرَتْ فِي دَارِ الدُّنْيَا لَأَفْسَدَتْ عَلَى أَهْلِ الْأَرْضِ مَعَايِشَهُمْ فَكَيْفَ بِمَنْ يَكُونُ طَعَامُهُ. (رواه الترمذی)

(135/135) Abdullah ibn Abbas ؓ narrated that [once] the Prophet ﷺ recited the verse :

اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

[O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam,]

[and in connection with the fear of Allah and His chastisement], he observed, "If a drop of Zaqqum [the infernal tree, mentioned in the Qur'an, the fruit of which those doomed to the eternal punishment of Hell shall eat] were to fall on the earth, it would be enough to pollute all the articles of food and drink found here. Now, imagine what will the condition be of those who shall eat it." (Tirmizi)

Commentary: Zaqqum is so detestable and poisonous that if one drop were to fall on the earth then everything here would get its filth, bad-odour and poison. All our food will become rotten. What then of those who have to eat it!

(١٣٦/١٣٦) عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا أَيُّهَا النَّاسُ ابْكُوا فَإِنْ لَمْ تَسْتَطِيعُوا فَبَاكُوا فَإِنَّ أَهْلَ النَّارِ يَبْكُونَ فِي النَّارِ حَتَّى تَسِيلَ دُمُوعُهُمْ فِي وُجُوهِهِمْ كَأَنَّهَا جَدَاوِلٌ حَتَّى تَنْقَطِعَ الدَّمُوعُ فَتَسِيلَ الدِّمَاءُ فَتَقْرَحَ الْعُيُونُ فَلَوْ أَنَّ سَفَنًا أُرْجِيَتْ فِيهَا لَجَرَتْ. (رواه البغوي في شرح السنه)

(136/136) It is reported by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: (in a sermon): O People! Weep much (fearing Allah and the punishment). If you cannot do that (weeping) then remember (the wrath of Allah and His punishment) and force the weeping condition on yourself making out as if you weep, for the denizens of hell will weep in Hell to such an extent that their tears will flow as if they were rivers till they are exhausted. Then blood will flow (instead of tears) causing wounds in the eyes (and the wounds will shed more blood and the blood and tears together will be so much that) boats may sail in them very well. (Sharah as Sunnah)

Commentary: There will be tremendous chastisement in Hell and eyes will exhaust tears and shed blood. This will wound the eyes. To prevent this from happening, we must grow fear of Allah and weep. A Hadith tells us: لَا يَلِجُ النَّارَ مَنْ بَلَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ (He who weeps for fear of Allah will never go to Hell).¹ To weep

1. Tirmizi, Nasa'i as narrated by Abu Hurayrah عنه رضى الله عنه.

for fear of Allah or make, as though one weeps is to attract the mercy of Allah and protect oneself from Hell.

(١٣٧/١٣٧) عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَنْذَرْتُكُمْ النَّارَ أَنْذَرْتُكُمْ النَّارَ فَمَا زَالَ يَقُولُهَا حَتَّى لَوْ قَامَ فِي مَقَامِي هَذَا سَمِعَهُ أَهْلُ السُّوقِ وَحَتَّى سَقَطَتْ خِمِيصَةٌ كَانَتْ عَلَيْهِ عِنْدَ رِجْلَيْهِ.

(رواه الدارمي)

(137/137) Nu'man ibn Basheer رضي الله عنه related "I heard the Messenger of Allah ﷺ say [in one of his sermons], 'I have given you the warning of the Fire of Hell. I have admonished you against the chastisement of Hell.' He said the same thing over and over again. He was saying it so loudly that had he been standing where I am now, his voice would have been heard by the people in the market, and [at that time he was lost in his thoughts so completely] that the blanket he was wearing round his shoulders dropped [on the ground] near his feet." (Daarami)

Commentary: Sometimes the Prophet ﷺ was lost in a condition which the Companions رضي الله عنهم tried to describe when the narrating the Ahadith. So, Sayyidina Nu'man ibn Basheer رضي الله عنه tried to do the same thing. The Prophet ﷺ wished to warn people of Hell and he himself was deeply moved by that.

An Important Warning In Respect Heaven And Hell

(١٣٨/١٣٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُقِّتِ النَّارُ بِالشَّهَوَاتِ وَحُقِّتِ الْجَنَّةُ بِالْمَكَارِهِ.

(رواه البخارى و مسلم)

(138/138) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Hell has been surrounded with ease and luxuriousness, and Heaven has been surrounded with toil and suffering." (Bukhari and Muslim)

Commentary: Generally, sins, i.e., deeds that are to be expected to lead one to Hell are a source of sensuous enjoyment, while duties i.e., deeds that make one deserving of admission to Paradise come hard on the flesh. Thus, the ultimate destination of the bondsman who will yield to his inordinate appetites and perform evil deeds shall be in Hell while the bondsman who will observe the

commands of Allah and remain faithful to Him shall make his abode in Heaven.

(١٣٩/١٣٩) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ لِجِبْرِئِيلَ اذْهَبْ فَانْظُرْ إِلَيْهَا فَذَهَبَ فَانْظَرَ إِلَيْهَا وَآلَى مَا أَعَدَّ اللَّهُ لِأَهْلِهَا فِيهَا ثُمَّ جَاءَ فَقَالَ أَمْرٌ رَبِّ وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا ثُمَّ حَفَّهَا بِالْمَكَارِهِ ثُمَّ قَالَ لِجِبْرِئِيلَ اذْهَبْ فَانْظُرْ إِلَيْهَا قَالَ فَذَهَبَ فَانْظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ، أَمْرٌ رَبِّ وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ قَالَ فَلَمَّا خَلَقَ اللَّهُ النَّارَ قَالَ يَا جِبْرِئِيلُ اذْهَبْ فَانْظُرْ إِلَيْهَا قَالَ فَذَهَبَ فَانْظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ، أَمْرٌ رَبِّ وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلُهَا فَحَفَّهَا بِالشَّهَوَاتِ ثُمَّ قَالَ يَا جِبْرِئِيلُ اذْهَبْ فَانْظُرْ إِلَيْهَا قَالَ فَذَهَبَ فَانْظَرَ إِلَيْهَا فَقَالَ، أَمْرٌ رَبِّ وَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَبْقَى أَحَدٌ إِلَّا دَخَلَهَا. (رواه الترمذی و ابو داؤد و النسائی)

(139/139) It is related by Abu Hurayrah رضی اللہ عنہ that the Prophet ﷺ said: "When Allah created Heaven, He told Jibreel go and see it [as to how He had made Paradise with its astounding boons and comforts]. Jibreel thus, went and saw Heaven and the wonderful things Allah had provided in it. On return, he exclaimed, 'O Lord! By Thy Glory and Thy Magnificence, [Thou hast made Heaven so beautiful and got ready such blessings in it that I am sure that] anyone who hears about it will attain it [i.e., he will be fired with the desire to live there permanently and will gain his objective by performing the good deeds that are needed to go to Heaven and avoiding the evil things]' Allah, then; surrounded Heaven with toil and hardship [i.e., He enclosed it on all sides with the injunctions of the Shari'ah to observe which calls for a great deal of self-denial and earnest endeavour], and, once again, told Jibreel عليه السلام to go and see Heaven [with the new barricade built around it]. So, once more, he went and saw Paradise, and, on his return, he exclaimed, 'Our Lord! By the Glory and Thy Magnificence, now I fear that no one will be able to attain it [i.e., the condition of the observance of the laws of the Shari'ah Thou hast prescribed is so very hard that, perhaps, no one will be in a position to fulfil it]'. Again, when Allah created Hell, He told Jibreel عليه السلام to go and see it [and the various forms of punishments He had put together there]. Thus,

he went and saw it, and, on coming back, he said, 'O Lord! By Thy Glory and Thy Magnificence, [Thou hast made Hell such an infernal place that] whoever hears about it will never enter it [i. e., he will strictly refrain from acts that are likely to take him to Hell. Allah then, surrounded Hell with material comforts and bodily enjoyment and told Jibreel عليه السلام again, to go and see it. So, once more, he went and saw Hell [and the ring of sensual pleasures that had been put round it]. On return, he exclaimed, 'O Lord! By Thy Glory and Thy Magnificence, now I fear that everyone will make his home in it [i.e., the pleasure with which Thou hast encompassed Hell hold such an attraction for man, with all his animal desires and propensities, that, perhaps, everyone will yield to them and end up in the bottomless pit]."

(Tirmizi, Abu Dawood and Nasa'i)

Commentary: The special lesson the above Tradition carries is that the sequel of gratifying one's inclinations and desires [which, apparently, is so pleasing] is the fearful chastisement of Hell, a moment of which will make one forget the joys and comforts of a lifetime, while the end of a life, of loyalty and submission to Divine injunctions [which seems so hard and cheerless to our carnal selves] is Paradise, the home of perfect felicity and eternal bliss.

(١٤٠/١٤٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا رَأَيْتُ مِثْلَ النَّارِ نَامَ هَا رَبُّهَا وَلَا مِثْلَ الْجَنَّةِ نَامَ طَالِبُهَا. (رواه الترمذی)

(140/140) It is related by Sayyidina Abu Hurayrah رضی اللہ عنہ that the Messenger of Allah ﷺ said: "I have not seen a fearful calamity like Hell that the one running away from it may have fallen asleep, and I have not seen an attractive thing like Heaven that the one desiring it may have slept." (Tirmizi)

Commentary: It is natural for man that when he runs to save his life from an evil thing like a ferocious beast or a pursuing enemy, he keeps running and does not think of rest or sleep till he has attained safety. Similarly, when a person strives as eagerly for a desirable object he forgets about rest and sleep till he has succeeded in his aim. But towards Heaven and Hell our attitude is hard to explain. There is no more alluring thing than Heaven, but

instead of trying our outmost to attain it, we are inclined to be negligent while there is no more detestable thing than Hell yet those who should be feeling from it are fast asleep.

فَالْحَمْدُ لِلَّهِ الَّذِي بَعَزَّ بِهِ وَجَلَّ لَهُ تَتِمُّ الصَّلِيحُ

كتاب الرقاق

KITABUR RIQAQ

**THE BOOK OF
SOFT-HEARTEDNESS**

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

نَضَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَحَفِظَهَا وَوَعَاهَا وَأَدَّاهَا قُرْبَ حَامِلٍ فَقِهِ غَيْرِ فَقِيهِ

وَرُبَّ حَامِلٍ فَقِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ (رواه الترمذی و ابوداؤد عن زید بن ثابت)



In the Name of Allah, the Beneficent, the Merciful

In the compilations of the sayings of the Prophet ﷺ just as there occur titles like *Kitab-ul-Iman* [The book of Faith], *Kitabus salah* [The Book of Prayer], *Kitabuz Zakah* [The Book of Poor Due], *Kitabun Nikah* [The Book of Marriage], and *Kitabul Bai* [The Book of Buying and Selling], under which the Traditions appertaining to these subjects are arranged, so also do we find a subject-heading called, *Kitabur Riqaq* [The Book of Soft-Heartedness], which includes the sayings that possess the quality of melting the hearts, relaxing the hold of wordly attachments, promoting the solicitude for the Hereafter and arousing those who read or listen to them to make the seeking of the countenance of the Lord and the felicity of Hereafter the high aim and purpose of their lives. Besides, the uplifting and heart-warming sermons and exhortations of the sacred Prophet ﷺ, too, are collected together under this heading.

In the entire collection of the sayings of the Prophet ﷺ, the most effective and capable of changing the whole course of life is the part that is known commonly as *Kitabur Riqaq*. Its importance, in many ways, is singular. It can be said to form the basis of true Islamic *Tasawwuf* [Mysticism].

We begin the present part of our sludly with the Traditions through which the Prophet ﷺ has sought to instil the fear of Allah and earnest anxiety for the Hereafter or stressed their intrinsic worth and significance in any other way.

May Allah cause some of the effects of these sayings, that

moulded the hearts of those who first listened to them, to mould our hearts too. *Ameen!*

Fear of Allah and Anxiety for The Hereafter

After belief, the fear of Allah and anxiety for the Hereafter play the most vital role in the improvement of the moral and spiritual quality of life and its evolution to the stage of salvation. The Prophet ﷺ, therefore, made a special effort to produce and develop the two attributes among his followers. Sometimes, he spoke of the advantages flowing out of fear and anxiety, and, sometimes, of the Omnipotence of Allah, of His Anger, and of such dreadful happenings of the Last Day the thought of which tended to promote these sentiments. The Tradition related by the well-known Companion Khanzalah Ibn-al-Rabi', which we are going to discuss a few pages later, shows that it formed, as if one would say, the main subject of conversation in the company of the Prophet ﷺ when the Companions ﷺ sat with him and listened to his remarks and revelations about the Day of Final Judgement and Heaven and Hell, they felt as if they were actually seeing them.

If the Invisible World Was Made Known to Us

(١٤١/١) عَنْ أَبِي هُرَيْرَةَ قَالَ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي

بِيَدِهِ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَبَكَيْتُمْ كَثِيرًا وَلَضَحِكْتُمْ قَلِيلًا (رواه البخارى)

(141/1) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "By Him Who has my life in His Hands, if you knew what is known to me [about the Anger of the Lord and the terrible events of the Last Day and the Hereafter] you would laugh less and weep more." (Bukhari)

Commentary: If all that was revealed to the Prophet ﷺ about the Lord's supreme indifference to everything, and His Anger and Almightyness and frightful happenings of the Last Day and Futurity came fully to our knowledge and our eyes could see what was visible to him and ears could hear what was audible to him, our peace of mind would be destroyed so completely that we would grieve much and rejoice little.

(١٤٢/٢) عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي أَرَى مَا لَا تَرَوْنَ وَأَسْمَعُ مَا لَا تَسْمَعُونَ أَطَّتِ السَّمَاءُ وَحَقَّ لَهَا أَنْ تَاطَ وَالَّذِي نَفْسِي بِيَدِهِ مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعِ إِلَّا وَمَلَكَ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلَّهِ، وَاللَّهُ لَوْ تَعْلَمُونَ مَا أَغْلَمَ لَضَحِكُكُمْ قَلِيلًا وَ لَبْكِيُمْ كَثِيرًا وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشَاتِ وَلَخَرَجْتُمْ إِلَى الصُّعْدَاتِ تَجَارُونَ إِلَى اللَّهِ. قَالَ أَبُو ذَرٍّ يَا لَيْتَنِي كُنْتُ شَجَرَةً تُعَصَّدُ

(رواه احمد والترمذى وابن ماجه)

(142/2) It is related by Abu Zarr Ghifari رضي الله عنه that the Messenger of Allah ﷺ said: "I see the things of the invisible world you do not see and hear the sounds [of the invisible world] you do not hear. The sky is shaking and it is appropriate that it shakes. By the Glorious One is whose power is my life! There is not even a space of four fingers in the heavens where an angel is not prostrating himself before the Almighty, with his forehead touching the ground. If you knew the things that are known to me, you would laugh little and weep much, and could not enjoy the bed with your spouses, and would go out into forests and deserts groaning and crying out to the Lord". [After relating it] Abu Zarr said to us: "I wish I were a tree that was cut down".

(Musnad Ahmad, Tirmidhi and ibn-i-Majah)

Commentry: As we have seen earlier, in connection with Traditions pertaining to Faith, the chief task and mission of the Prophet ﷺ is to communicate to the bondsmen the truths that the duty of his followers is to believe in those truths and observe those commands as the fundamental principles of their lives. The range of the sources of knowledge, like the intellect and senses. What Allah has granted to mankind is limited to the visible world. They do not go far enough to uncover the realities of the other [the invisible] worlds. The only way for us to know and understand the transcendental truths, therefore, is to rely on and accept as authentic what the Divine Messengers see, hear or tell. This is Faith in a nutshell.

In this Tradition the Prophet ﷺ has made the awe-inspiring revelation about the other world that the sky is shaking with the Power and Splendour of the Lord and with the abundance of the angels. There is hardly any space in it where an angel may not be

prostrating himself in reverence and humility. He has, further, emphasised that if we became aware of what was known to him, we would not be able to live happily in this world and enjoy its comforts but abandon our homes and roam about in wilderness, wailing and beseeching the Lord for mercy.

The narrator, Abu Zarr, was so deeply moved by the report that while relating it he would often burst out: "I Wish to Allah that I was a tree which was cut down from the roots so that I was not presented to the Lord for the Great Reckoning".

Since man has been created to function as the Vicegerent of Allah on earth and he can discharge his duty properly only when he enjoys peace of mind in the world, the truth have not been revealed to him which would have ruined his composure and tranquillity. For example, if the punishment of the grave and Hell was made known to us and we could see all the events of the Hereafter with our own eyes, we could not attend to the daily needs or even manage to live. But as the Prophet Muhammad ﷺ was raised up for the fulfilment of a special mission, it was essential that these realities were revealed to him to a certain extent so that he could attain the certitude and assurance that was needed for his lofty work and position. Thus, certain truth beyond the sphere of human experience were made known to him, and, with it, Divine Providence ordained for his heart an extraordinary strength that enabled him to carry out the tremendous responsibilities of Messengership in a fitting manner and lead a balanced life that could serve as a model to mankind at all times.

(١٤٣/٣) عَنْ أَبِي سَعِيدٍ قَالَ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَصَلَاةٍ فَرَأَى
النَّاسَ كَأَنَّهُمْ يَكْتَشِرُونَ قَالَ أَمَا إِنَّكُمْ لَوِ اكْتَرْتُمْ ذِكْرَهَا ذِمَّ اللَّذَاتِ لَشَغَلَكُمْ
عَمَّا أَرَى الْمَوْتَ فَاكْثِرُوا ذِكْرَهَا ذِمَّ اللَّذَاتِ الْمَوْتِ فَإِنَّهُ لَمْ يَأْتِ عَلَى الْقَبْرِ
يَوْمَ إِلَّا تَكَلَّمَ فَيَقُولُ أَنَا بَيْتُ الْغُرْبَةِ وَأَنَا بَيْتُ الْوَحْدَةِ وَأَنَا بَيْتُ التُّرَابِ وَأَنَا
بَيْتُ الدُّودِ وَإِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ مَرْحَبًا وَأَهْلًا أَمَا إِنْ كُنْتُ
لَا حَبَّ مَنْ يُمَشِي عَلَى ظَهْرِي إِلَى فَإِذَا وَلِيْتُكَ الْيَوْمَ وَصِرْتُ إِلَيَّ فَسْتَرَى
صَنِيعِي بِكَ قَالَ فَيَتَسَّعُ لَهُ مَدْبَصَرُهُ وَيُفْتَحُ لَهُ بَابُ الْجَنَّةِ وَإِذَا دُفِنَ الْعَبْدُ

الْفَاجِرُ أَوِ الْكَافِرُ قَالَ لَهُ الْقَبْرُ لَا مَرْحَبًا وَلَا أَهْلًا أَمَا إِنْ كُنْتَ لَا بُعْضَ مَنْ يَمْشِي
عَلَى ظَهْرِي إِلَى فَإِذَا وَلَيْتِكَ الْيَوْمَ وَصِرْتُ إِلَى فَسْتَرَى صَنِيعِي بِكَ قَالَ
فِيَلَيْتُمْ عَلَيْهِ حَتَّى تَخْتَلِفَ أَضْلَاعُهُ قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِأَصَابِعِهِ فَأَدْخَلَ بَعْضَهَا فِي جَوْفِ بَعْضٍ قَالَ وَيَقِئُضُ لَهُ سَبْعُونَ تَيْنِيًا لَوْ أَنَّ
وَاحِدًا مِنْهَا نَفَخَ فِي الْأَرْضِ مَا أَتَبَتْ شَيْئًا مَا بَقِيَتْ الدُّنْيَا فَيَنْهَسُنَّ وَيَخْدُسُنَّ
حَتَّى يُفْضِي بِهِ إِلَى الْحِسَابِ قَالَ وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا
الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ. (رواه الترمذی)

(143/3) Abu Sa'eed Khudri رضی اللہ عنہ has said that when the Messenger of Allah ﷺ came out for prayers one day, he found people enjoying a laugh among themselves (in the mosque). He said, 'If you were to keep much in remembrance of death which is the cutter-off of pleasures, it would distract you from what I see. Keep in remembrance death which is the cutter-off of pleasures, for a day does not come to the grave without it saying. 'I am the house of exile, I am the house of solitude, I am the house of dust, I am the house of warms.' (Obviously, only he can hear whom Allah causes to hear). When a believer dies the grave says to him, "Welcome and greeting; you are indeed the dearest to me of those who walk upon me, I have been given charge of you today and you have come to me and you will see how I treat you. It will then expand for him as far as a door to Paradise will be opened for him. But, when a very wicked evil-doing person or a disbeliever is buried, the grave says to him, 'No welcome and no greeting to you; you are the most hateful to me of those who walk upon me. I have been given charge of you today and you have come to me and you will see how I treat you". It will then press on him till his ribs are crushed together". The Messenger of Allah ﷺ indicated that by interlacing his fingers. Then, he added, "Seventy dragons will be put in charge of him of such a nature that if one of them was to breathe on earth it would produce no crops as long as the world endured, and they will bite and scratch him till he is brought to the reckoning." The Messenger of Allah ﷺ also said, "The grave is one of the gardens of Paradise or one of the pits of Hell."

Commentary: The punishment of the grave has been described in detail in the Book of Faith and explained enough to dispel doubts and answer questions. We have made it clear there that the use of the word grave implied the *Barzakh*, the intervening period between death and resurrection. We have also made it amply clear that the use of the word 'seventy' or any other figure of number merely conveys largeness or plentiful. The point to understand here is that we must not neglect Allah or the reckoning the hereafter. We must fight negligence by continually remembering death and the grave. This method is a sure way of correcting oneself. The Prophet ﷺ had prescribed this method to his Companions رضي الله عنهم and they had created through it taqwa, fear of Allah, and thought of the hereafter. Even today we find these characteristics in those slaves of Allah themselves who continually remember death and the grave.

May Allah cause us to act accordingly. *Aameen.*

Remember Death Much To Keep Negligence Away

(١٤٤/٤) عَنْ أَبِي بِنِ كَعْبٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَهَبَ ثُلَاثَ اللَّيْلِ قَامَ فَقَالَ يَا أَيُّهَا النَّاسُ اذْكُرُوا اللَّهَ اذْكُرُوا اللَّهَ جَاءَتِ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ جَاءَ الْمَوْتُ بِمَا فِيهِ (رواه الترمذی)

(144/4) Ubayy bin Ka'b related to us "When two-third of the night had passed, the Prophet ﷺ would get up and say, 'O people, remember Allah! Remember Allah! The convulsion of the Last Day [i.e., the first blast of the Trumpet] is near and closely following it is the second [blast]. Death, with all the things that go with it, is hovering over the head! Death, with all the attendant details, is about to strike." (Tirmizi)

Commentary: According to the Traditions, the usual practice of the holy Prophet ﷺ was to divide his nights into three parts. The first part was spent in attending to his special needs and occupations and in offering up the Isha¹ prayers, during the second part he slept, and then, he would get up for Tahajjud², and when the final third of the night began, he wanted to wake up, as related

①. The late-evening prayers.

②. The special prayers said during the later half of the night.

by Ubayy in the above Tradition, the members of his household and the general body of the Believers for prayers and Zikr¹. In order to drive away drowsiness and lethargy, he used to remind them, at that time, of the terrifying events of the Last Day and the extreme agony of death which is an unfailing recipe for stirring up people from negligence and slothfulness to the veneration and remembrance of Allah. Even today, it is most effective for anyone who may be finding it hard to leave the bed for Tahajjud to call to his mind the sufferings of death and of the grave and the Day of Final Reckoning.

Fear And Anxiety

(١٤٥/٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ خَافَ
أَذْلَجَ وَمَنْ أَذْلَجَ بَلَغَ الْمَنْزِلَ إِلَّا إِنَّ سِلْعَةَ اللَّهِ غَالِيَةً إِلَّا إِنَّ سِلْعَةَ اللَّهِ الْجَنَّةَ

(رواه الترمذی)

(145/5) It is related by Abu Hurayrah رضی اللہ عنہ that the Messenger of Allah ﷺ said: "He who has fear sets out at the beginning of the night and he who sets out at the beginning of the night reaches the destination safely. Remember, the bargain of the Lord is not cheap, but extremely dear. Remember, the bargain of Lord is Paradise". (Tirmidhi)

Commentary: In Arabia, the caravans, generally, started in the last part of the night and, therefore, the highwaymen too, made their raids during the early hours of the morning. The travellers who were careful, however, preferred to begin their journey in the earlier part of the night so that they reached the destination without being attacked by the robbers. The Prophet ﷺ accordingly, says that just as prudent travellers forgo the night's sleep and start on the journey soon after dusk, those who are keen to attain Paradise should, also, proceed energetically towards the goal and be ready to suppress their desires and give up comforts for the sake of it. He, further, emphasises that what the bondsman is looking forward to obtain from the Lord is not a thing of a poor quality that can be given away without a price but haven, the abode of celestial bliss, which no one can hope to gain without making a sacrifice of the

most valued things like life, property and carnal appetites. Says the Qur'an:

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ (التوبة 9:111)

Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs. [At Tawbah 9:111]

That is, Garden (Paradise) is the commodity whose price is life and property of the buyer.

Wise And Farsighted

(١٤٦/٦) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ رَجُلٌ يَا نَبِيَّ اللَّهِ مَنْ أَكْيَسُ النَّاسِ وَأَحْزَمُ

النَّاسِ قَالَ أَكْثَرُهُمْ ذِكْرًا لِلْمَوْتِ وَأَكْثَرُهُمْ إِسْتِعْدَادًا أُولَئِكَ الْأَكْيَاسُ ذَهَبُوا

بِشَرَفِ الدُّنْيَا وَكَرَامَةِ الْآخِرَةِ. (رواه الطبراني في المعجم الصغير)

(146/6) Abdullah Ibn Umar narrates that once a person said to the Prophet ﷺ, "O Messenger of Allah! Tell me who is the wisest and most farsighted of men." The Prophet ﷺ replied, "He who remembers death much and makes the greatest preparation for it. They alone are wise and prudent who are like that. They earn respect in this world as well as glory in the Hereafter."

(Tabrani)

Commentary: When real life is the life of the Hereafter it is parent that the wisest and most farsighted among the bondsmen are those who keep death permanently in the mind and prepare earnestly for it. On the contrary, they, surely, are the greatest fools who know that death is certain and, yet, make no preparations for it and remain engrossed in worldly pleasures.

(١٤٧/٧) عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ اتَّبَعَ نَفْسَهُ هَوَاهَا

وَتَمَنَّى عَلَى اللَّهِ (رواه الترمذی وابن ماجه)

(147/7) Shaddad Ibn Aws related to us that the Messenger of Allah ﷺ said: "The wise and the strong is he who keeps his inordinate appetites under control and strives for life after death [i.e., for deliverance and felicity in the Hereafter], and the foolish and the weak is he who subordinates himself to sensual

pleasures [i.e., follows the biddings of the flesh instead of the commands of Allah], and hopes [for the best] from the Lord".

(Tirmidhi and Ibn-i-Majah)

Commentry: In our world, he is considered to be clever who makes a lot of money and is in a position to do whatever he likes, while a person who fails in these objectives is looked down upon as weak and foolish. With the men of the world who believe the earthly existence to be everything, it has to be so. But in this Tradition the Prophet ﷺ tells that the real life is not of the present world which, in any case, is transitory, but of the Hereafter which is everlasting. Success in the life to come is for them alone who remain loyal and obedient to Allah during their stay on earth. Hence, the truly wise and successful bondsmen are those who hold themselves in readiness for the life to follow and make their carnal selves subordinate to the Divine Will. On the other hand, they are lacking in the wisdom and doomed to punishment who have made themselves slaves of their worldly desires and ambitions and instead of observing the laws and ordinances of Allah, follow their own whims and inclinations, and still cherish in their hearts the expectation of a happy sequel in the Hereafter. However clever they may be in worldly affairs, people who indulge freely in sensual pleasures and make no preparation for the after-life are a miserable lot, imprudent, unwise and unblessed.

A special warning has been administered in this Tradition to those who care nothing in the practical life for what awaits on the other side of death and give a free rein to their desires and earthly propensities, and yet rely upon Allah's Benevolence and Forgiveness and when anyone admonishes them they say that the Mercy of the Lord is boundless. Such people are sadly mistaken and are bound to be disillusioned in the end. The hope of compassion and kindness from the Almighty is commendable when it is supported by action otherwise it is nothing but Satanic deception.

With Hearts Afraid

(١٤٨/٨) عَنْ عَائِشَةَ قَالَتْ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ هَذِهِ

الْأَيَّةِ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمُ الَّذِينَ يَشْرَبُونَ الخَمْرَ
وَيَسْرِفُونَ؟ قَالَ لَا يَا ابْنَةَ الصِّدِّيقِ وَلَكِنَّهُمْ الَّذِينَ يَصُومُونَ وَيُصَلُّونَ
وَيَتَصَدَّقُونَ وَهُمْ يَخَافُونَ أَنْ لَا يَقْبَلَ مِنْهُمْ أُولَئِكَ الَّذِينَ يُسَارِعُونَ فِي
الْخَيْرَاتِ. (رواه الترمذی وابن ماجه)

(148/8) It is related by Sayyidah Ayshah رضى الله عنها that once she enquired from the Prophet ﷺ about the Qur'anic verse,

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ (المؤمنون ٢٣:٦٠)

And those who give that which they give with hearts afraid,

(Al Mu'minoon 23:60)

whether it referred to people who drank wine and committed theft. "No", the Prophet ﷺ replied, "O daughter of Siddique [The truthful one]! [It indicates] the Allah-fearing men who observe fasting, offer regular prayers and give alms, and pay the poor-due, and, even then, fear that their deeds of worship may not find acceptance [with Allah]. These are the men who hasten towards good-doing."

(Tirmidhi and Ibn-i-Majah)

Commentary: In verses 57-60 of *surah Mominoon*, a few qualities are described of the bondmen who move with haste towards good and virtuous things, and one of the distinguishing traits that have been set forth, in this context, is that they are those who give that which they give with hearts afraid. It was about this verse that Sayyidah Aysha رضى الله عنها had enquired from the Prophet ﷺ. She wanted to know whether it was with regard to men who fell into error but were not impudent, and, in spite of sinfulness, there was the fear of Allah in their hearts. The Prophet ﷺ replied that the verse did not refer to them but to such people who were devout and Allah-fearing and observed the duties of prayer, fasting and charity regularly and yet felt uneasy about the outcome of their acts. After alluding to this attribute of the right-minded men, the Qur'an tells that it is they:

أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ (المؤمنون ٢٣:٦١)

Who race for the good things and they shall win them in the race.

By reciting the last of these verses, too, in the course of his

reply to Sayyidah Aysha رضى الله عنها the Prophet ﷺ has emphasised that this very fear and anxiety shall lead to the success and felicity of the Hereafter.

It also tells that the Power, Glory and Anger of the Lord and His absolute freedom from standing in need of anyone or anything are worthy of being feared to the extent that one should not feel satisfied after performing even the highest act of virtue and worship but remain apprehensive of one's deed being rejected by Allah due to some fault or imperfection. The more this fear will be present in the heart, the more will the progress be made towards goodness and deliverance.

On the Day of Judgement Every Worshipper will Regard His Deeds As Insignificant

(١٤٩/٩) عَنْ عُتْبَةَ بْنِ عُبَيْدٍ رَفَعَهُ لَوْ أَنَّ رَجُلًا يَخِرُّ عَلَى وَجْهِهِ مِنْ يَوْمٍ وَلَدَ إِلَى يَوْمٍ يَمُوتُ فِي مَرْضَاةِ اللَّهِ لَحَقَرَهُ يَوْمَ الْقِيَمَةِ. (رواه احمد)

(149/9) Utbah Ibn Ubayd related that the Messenger of Allah ﷺ said: "If a person lies continually in prostration, from the day of his birth to the day of his death, seeking the countenance of the Lord, on the day of Judgement He will consider this deed of his as worthless." (Musnad Ahmad)

Commentary: When on the Day of Resurrection the scales will fall from the eyes and scenes of Reward and Punishment become manifest, the faithful bondsmen who will have spent most of their lives in prayer and adoration will feel that they had done nothing of note so much so that if any one had remained in prostration from the day of his birth to the day of his death, he, too, will consider his deed to be of no value.

Minor Sins

(١٥٠/١٠) عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عَائِشَةُ أَيَّاكِ وَمَحَقَّرَاتِ الذُّنُوبِ فَإِنَّ لَهَا مِنَ اللَّهِ طَلِبًا. (رواه ابن ماجه والدارمي والبيهقى فى شعب الايمان)

(150/10) It is related by Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ said to her: "O Ayshah! Take special

care to guard your self against sins that are regarded minor for even these will be brought to account by Allah."

(Ibn Majah and Baihaqi)

Commentary: Those who believe in the Hereafter and are heedful of the Judgement Day, generally, abstain from the major sins but where the minor sins are concerned even the devout and the Allah-fearing among them are inclined to be indifferent, though these also constitute the violation of a Allah-given rule and we shall have to answer for them on the Last Day. We should, therefore, be on our guard against what may seem to be insignificant offences as well. In this Tradition, the Prophet has given the same advice to Sayyadah Ayshah رضى الله عنها, and though it is addressed directly to her, it applies to all Muslim men and women. When the Prophet's ﷺ own family is required to be careful in this respect, ordinary Muslims like ourselves cannot, obviously, afford to be negligent. Granting that the minor transgressions are unimportant, as compared to the major ones, it is not that these do not invite the displeasure of the Lord and can be ignored as trivial. The difference between them is the same as between a less poisonous and a more poisonous snake.

Fear and Hope

(١٥١/١١) عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى شَابٍ وَهُوَ فِي الْمَوْتِ فَقَالَ كَيْفَ تَجِدُكَ قَالَ أَرْجُو اللَّهَ يَا رَسُولَ اللَّهِ وَإِنِّي أَخَافُ ذُنُوبِي فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَجْتَمِعَانِ فِي قَلْبٍ فِي مِثْلِ هَذَا الْمَوْطَنِ إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو مِنْهُ وَأَمَنَهُ مِمَّا يَخَافُ .
(رواه الترمذی)

(151/11) Anas رضى الله عنه narrates that the Messenger of Allah ﷺ once visited a young man who was at death's door. The Prophet ﷺ asked him, "In what state do you find yourself now?" The young man replied, "O Messenger of Allah! I am hopeful of Divine Mercy, but, at the same time, there is the fear of punishment for the sins [I have committed]." The Prophet ﷺ remarked, "Believe it, in whose heart the two feelings of hope and fear are present at the time of death, Allah will, surely, grant him what he confidently expects from His Mercy and keep him safe from the punishment he fears in his heart."
(Tirmidhi)

Commentary: Surely, in fear of Allah and His chastisement lies our salvation.

Whoever Has Felt the Fear of Allah Will be Slaved From Hell

(١٥٢/١٢) عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللَّهُ جَلَّ ذِكْرُهُ أَخْرِجُوا مِنَ النَّارِ مَنْ ذَكَرَنِي يَوْمًا أَوْ خَافَنِي فِي مَقَامٍ.

(رواه الترمذى والبيهقى فى كتاب البعث والنشور)

(152/12) Anas رضي الله عنه relates from the Messenger of Allah ﷺ that he said: "On the Day of Judgement Allah will command [the angels stationed at Hell] that whoever may have remembered Him at any time, or feared Him on any occasion, should be taken out of Hell."

(Tirmidhi and Baihaqi)

Commentary: We have stressed in the *Book of Faith* that it is incontrovertible from the point of view of the Qur'an and Sunnah that anyone who dies in a state of apostasy or *polytheism* will live permanently in Hell and no act of his will be deemed worthy of securing his release from it. The above Tradition, accordingly, denotes that whoever departs from this world in such a condition that he is not an apostate or a polytheist but has committed a great many sins and made no provision for the Hereafter except that he has remembered Allah at any time, or feared Him on any occasion, will be cast into Hell on the Judgement Day to undergo the punishment for his misdeeds but, after some time, he will be taken out of it because of the Divine fear and remembrance of Allah. But Allah knows best.

Auspiciousness of Tears

(١٥٣/١٣) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ مُؤْمِنٍ يَخْرُجُ مِنْ عَيْنَيْهِ دُمُوعٌ وَإِنْ كَانَ مِثْلَ رَأْسِ الدُّبَابِ مِنْ خَشْيَةِ اللَّهِ ثُمَّ يُصِيبُ شَيْئًا مِنْ حُرُوجِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ. (رواه ابن ماجه)

(153/13) It is related by Abdullah Ibn Mas'ud رضي الله عنه that the Messenger of Allah ﷺ said: "The tears that fall from the eyes of a truthful Believer, out of the fear of the Lord, and, then, roll down his face, however little they are, even of the size of the

head of a fly [i.e. just one drop], shall prevent the Fire of Hell from [touching] his face." (Ibn-e-Maja)

Commentary: It shows that the face that gets wet, at any time, with tears shed in response to the fear of the Lord will remain protected from the Fire of Hell.

As we have explained earlier, when the happy tiding of protection against the Fire of Hell are given in a Tradition, as a result of performing a virtuous deed, it, generally, means that it is the characteristic attribute of that deed, and Allah will keep him safe from the infernal Fire who will carry it out provided that he is not guilty of a mortal sin which calls for the punishment of Fire, or if he has ever committed a sin entailing damnation, he has offered sincere repentance for it and resolved not to do it again. It must not be taken for an attempt at explaining away a difficulty but even in our common parlance such a condition is supposed to be implied with a promise or assurance of that kind.

Standing of Hair on Ends

(١٥٤/١٤) عَنِ الْعَبَّاسِ رَفَعَهُ إِذَا قَشَعَرَّ جِلْدُ الْعَبْدِ مِنْ خَشْيَةِ اللَّهِ تَحَاتَّتْ عَنْهُ

خَطَايَاهُ كَمَا تَحَاتُّ عَنِ الشَّجَرَةِ الْبَالِيَةِ وَرَقُهَا. (رواه البزار)

(145/14) Sayyidina Abbas رضي الله عنه related to us from Messenger of Allah ﷺ "When the hair of a bondsman stand on ends owing to the fear of the Lord, his sins fall away like leaves from an old and sapless tree." (Bazar)

Commentary: Fear and anxiety are felt in the heart but the human nervous system is such that our emotions make themselves manifest through the body as well. Thus, when we are happy our face reacts to it, and, often, we laugh or smile, and when we are afflicted with sorrow our face also reflects it, and, sometimes, we weep. In the same way, the sensation of fear in the heart makes our hair stand on ends. Like the preceding Tradition in which the glad tidings of protection from the Fire of Hell were given to the Believers who wept out of the fear of the Lord, the above saying, as related by Sayyidina Abbas رضي الله عنه tells that when the hair of a Believer stand on ends owing to the fear of Allah his sins fall away like the leaves of a withered tree in the autumn.

A Parable

(١٥٥/١٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْرَفَ رَجُلٌ عَلَى نَفْسِهِ فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَى بَنِيهِ إِذَا مَاتَ فَحَرِّقُوهُ ثُمَّ اذْرَوْا نِصْفَهُ فِي الْبَرِّ وَنِصْفَهُ فِي الْبَحْرِ فَوَاللَّهِ لَئِنْ قَدَرَ اللَّهُ عَلَيْهِ لَيُعَذِّبَنَّهُ عَذَابًا لَا يُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ فَلَمَّا مَاتَ فَعَلُوا مَا أَمَرَهُمْ اللَّهُ الْبَحْرُ فَجَمَعَ مَا فِيهِ وَأَمَرَ الْبَرَّ فَجَمَعَ مَا فِيهِ ثُمَّ قَالَ لَهُ لِمَ فَعَلْتَ هَذَا قَالَ مِنْ خَشْيَتِكَ يَا رَبِّ وَأَنْتَ أَعْلَمُ فَعَفَّرَ لَهُ

(رواه البخارى و مسلم)

(155/15) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "A person did great injustice to himself [i.e. he spent his days in folly and transgression]. When the hour of his death drew near [he was seized with the fear of Allah because of the life of negligence and evil-doing he had led, so much so that, he instructed his sons to burn his corpse to ashes when he died and to scatter some of the ashes on land and immerse some of them in the river [So that no trace of him was found anywhere and he could not be raised up on the Day of Recompense]. He said, 'By Allah! I am such a sinner that if the Lord gets hold of me, He will punish me like no one in the world'. So when he died, his sons carried out his wish [i.e., burnt his corps and scattered his ashes]. Then, at the command of Allah, the remains of his dead body came together from land and water [and he was brought back to life]. 'Why did you do that?' he was asked. 'O my Lord, ' He replied. 'I had done it only out of Your fear.' Allah, thereupon, pardoned him."

(Bukhari and Muslim)

Commentary: The bondsman, in this parable, was not aware of the Power and Glory of the Lord and his record, too, was not good but before his death he was so greatly overcome by the fear of Allah that he made his foolish will thinking that when his ashes had been thrown about in all directions there was no possibility of his being raised up again. Since, however, the basic cause of his folly was the fear of Allah, he was forgiven.

Different explanations are given for the words *لَئِنْ قَدَرَ اللَّهُ عَلَيْهِ* but in our opinion the meaning given by us is correct 'if the Lord gets hold of me.'

This was an ignorant idea of the unfortunate man, and Allah forgave him that lapse too. But Allah knows best.

Criterion of Excellence And Nearness

(١٥٦/١٦) عَنْ أَبِي ذَرٍّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَكَ أَنْتَ

لَسْتَ بِخَيْرٍ مِنْ أَحْمَرَ وَلَا أَسْوَدَ إِلَّا أَنْ تَفْضُلَهُ بِتَقْوَى. (رواه احمد)

(156/16) Abu Zarr رضي الله عنه narrates that the Messenger of Allah ﷺ [once] said to him: " You, as a person, enjoy no supreiority over a white-skinned or a black-skinned man. You can, of course, be excellent through piety and fear of Allah." (Musnad Ahmad)

Commentary: It shows that honour and superiority does not rest with wealth, nationality, birth, language or face and figure. It is determined by piety [i.e., fear of Allah and the way of life stemming from it]. Thus, with Allah he is greater in honour who is more pious. As the Qur'an says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَى (الحجرات ٤٩: ١٣)

Verily, the most honoured of you in the sight of Allah is (he who is) the most righteous of you. [Al-Hurajat 49:13]

(١٥٧/١٧) عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ لَمَّا بَعَثَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِلَى الْيَمَنِ خَرَجَ مَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوصِيهِ وَمَعَاذٌ رَاكِبٌ

وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْشِي تَحْتَ رَاحِلَتِهِ فَلَمَّا فَرَغَ قَالَ يَا مَعَاذُ

إِنَّكَ عَسَى أَنْ لَا تَلْقَانِي بَعْدَ عَامِي هَذَا وَلَعَلَّكَ أَنْ تَمُرَّ بِمَسْجِدِي هَذَا

وَقَبْرِي فَبَكَى مَعَاذٌ جُشَعًا لِفِرَاقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ انْتَفَتَ

فَاقْبَلَ بِوَجْهِهِ نَحْوَ الْمَدِينَةِ فَقَالَ إِنَّ أَوْلَى النَّاسِ بِي الْمُتَّقُونَ مَنْ كَانُوا وَحَيْثُ

كَانُوا. (رواه احمد)

(157/17) It is related by Mu'az Ibn Jabal رضي الله عنه that the Messenger of Allah ﷺ sent him to Yemen (as the Governor or Judge). [When he was leaving for that place] the Prophet ﷺ went with him [for some distance by way of a send-off], giving him [necessary] insturctions and advice. At that time, Mu'az [at the bidding of the Prophet] was riding on his mount while the Prophet ﷺ was walking on foot beside him. The last thing the

Prophet ﷺ said, after he had given the necessary instruction was "We may not meet again after this year [i.e., it is the last year of my life and I am about to depart from the world]. It is possible that [when you return from Yemen] you may visit my mosque and grave." On hearing it, Mu'az began to cry. Turning his face away from him and in the direction of Medinah, the Prophet ﷺ remarked, "Much closer and dearer to me are the bondsmen who fear Allah [and observe piety], whoever they are and wherever they may be." (Masnad Ahmad)

Commentary: The concluding part of the above Tradition denotes that spiritual nearness and attachment is the main thing. Hence, however distant a man may be from the Prophet ﷺ physically, he may be in Yemen or in any other part of the world, if he possesses the virtue of piety and has the fear of Allah, he is close to him, or, rather, with him. On the other hand, if a person is near him, in the physical sense, but his heart is devoid of piety, he is removed from the Prophet ﷺ and the Prophet ﷺ is removed from him, all the seeming nearness notwithstanding.

The Prophet ﷺ has, in this way, consoled Mu'az. He has advised him not to grieve over the apparent separation for with piety and the fear of Allah in his heart he will not be far from him even if he lived in Yemen. Moreover, the present existence is transitory, and the permanent dwelling place is the future world where all the righteous bondsmen of Allah will live with the Prophet ﷺ forever and there will be no question of separation.

The Prophet ﷺ had turned his face away while speaking these words, probably, because he, too, had been moved to tears at the weeping of Mu'az and wanted to conceal it from him. It could, also, be that the spectacle of a true friend weeping was unbearable for the Prophet ﷺ, and, therefore, he looked away.

The Prophet ﷺ ordered Mu'az to ride on his mount while, for himself, he preferred to walk on foot by his side. What a great lesson and good example does it contain for those who are regarded to be the religious and spiritual deputies of the Messenger!

May Allah cause us to fear Him and entitle us to the spiritual nearness of the Messenger ﷺ and company in the Hereafter.

Conditions of the Prophet And the Companions

The following Ahadith tells us how the Prophet ﷺ and his Companions ﷺ after fearing Allah and thinking of the Hereafter.

(١٥٨/١٨) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ وَلَا يُجِيرُهُ مِنَ النَّارِ وَلَا أَنَا إِلَّا بِرَحْمَةِ اللَّهِ. (رواه مسلم)

(158/18) It is related by Jabir ﷺ that the Messenger of Allah ﷺ said: "No deed of anyone of you can take him to Heaven, or save him from Hell, and the same is true for myself, save by the Mercy of Allah. (Muslim)

Commentary: The observation made by the Prophet ﷺ that even he will not be able to enter Heaven by reasons of his well-doing and worship and if he will go to Paradise, it will be solely by the Mercy of Allah; this is enough to show how exceedingly God-fearing and anxious he was for the Hereafter.

(١٥٩/١٩) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَصَفَتِ الرِّيحُ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ وَإِذَا تَخَيَّلَتِ السَّمَاءُ تَغْيِيرَ لَوْنِهِ وَخَرَجَ وَدَخَلَ وَاقْبَلَ وَادْبَرَ فَإِذَا مُطِرَتْ سُرِي عَنْهُ فَعَرَفْتُ ذَلِكَ عَائِشَةُ فَسَأَلَتْهُ فَقَالَ لَعَلَّهُ يَا عَائِشَةُ كَمَا قَالَ قَوْمُ عَادٍ " فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُمَطَّرُنَا". (رواه البخارى و مسلم)

(159/19) Sayyidah Ayshah رضي الله عنها narrated that the condition of the Messenger of Allah ﷺ was such that when a strong wind worked up, the following prayer came to his lips:

O Allah! I beg of You the good of this wind, and the good of what is contained therein, and the good of the purpose for which it has been sent, and I seek refuge in You from its mischief, and from the mischief of what is contained therein, and from the mischief of the purpose for which it has been sent." [Similarly], when the sky became overcast, he would turn pale [with fear] and [so great was his agitation], sometimes, he would go in, and sometimes, he would come out, and sometimes, he would move to the front, and sometimes, he would move to the rear till it

rained [and the storm passed off safely]. On her asking him, the Prophet ﷺ told her: "O Ayshah! I fear that this wind is similar to what was sent towards Aad [the community of the Prophet Hud and has been alluded to in the Qur'an in these words]:

"Then, when they beheld it as a dense cloud bringing us rain though it was not a rain-bearing cloud but a tempest that had come to destroy them. [XLVI: 24] (Bukahri and Muslim)

Commentary: The object of the above report is simply to give an idea of the prevailing influence of the fear of Allah on the Prophet ﷺ. Even when a strong wind blew the Prophet ﷺ frequently prayed that it brought nothing but good and sought the protection of the Lord against its mischief. Likewise, when a cloud appeared in the sky, the Prophet ﷺ felt extremely restless. He feared that Allah had sent down His punishment in the shape of it as had happened with the defiant followers of Prophet Hud who were happy seeing the cloud coming towards their land and thought that it brought the blissful rain but it turned out to be a terrible storm of Divine chastisement. The Qur'anic verse quoted above is incomplete. Its concluding part reads:

"Nay, but it is that which ye did seek to hasten, a wind wherein is painful torment."

(١٦٠/٢٠) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ قَدْ شَبَّتَ قَالَ شَيْبَتَنِي

هُودُ وَالْوَاقِعَةُ وَالْمُرْسَلَةُ وَعَمَّ يَتَسَاءَلُونَ وَإِذَا الشَّمْسُ كُوِّرَتْ (رواه الترمذی)

(160/20) Abdullah Ibn Abbas ؓ narrated to us that Abu Bakr ؓ [once] remarked to the Prophet ﷺ: "O Messenger of Allah ﷺ! You have grown old!" The Prophet replied: "The Surah Hud, Waq'ah, Mursalat, Naba and Takwir have made me old."

(Tirmidhi)

Commentary: The health of the Prophet ﷺ was exception ally good and his disposition was most moderate. The signs of old age should, therefore, not have normally appeared in him for a long time. But when he began to show the effects of advancing year before the expected time. Sayyidna Abu Bakr ؓ, one day, exclaimed, "Messenger of Allah ﷺ, you have started ageing already." The Prophet ﷺ said that the *Qur'anic Chapters of Hud,*

Waqi'ah, Mursalat, Naba and Takwir had made him old. These Chapters contain a vivid description of the happenings of the Hereafter, like the Convulsion, the Resurrection, the Final Judgement and the meting out of punishment to the sinners. The Prophet ﷺ was deeply affected by them, and the fear of Allah and anxiety for the Hereafter gripped his heart so powerfully when he recited them that it told on his health. Fear and anxiety are recognised all over the world as the foremost enemies of physical as well as emotional well-being. These quickly make a young man grey-headed. For this reason, the Last Day has been described in the Qur'an as,

يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا (المزمل ١٧:٧٣)

A Day that will make children heary-headed. [Al-Muzammil 73:17].

This hadith gives us an idea of the state of the Prophet's ﷺ heart because of fear of Allah.

(١٦١/٢١) عَنْ أَنَسٍ قَالَ إِنَّكُمْ لَتَعْلَمُونَ أَعْمَالًا هِيَ أَدْقُ فِي أَعْيُنِكُمْ مِنَ الشَّعْرِ كُنَّا نَعُدُّهَا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمُوبِقَاتِ يَعْنِي الْمُهْلِكَاتِ. (رواه البخارى)

(161/21) Anas رضي الله عنه said to people of his time that you do things when seems in your eyes to be finer than hairs but which in the time of the Mesenger of Allah ﷺ to be of the Mubiqat which cause destruction." (Bukahri)

Commentary: It shows that during the days of the Prophet ﷺ the fear of Allah was predominant among the Muslims [i.e., the Companions] to such an extent and they were so fearful of the reockoning and sequel of the Hereafter that actions which the latter people regarded as ordinary and no particular care was taken to abstain from, were considered by those venerable men as fatal and avoided them like prison.

(١٦٢/٢٢) عَنِ النَّضْرِ قَالَ كَانَتْ ظُلْمَةٌ عَلَى عَهْدِ أَنَسٍ فَأَتَيْتُهُ فَقُلْتُ يَا أَبَا حَمْرَةَ هَلْ كَانَ هَذَا يُصِيبُكُمْ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَعَادَ اللَّهِ إِنْ كَانَتِ الرِّيحُ لَتَشْتَدُّ فَنَبَادِرُ إِلَى الْمَسْجِدِ مَخَافَةَ أَنْ تَكُونَ الْقِيَامَةُ (رواه ابو داؤد)

(162/22) Nadr, the Taba'ee, narrated "Once a black dust storm blew during the lifetime of Anas رضي الله عنه upon which I went to him and said, 'O Abu Hamzah! Did such black duststorms also come upon you during the days of th Prophet ﷺ?' Anas replied, 'I seek the refuge of Allah! The state, then, was that even when a slightly stronger wind blew we used to rush to the mosque on account of the fear of the Last Day'."

(١٦٣/٢٣) عَنْ حَنْظَلَةَ بْنِ الرَّبِيعِ الْأَسَدِيِّ قَالَ لَقِيتُنِي أَبُو بَكْرٍ فَقَالَ كَيْفَ أَنْتَ يَا حَنْظَلَةُ؟ قُلْتُ نَافَقٌ حَنْظَلَةُ قَالَ سُبْحَانَ اللَّهِ مَا تَقُولُ؟ قُلْتُ نَكُونُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَذْكُرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأَى عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِهِ عَافَسْنَا الْأَرْوَاحَ وَالْأَوْلَادَ وَالضَّيْعَاتِ وَنَسِينَا كَثِيرًا قَالَ أَبُو بَكْرٍ فَوَاللَّهِ إِنَّا لَتَلْقَى مِثْلَ ذَلِكَ فَإِنْ طَلَقْتُ أَنَا وَأَبُو بَكْرٍ حَتَّى دَخَلْنَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ نَافَقٌ حَنْظَلَةُ يَا رَسُولَ اللَّهِ فَقَالَ وَمَا ذَاكَ؟ قُلْتُ نَكُونُ عِنْدَكَ تَذْكُرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأَى عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافَسْنَا الْأَرْوَاحَ وَالْأَوْلَادَ وَالضَّيْعَاتِ وَنَسِينَا كَثِيرًا فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَوُتَدُوْمُونَ عَلَيَّ مَا تَكُونُونَ عِنْدِي وَفِي الذِّكْرِ لَصَافَحْتُكُمْ الْمَلَائِكَةُ عَلَى فُرُشِكُمْ وَفِي طُرُقِكُمْ وَلَكِنْ يَا حَنْظَلَةُ سَاعَةٌ وَسَاعَةٌ ثَلَاثَ مَرَّاتٍ.

(رواه مسلم)

(163/23) It has been related to us by Hanzala Ibn ar-Rabi' al-Usaydi "One day Abu Bakr met me and said, Hanzalah! How are you?" I replied, Hanzalah has become a Hypocrite' Glory be Allah!', he exclaimed, 'What are you saying?' 'The thing is,' I replied, 'that when I am with the Prophet ﷺ and he talks about Heaven and Hell and admonishes me, I feel as if I am actually seeing Heaven and Hell but when I return home from his presence, my wife and children and the affairs of land and agriculture engage my attention and I forget everything.' On hearing it, Abu Bakr رضي الله عنه remarked, 'The same is the case with me.' Both of us thereupon, went to the Prophet ﷺ, and [narrating my own state to him] I said, 'O Messenger of Allah ﷺ! Hanzalah has become a Hypocrite.' 'What is the matter with you?' he asked. 'The thing is,' I replied, 'that when I am with you

and you admonish me, after speaking about Heaven and Hell, it seems that I am seeing them right in front of me, but when I return home, my wife and children and the tasks of agriculture occupy my mind and I forget about everything else.' The Prophet ﷺ observed, 'By the Being in whose power is my life if your condition always remains what it is in my presence and you are constantly occupied with the remembrance of Allah, the angels will shake hands with you on your bed and in the way. But, O Hanzalah! [Allah has not enjoined it upon us, and] it is enough that it happens occasionally.' And he said that three times."

(Muslim)

Commentary: It shows that the anxiety of the holy Companions for Faith and the Hereafter was so acute and genuine that they began to suspect themselves of hypocrisy if the slightest alteration was noticed by them in their spiritual state.

(١٦٤/٢٤) عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى قَالَ قَالَ لِي عَبْدُ اللَّهِ بْنُ عُمَرَ هَلْ تَدْرِي مَا قَالَ أَبِي لِأَبِيكَ قَالَ قُلْتُ لَا قَالَ فَإِنَّ أَبِي قَالَ لِأَبِيكَ يَا أَبَا مُوسَى هَلْ يَسُرُّكَ أَنْ إِسْلَمْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَجَرْنَا وَجِهَادَنَا مَعَهُ وَعَمَلْنَا كُلَّهُ مَعَهُ بِرَدْلَانَا وَأَنْ كُلَّ عَمَلٍ عَمَلْنَا بَعْدَهُ نَجُونَا مِنْهُ كَفَافًا رَأْسًا بِرَأْسٍ فَقَالَ أَبُوكَ لِأَبِي لَا وَاللَّهِ قَدْ جَاهَدْنَا بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَصَلَيْنَا وَصُمْنَا وَعَمَلْنَا خَيْرًا كَثِيرًا وَأَسْلَمَ عَلَى أَيْدِينَا بَشَرًا كَثِيرًا وَإِنَّا لَنَرُجُو ذَاكَ قَالَ أَبِي لِكَيْتَى أَنَا وَالَّذِي نَفْسُ عُمَرَ بِيَدِهِ لَوَدِدْتُ أَنَّ ذَاكَ بَرَدْلَانَا وَأَنْ كُلَّ شَيْءٍ عَمَلْنَاهُ بَعْدَهُ نَجُونَا مِنْهُ كَفَافًا رَأْسًا بِرَأْسٍ، فَقُلْتُ إِنَّ أَبَاكَ وَاللَّهِ كَانَ خَيْرًا مِنْ أَبِي

(رواه البخاري)

(164/24) It is related by Abu Burdah, son of Abu Moosa Ash'ari رضي الله عنه that Abdullah ibn Umar رضي الله عنه [once] asked him, "Do you know what my father had told your father?" "I do not", he replied. Abdullah ibn Umar, then, said that his father had said to Abu Burdah's father, "O Abu Moosa! Are you satisfied with it that our affirmation of Islam with the Prophet and at his hand, and our participation in Hijrah and Jihad with him and all the other good deeds we performed in his company remained preserved for us [and the reward for them was given to us], and

the things we did after him were treated on even terms [i.e., we were neither rewarded nor punished for them]?" On hearing it, Abu Moosa remarked, "No, by Allah! I do not want it. We have done Jihad after the Prophet, offered prayers observed fasting and performed many other good deeds, and, [in addition to it], innumerable bondsmen of the Lord have embraced Islam through our efforts and at our hands and we are entirely hopeful of being recompensed for them by Allah." Abdullah's father [Sayyadina Umar], thereupon, said, "By the Divine Being in whose power is Umar's life! I fervently wish that the deeds we performed with the Prophet remained secure for us and we were requested for them while the deeds we have performed after him were not taken into account, for good or for evil." [Abu Burdah went on to narrate] that, upon it, he said to Abdullah ibn Umar, "By Allah! Your father was better than mine." (Bukhari)

Commentary: It can be hoped about prayers offered behind a virtuous and righteous bondsman of the Lord that it will find acceptance with the Lord. In a similar way, Sayyidina Umar believed that good actions like prayer, fasting, Hijrah and Jihad he had carried out in the company of the Prophet ﷺ would be blessed with Divine approval but since the deeds performed after death of the Prophet ﷺ did not possess the virtue of association with him, Sayyidina Umar, like all spiritually evolved men, felt apprehensive of what they were going to lead to and saw his success and safety in their being considered to be wrothy neither of reward nor of punishment at the Final Reckoning.

The remark of Abu Burdah that Abdullah ibn Umar's father was superior to his own probably denotes that Sayyidina Umar ﷺ was better and nobler because he was so greatly dissatisfied with his earthly conduct and fearful of Divine displeasure.

In a report of the martyrdom of Sayyidina Umar ﷺ, appearing in *Sahih Bukhari*, it is mentioned that, at the time of his death, he said:

"I swear by Allah that if I had gold of the weight of the earth I would give it as ransom against the punishment of Allah and obtain my release."

Such was the dominance of the fear of Allah over the

bondsman who had repeatedly heard the glad tidings of Paradise from the Prophet of Allah ﷺ himself! O Allah! Let us have some such condition in ourselves.

CONTEMPTUOUS DISREGARD OF THE WORLD

In the Tradition concerning Riqāq which we are now going to discuss, the holy Prophet ﷺ has expressed contempt for the material world and laid stress on its worthlessness in the sight of Allah as compared with the Hereafter.

The attachment to wordly interest has become so strong these days and the problem of material advancement has assumed such proportions that even the Muslims do not easily digest the rejection of the world as inferior. Things have come to such a pass that some of those who are regarded as Muslim leaders or theologians feel no hesitation in dismissing all talk about the futility and nothingness of wordly success and material well-being as monasticism ill-conceived mysticism [Tasawwuf], and when their attention is drawn to the relevant sayings of the Prophet ﷺ they challenge their veracity in the manner of the deniers of the Traditions. We, as such, propose to examine the question in some details in the light of the Qur'an before proceeding with the Traditions. May Allah help us.

The World And The Hereafter

(i) As the world we live in is a reality, so, also, is the Hereafter. There can be no two opinions about it. If we do not see it, or have a physical sensation of it, in the present existence, the material world, too, was not visible to us when we were in the wombs of our mothers. Then, just as on coming into this world we saw the earth and the sky and millions of the other things we could not dream of in our mothers womb, when we will die and arrive at the next world we will also discover Heaven and Hell and all the things have been revealed by the Divine Messengers and in the holy

Scriptures. In short, the Hereafter is as much real as the present existence on earth, and we will find that out on dying. We have full faith in that.

(ii) About the existing world we are certain that it is transitory. It is bound to perish one day along with all that is contained in it. On the other hand, the Hereafter is everlasting. On reaching there, man, too, will be endowed with eternity. The life that will be granted to him in the next world will be endless. In the same manner, the boons and favours conferred on worthy bondsmen in the future existence will also be unending. Or, as the Qur'an has put it:

عَطَاءٌ غَيْرَ مَجْذُوذٍ (هود ١٠٨:١١)

A gift unfailing. [Hud 11:108].

Similarly, the punishment of those who will incur the wrath of the Lord due to apostasy, intransigence or evil-doing will, also, be without end, as it has been said at various places in the Qur'an:

خَالِدِينَ فِيهَا أَبَدًا (الجن ٢٣:٧٢)

They will reside there in forever. (Al-Jinn 72:23)

وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ (البقرة ١٦٧:٢)

And they will not emerge from the Fire. [Al-Baqarah 2:167].

لَا يَقْضِي عَلَيْهِمْ فَيَمُوتُوا وَلَا يَخَفُّ عَنْهُمْ مِنْ عَذَابِهَا (فاطر ٣٦:٣٥)

It taketh not complete effect upon them so that they can die, nor is its torment lightened for them. [Fatir 35:36].

We, again, place our reliance on the revelation made by the Divine Messengers and in the Scriptures about the joys and comforts of the Hereafter that they are immeasurably superior to those of this world. The real pleasures and blessings are, in truth, of the Hereafter. No pleasant conditions of earthly life can bear comparison with them. Likewise, the pain and suffering of the present world is nothing in contrast with the torment of Hell of the lowest order.

All these things, obviously, demand that man's activities were directed wholly towards the life to come and the attachment to this world was restricted only to what was essential and unavoidable.

(ii) But since the world is surrounding us all the time and the

Hereafter is hidden from our eyes even those of us who believe in these truths are, generally, swayed by material aims and intrests. It is an inherent weakness with us. Our thinking in this regard is like that of the children who remain engrossed in toys and games and find the educational prusuits that are intended to make them successful in the life most tiresome and unintersting. Their parents try to interest them in the serious pursuits that they may succeed in life and become honourable persons.

(iv) Through the Prophets raised up by Allah and the Scriptures revealed by Him, the endeavour has always been made to remove this failing and to make clear the position of the Hereafter vis-a-vis the present world, but man has continued to behave like a child.

”بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ خَيْرٌ وَأَبْقَى، إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى.

صُحُفِ إِبْرَاهِيمَ وَمُوسَى“ (الاعلى ٨٧: ١٦-١٩)

But you prefer the life of the world although the Hereafter is better and more lasting. Lo! This is in the former scrolls, the Books of Ibrahim and Musa. (Al-A'la87:16-19)

(v) The Qur'an being the last message to be sent down by Allah, the importance of the Hereafter and the immateriality of this world have been emphasised in it with utmost force and clarity. For instance, it says:

قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ ۖ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ (النساء، ٤: ٧٧)

Say [unto them, O Muhammad]: The comfort of this world is scant; the Herafter will be better for him who wardeth off evil; [Al-Nisaa 4:77].

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلِلْآخِرَةِ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ط أَفَلَا تَعْقِلُونَ ۝ (الانعام، ٦: ٣٢)

Naught is the life of the world save a pastime and a sport. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have ye then no sense?" [Al-An'am 6:32]

إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ۝ (المومن، ٤٠: ٣٩)

Lo! This life of the world is but a passing comfort, and Lo! The Hereafter, that is the enduring home. [Al-Mu'min 40:39].

وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَ مَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا

(الحديد، ٥٧: ٢٠)

مَتَاعُ الْعُرُورِ

And in the Hereafter there is grievous punishment [for the rebels and the transgressors], and (also) forgiveness from Allah and His good pleasure [for those who are loyal and do good], whereas the life of the world is but a matter of illusion.

[Al-Hadid 57:20].

(vi) Among the few points on which special stress has been laid by the Divine Prophets and holy Scriptures, one is that the material world should be regarded as utterly worthless. One must not get unnecessarily involved in it nor make it the end and purpose of his hopes and aspirations but believing in the Hereafter to be his real abode and keeping in mind the preference it enjoys over the present world, allow the solicitude for success in future existence to prevail over all worldly cares and considerations. An essential condition of felicity in the Hereafter, therefore, is that this world is looked down upon as base, contemptible and valueless, the heart is set on life after death, and the cry of his heart and soul should be:

اَللّٰهُمَّ لَا عَيْشَ اِلَّا عَيْشَ الْاٰخِرَةِ

O my Allah! There is no joy other than the joy of the Hereafter.

Hence, the sacred Prophet, also, taught it through his sayings and sermons and inscribed it on the hearts of the Believers by his own conduct. The object of the Traditions we are now going to discuss and in which the Prophet ﷺ has dwelt upon the futility and worthlessness of this world ought to be understood against this background.

(vii) It needs, further, be remembered that the material world that has been condemned in these Traditions is that which is inimical to felicity in the Hereafter. Otherwise, active engagement in worldly occupations and pursuits of material gain and enjoyment which is subordinated to earnest anxiety for the Hereafter and does not offer a hindrance to salvation is not only not undesirable but also a stepping stone to Paradise.

Let us now read the following ahadith in this light.

The Material World In Comparison To The Hereafter

(١٦٥/٢٥) عَنْ مُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَاللَّهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إَصْبَعَهُ فِي الْيَمِّ فَلْيَنْظُرْ بِمِ يَرْجِعُ
(رواه مسلم)

(165/25) It is related by Mustawrid ibn Shaddad that he heard the Messenger of Allah ﷺ say: "By Allah, "the likeness of this world as compared to the Hereafter is that someone of you took out his finger after dipping it into a river and then saw how much water it had brought with itself."
(Muslim)

Commentary: It shows that the existing world is as insignificant before the world to come as the water on the finger is as compared to the river in which it is dipped. This is only a way of saying or else the present world does not bear even as much resemblance to the Hereafter. The world and all that is in it is finite and ephemeral while the Hereafter is infinite and eternal and it is an accepted principle of mathematics that the finite and the ephemeral has nothing in common with the infinite and the everlasting. Such being the case, one who strives to the utmost for his worldly aims and interests but makes no preparation for the life after death is a loser through and through.

(١٦٦/٢٦) عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِجَدْيٍ أَسْكَمَ مَيِّتٍ فَقَالَ أَيُّكُمْ يُحِبُّ أَنْ هَذَا لَهُ بَدْرُهُمْ؟ فَقَالُوا مَا نَحِبُّ أَنْهُ لَنَا بِشَىْءٍ، قَالَ
فَوَاللَّهِ لِلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذَا عَلَيْكُمْ.
(رواه مسلم)

(166/26) Jabir related to us that the Messenger of Allah ﷺ once passed by a dead young goat whose ear had been cut off. He enquired from those who were with him at that time. "Will anyone of you like to buy this dead kid for a dirham?" "We will not buy it at any price", they replied. The Prophet ﷺ, thereupon, said, "I swear in the name of Allah that in His sight this world is as hateful and worthless as the dead kid is in your sight."
(Muslim)

Commentary: The unbounded passion Allah had granted to the Prophet ﷺ for the guidance and upliftment of mankind can be

imagined from the above report. The Prophet ﷺ is going on the road when he comes across the dead body of a kid, and, instead of turning his gaze away from it in revulsion and passing on quickly, he makes use of the incident to impart, valuable moral teaching to the Companions رضي الله عنهم and tells them that the world was valueless in the judgement of the Lord as the carcass of the young goat was in their judgement. They should, therefore, not make it the object of their desires and exertions but strive sincerely for the Hereafter.

(١٦٧/٢٧) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةً.

(رواه احمد والترمذى وابن ماجه)

(167/27) It is related by Sahl ibn Sa'd that the Messenger of Allah ﷺ said: "Had this world been to Allah equivalent to the value of the wing of a gnat, He would not have given a sip of water therefrom to the infidel." (Tirmidhi and Ibn Majah)

Commentary: Whatever the infidels, the unbelievers and the deniers of Allah and the Messenger are getting from the world [and it is a great deal, no doubt] is simply due to the fact that this world is altogether vain and valueless in the sight of Allah. Were it not so, He would not have given even a draught of water to the rebels and transgressors. Thus, in the Hereafter, which is of real worth and importance in the judgement of the Lord, not as much as a drop of fresh water will be given to them.

Believer's Prison-House

(١٦٨/٢٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ.

(رواه مسلم)

(168/28) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "The world is the prison-house of the Believer and Paradise, of the infidel." (Muslim)

Commentary: One of the main feature of a prisoner's life is that he is not free in whatever he does. He has to carry out other people's commands in all matters. He eats and drinks what is given to him and when it is given, and sits or stands where he is told to

do so. He has no will of his own. Another characteristic of it is that the prisoner does not feel attached to the prison and never considers it his home. He is always eager to get out of it. On the contrary, no restrictions will be placed on the dwellers of Heaven. Everyone will be free to do as he pleases and all his wishes will be fulfilled. Besides, even after spending thousands of years in Paradise no dweller will get tired of living in it or weary of its comforts. He will never want to leave it. Says the Qur'an:

فِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١:٤٣﴾ (زخرف)

And therein is all that souls desire and eyes find sweet. And ye are immortal therein. (Zukhruf 43:71)

لَا يَبْغُونَ عَنْهَا حِوَلًا (الكهف ١٨:١٠٨)

Wherein they will abide, with no desire to be removed from thence. (Al-Kahf 18:108)

Hence, in my humble opinion the chief moral the above Tradition contains for the Believers is that they should lead a life of checks and restraint in the world, as one does in the prison, and remember always that to regard it their paradise and to get attached to it and make its joys and comforts the ambition's end is the way of the infidels.

If a person's attitude towards the world is akin to that of a prisoner towards the prison-house, he is a truthful Believer, and if he becomes so deeply involved in it as to make it the be-all and end-all of his existence, he is an infidel, according to the maxim laid down in this Tradition.

The World is Transitory While the Hereafter is Eternal

(١٦٩/٢٩) عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَبَّ دُنْيَاهُ أَضَرَّ بِآخِرَتِهِ وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَّ بِدُنْيَاهُ فَاتَّقُوا مَا يَنْقُصُ عَلَى مَا يَنْفَعُ.

(رواه احمد والبيهقي في شعب الایمان)

(169/29) It is related by Abu Moosa رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever loves the world shall damage his Hereafter, and whoever loves his Hereafter shall damage his world. Thus, [when between the world and the Hereafter the

choice of one is sure to lead to the loss of the other] you should prefer what is lasting to what is transitory.

(Musnad Ahmad and Baihaqi)

Commentary: When a person will make the world the exclusive aim of his life, he will live for it and all his endeavours will be directed towards the realisation of material aims and interests and the Hereafter will get into the background; he will not care much for it, and eventually, it will lead to the loss of the world to come.

Similarly, when a person will set his heart on the Hereafter he will strive for it to the best of his ability, and his worldly interests will suffer in the outcome. Hence, a truthful Believer should make the Hereafter the object of his desire, which is eternal. The material world, at best, is a nine days' wonder.

A Veritable Curse

(١٧٠/٣٠) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا إِنْ

الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا ذَكَرَ اللَّهَ وَمَا وَالَاهُ وَعَالِمٌ أَوْ مُتَعَلِّمٌ

(رواه الترمذی وابن ماجه)

(170/30) It is related by Abu Hurayrah رضی اللہ عنہ that the Messenger of Allah ﷺ said: The world is accursed and what it contains is accursed, except remembrance of Allah and what He likes and the teachers and the taught."

(Tinnidhi and Ibn Majah)

Commentary: This world, which makes many a man forget Allah and the Hereafter when he becomes absorbed in it, is so hateful in its nature and outcome that there is no place of it even in the boundless benevolence of the Lord. The mercy of Allah, in the present world is, indeed, upon His remembrance and upon the things that are associated with Him, particularly those who possess the knowledge of Faith or seek it.

It denotes that only such things are deserving of Divine Grace that are connected with the Lord, directly or indirectly, or His Faith. Deeds that have nothing to do with Him or His Faith [and the 'world' mean just that] are, simply, detestable.

Hence, if a man's life is devoid of devotion to Allah and His remembrance and bereft of the knowledge or study of Faith, it is worthy not of Divine benevolence but of anger.

Seeker of the World Cannot Keep Himself From Sinning

(١٧١/٣١) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ مِنْ أَحَدٍ يَمْشِي عَلَى الْمَاءِ إِلَّا ابْتَلَّتْ قَدَمَاهُ؟ قَالُوا لَا يَا رَسُولَ اللَّهِ قَالَ كَذَلِكَ صَاحِبُ الدُّنْيَا لَا يَسْلَمُ مِنَ الذُّنُوبِ (رواه البيهقي في شعب الإيمان)

(171/31) Anas relates that the Messenger of Allah ﷺ, one day asked: "Is there anyone who walks on water and his feet do not get wet?" "Our master, it can not be," he was told. "In the same way," remarked the Prophet, "The worldly-minded can not remain free from sin." (Bukhari)

Commentary: The worldly-minded, in the above saying, signifies one who is intent on gain and worldly pleasure. Such a person cannot remain safe from sin. But if the ultimate aims of bondsman be the seeking of the countenance of the Lord and the occupation in worldly interests in only a means to it, he will not be called worldly-minded. It will not be difficult for him to keep away from sinful acts in spite of apparent engagement in worldly pursuits.

Allah Protects Whom He Loves From The World

(١٧٢/٣٢) عَنْ قَتَادَةَ بْنِ النُّعْمَانِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَحَبَّ اللَّهُ عَبْدًا حَمَاهُ الدُّنْيَا كَمَا يَظِلُّ أَحَدُكُمْ يَحْمِي سَقِيمَهُ الْمَاءِ. (رواه احمد والترمذی)

(172/32) It is related by Qatadah ibn Nu'man that the Messenger of Allah ﷺ said: "When Allah loves anyone, He makes him avoid the world, as you make patient avoid water [when it is harmful for him]." (Tirmidhi and Musnad-i-Ahmad)

Commentary: This 'world,' as we have seen, means the world that makes one forgetful of Allah and in getting absorbed in which there is the loss of the Hereafter. Hence, whom Allah loves, He protects them against this wretched world as a sickman is, sometimes, made to abstain from water.

A Wayfarer

(١٧٣/٣٣) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

بِمَنْكِبِي فَقَالَ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ. (رواه البخارى)
 (173/33) Abdullah ibn Umar رضي الله عنه relates that the Messenger of Allah ﷺ once said to him grasping his shoulders with his hands: "Live in the world as if you were a stranger or a wayfarer."
 (Bukhari)

Commentary: Just as a traveller does not consider an inn or a foreign country his home, a truthful Believer should, also not imagine the world to be his real abode as if he was going to live here forever.

The design of life the Divine Messengers have preferred for mankind rests upon the principle that man should treat his earthly sojourn to be purely temporary and prepare ardently for Hereafter as if he was actually seeing it, or, rather, living in it. One's life falls in with the wishes and teachings of the prophets عليهم السلام to the extent to which one succeeds in producing this state within oneself, and those who fall short of it, their life has nothing in common with the precepts taught by them.

This World And The Next

(١٧٤/٣٤) عَنْ عَمْرِو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ يَوْمًا فَقَالَ فِي رُحُطَيْهِ أَلَا إِنَّ الدُّنْيَا عَرَضٌ حَاضِرٌ يَأْكُلُ مِنْهُ الْبَرُّ وَالْفَاجِرُ أَلَا وَإِنَّ الْآخِرَةَ أَجَلٌ صَادِقٌ وَيُقْضَى فِيهَا مَلَكٌ قَادِرٌ أَلَا وَإِنَّ الْخَيْرَ كُلَّهُ بِحَدِّ فِيهِ فِي الْجَنَّةِ أَلَا وَإِنَّ الشَّرَّ كُلَّهُ بِحَدِّ فِيهِ فِي النَّارِ أَلَا فَاعْمَلُوا وَأَنْتُمْ مِنَ اللَّهِ عَلَى حَذَرٍ وَاعْلَمُوا أَنَّكُمْ مُعَرَّضُونَ عَلَى أَعْمَالِكُمْ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ. (ز ل ز ل ٧: ٩٩ - ٨)

(رواه الشافعى)

(174/34) 'Amr ibn al-'Aas narrated that, one day, the Messenger of Allah ﷺ delivered a sermon in which he said: "Listen and remember! The world is a temporary bargain which, for the time being, is ready money [but it has no real value], [and, hence], everyone, virtuous or wicked, has a share in it and everyone eats from it. But believe it, the Hereafter is an unalterable reality which is bound to come at the appointed time, and, in which the All-powerful Sovereign will judge [about reward and punishment according to the deeds of men on earth].

Remember, all that is good and pleasing, and everything connected therewith, is in Heaven while all that is vicious and painful, and everything connected therewith, is in Hell. So, beware! [Whatever you may do] do it with the fear of Allah [and earnest anxiety for the Hereafter], and believe it that you will be presented before the Lord with your deeds. Thus, whoever will have done a good deed, even of the weight of an atom, he shall see it, and whoever will have done an evil deed, even of the weight of an atom, he, too, shall get it back."

(Musnad-i-Imam Shafai)

Commentary: The greatest misfortune of man and the root of all evil is that he spends his life in disregard of the commands of Allah and makes the satisfaction of his inordinate desires the sole aim of living. He does so because whatever is in the world is present before his eyes, all the time, while Allah and the Hereafter are invisible. The only way to guard men against the danger, therefore, is that the futility and worthlessness of the material world and the importance and superiority of Hereafter is presented before them forcefully and a sustained effort is made to bring certainly to their minds about the Judgement Day, the Final Requital and Heaven and Hell. This is the gist of the Prophet's ﷺ sermon as indeed, his sermons.

Unfortunately, in the modern times, the transitoriness of the world and the value and importance of the Hereafter and the reality of Heaven and Hell are not dwelt upon and spoken about in religious preaching and exhortation with the emphasis and force of conviction they deserve. The general tendency is to explain the tenets of Faith in a way that is peculiar to materialistic ideologies and movements. It is a most alarming trend which should be set right soon.

Do Not Attach Yourself To This World But Seek The Hereafter

(١٧٥/٣٥) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَخَوْفَ مَا اتَّخَوْفَ عَلَى أُمَّتِي الْهَوَىٰ وَطُولُ الْأَمَلِ فَأَمَّا الْهَوَىٰ فَيَصُدُّ عَنِ الْحَقِّ وَأَمَّا طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ وَهَذَا الدُّنْيَا مُرْتَحِلَةٌ ذَاهِبَةٌ وَهَذِهِ الْآخِرَةُ مُرْتَحِلَةٌ

قَادِمَةٌ وَلِكُلِّ وَاحِدٍ مِنْهُمَا بَنُونَ فَإِنْ اسْتَطَعْتُمْ أَنْ لَا تَكُونُوا مِنْ بَنَى الدُّنْيَا
فَأَفْعَلُوا فَإِنَّكُمْ الْيَوْمَ فِي دَارِ الْعَمَلِ وَلَا حِسَابَ وَأَنْتُمْ غَدًا فِي دَارِ الْآخِرَةِ وَلَا
عَمَلَ . (رواه البيهقي في شعب الإيمان)

(175/35) Sayyidina Jabir رضي الله عنه has said that the Messenger of Allah ﷺ said, "The things I fear most for my people are al-hawa¹ and tool al-amal.² Al-hawa implies here the following of personal whims in regard to religious obligations and tool al-amal implies great desires for worldly things. As for al-hawa, it turns people away from the truth and tool al-amal makes them forgetful of the hereafter. This world is journeying and moving away while the hereafter is journeying and approaching and both have children (some attach themselves to the world as children are attached to their mother while some have a similar attachment to hereafter. so, if you can avoid being children in the world, do so, for today you are in the abode of action and not that of being taken to account, but tomorrow you will be in the abode of the hereafter when action is impossible. (Rather, there will be accounting actions done here³). (Baihaqi)

Commentary: The Messenger of Allah ﷺ has expressed fear of two serious diseases on his people. He has, therefore, warned them against them, al-hawa and tool al-amal. The fact is, it is these two diseases that have really destroyed a large section of the Ummah. Those people who are misled into ideologies suffer from the malady of al-hawa, and those whose deeds are bad do suffer from tool al-amal, and love for the world, and they are neglectful of the Hereafter and making preparations for it. The cure lies in what the Prophet ﷺ has said towards the end of the hadith. They should realise in their minds that this world is ephemeral and perishable while the Hereafter is eternal and real. Once this fact is understood, it is easy to correct ideologies and deeds.

Danger of Affluence

(١٧٦/٣٦) عَنْ عُمَرَوِ بْنِ عَوْفٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

-
- ① Passion.
 - ② Hope for distant future.
 - ③ Mishkat al Mosabih, V2, P 1081, (tr. Robson) Ashraf, Lahore.

قَالَ اللَّهُ لَا لَفَقْرَ أَخْشَى عَلَيْكُمْ وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا
بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَتَنَّا فُسُوها كَمَا تَنَافَسُوهَا وَتُهْلِكُكُمْ كَمَا
أَهْلَكْتَهُمْ.
(رواه البخارى ومسلم)

(176/36) It is related by 'Amr ibn Awf رضي الله عنه that the Messenger of Allah ﷺ said: "It is not poverty that I fear for you, but what I really fear is that the earth may be spread for you, as it had been spread for those who came before you, so that you may covet it as they had coveted, and, then, it may destroy, you as it had destroyed them."
(Bukhari And Muslim)

Commentary: The Prophet ﷺ had before him the experience of some of the earlier people who, when they attained prosperity, grew more greedy of worldly possessions and neglectful of the real purpose of life with the result that they became envious of each other, and were, ultimately, destroyed by their own greediness and avidity. The Prophet ﷺ regarded it to be the greatest danger for his own followers too. In the above Tradition, he has warned them against it and advised them to be cautious of the deceptive charm and witchery of the material world.

Riches — The Greatest Mischief

(١٧٧/٣٧) عَنْ كَعْبِ بْنِ عِيَّاضٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَفِتْنَةُ أُمَّتِي الْمَالُ.
(رواه الترمذی)

(177/37) Ka'b bin 'Iyad has related that he heard the Messenger of Allah ﷺ say: "For every community there is a trial, and the trial of my community is wealth."
(Tirmidhi)

Commentary: It shows during the Prophet's ﷺ period [which began with his raising up and will endure till the end of time] the importance of wealth will grow so much and the desire to possess it become so excessive that it will prove to be the greatest mischief for his followers. [In the Qur'an, too, wealth has been called a mischief]. It is evident from history that the lust for worldly possessions has been increasing steadily from the time of the Prophet ﷺ, and, undoubtedly, it is the greatest mischief of the current era which has deprived innumerable bondsmen of the Lord of true felicity by leading them on the path of folly and

insolent disobedience. Things have gone so far now that even the champions of goodlessness and atheism make use of economic issues to diffuse and disburse their ideology.

Love for Wealth and Fame is Destructive to Religion

(١٣٨/٣٨) عَنْ كَعْبِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَا ذُنُوبَانِ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ بِأَفْسَدَلِهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ
وَالشَّرَفِ لِدِينِهِ.
(رواه الترمذی والدارمی)

(178/38) It is related by Ka'b ibn Maalik رضي الله عنه that the Messenger of Allah ﷺ said: "No two hungry wolves let loose in a flock of goats can devour the goats so ravenously as the greed of a man for wealth and fame does his faith." (Tirmidhi and Darmi)

Commentary: It tells that the love for wealth, power and fame is more dangerous to faith and piety than a hungry wolf is in the midst of goats.

Love for Wealth And the World Remains Undiminished in Old Age Too.

(١٧٩/٣٩) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَهْرُمُ ابْنُ آدَمَ
وَيَشَبُّ فِيهِ اثْنَانِ الْحِرْصُ عَلَى الْمَالِ وَالْحِرْصُ عَلَى الْعُمُرِ
(رواه البخاری ومسلم)

(179/39) It is related by Anas رضي الله عنه that the Messenger of Allah ﷺ said: "The Son of Adam grows old [and all his faculties are enfeebled], but two attributes of his nature remain young in him, namely, desire for wealth and yearning for longevity." (Bukhari and Muslim)

Commentary: Man is a prey to countless desires and endless aspirations, some of which are positively bad and these can be realised only when one is young and has money. It is the duty of the intellect to save a man from the unhappy consequences of such wishes. But, when due to old age, the intellect, too, fails in strength and its hold on the emotions loses its firmness, some of the desires develop into a passion and begin to rule over him. Attachment to worldly possessions and the desire to have a long life, generally,

grow with advancing years. But those who are truly aware of the end of this world and have disciplined their inner selves are an exception to it.

(١٨٠/٤٠) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَزَالُ قَلْبُ الْكَبِيرِ شَابًا فِي اثْنَيْنِ فِي حُبِّ الدُّنْيَا وَطُولِ الْأَمَلِ. (رواه البخارى و مسلم)

(180/40) Abu Hurayrah رضي الله عنه narrated to us that the Messenger of Allah ﷺ said: "The heart of an old man always remains young in two respects: love of this world and the distant future."

(Bukhari and Muslim)

Commentary: As we have seen in the preceding Tradition, fondness for the material things of life, generally, grows with age but with those who have attained a degree of God-realisation and possess a true understanding of this world and the next it is different. In them, the love of Allah and yearning for the blessings of the hereafter keep developing even in old age and each day of their life marks an advance on the previous one in this respect.

Greed For Amassing Wealth Is Insatiable

(١٨١/٤١) عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ كَانَ لِإِبْنِ آدَمَ وَادِيَانِ مِنْ مَالٍ لَا يَبْغَى ثَالِثًا وَلَا يَمْلَأُ جَوْفَ ابْنِ آدَمَ إِلَّا التُّرَابُ وَيَتَوَبُّ اللَّهُ عَلَيْهِ مَنْ تَابَ. (رواه البخارى و مسلم)

(181/41) It is related by Abdullah ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ said: "Even if the son of Adam possesses two fields and two forests full of worldly goods, he would like to have a third for only dust fills the belly of the son of Adam, [i.e., his insatiable appetite for wealth will end only in the grave], but Allah shows compassion to the bandsman who turns to Him in repentance."

(Bukhari and Muslim)

Commentary: Excessive desire for wealth is a common human failing to the extent that if a man's fields and forests are overflowing with riches he will still not be satisfied and go on wanting an increase in them till the last moment of his life.

Fondness of wealth ends only with death. There is a special favour of the Lord on those who make Him, and not the material

world, the object of their adoration. Allah grants them contentment and they lead a happy and peaceful life here in this world too.

The Seeker of the Hereafter And The Seeker of this World

(١٨٢/٤٢) عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَتْ نِيَّتُهُ طَلَبَ
الْآخِرَةِ جَعَلَ اللَّهُ غِنَاهُ فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ وَمَنْ
كَانَتْ نِيَّتُهُ طَلَبَ الدُّنْيَا جَعَلَ اللَّهُ الْفَقْرَ بَيْنَ عَيْنَيْهِ وَشَتَّتْ عَلَيْهِ أَمْرَهُ وَلَا يَأْتِيهِ
مِنْهَا إِلَّا مَا كُتِبَ لَهُ. (رواه الترمذی ورواه احمد والدارمی)

(182/42) Narrates Anas رضی اللہ عنہ that the Holy Prophet صلی اللہ علیہ وسلم said, "A person whose chief aim and ambition will be the seeking of the Hereafter, through his effort and exertion, Allah will grant him contentment [i.e., tranquillity and freedom from want] to his heart and remove his distress and the world will come to him humbled by itself. But a person whose chief aim and ambition will be the seeking of this world, through his effort and exertion, Allah will produce the marks of want in the middle of his forehead and on his face and make his condition miserable [and peace of the mind will desert him] and, [after all his striving], he will get only that much of the world as had been ordained for him beforehand."

[This report has been attributed to Sayyidian Anas رضی اللہ عنہ in Tirmidhi and to Sayyidina Zaid ibn Thabit Ansari رضی اللہ عنہ in Musnad Ahmad and Darami.]

Commentary: Allah's manner of treating the bondsman who, believing in the Hereafter, makes it his goal is that He endows his heart with contentment and cheerfulness and what has been foreordained for him from this world reaches him, one way or the other, by itself. On the contrary, whoever make the material world his objective, Allah thrusts want and anxiety upon him, so that people notice the signs of distress on his face and in spite of his best efforts, he succeeds in obtaining only that much of worldly goods and comforts as has been decreed for him beforehand by Allah. Such being the case, one should make the life to come the true object of his desire, and, considering this world to be nothing

more than a passing need, strive for it only as it is, generally, done for a short-lived purpose.

Real Share in Wealth

(١٨٣/٤٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
الْعَبْدُ مَالِي مَالِي وَإِنَّ مَالَهُ مِنْ مَالِهِ ثَلَاثٌ مَا أَكَلَ فَأَقْنَى أَوْ لَبِسَ فَأَبْلَى أَوْ أَغْطَى
فَاقْتَنَى وَمَا سِوَى ذَلِكَ فَهُوَ ذَاهِبٌ وَتَارِكُهُ لِلنَّاسِ. (رواه مسلم)

(183/43) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "The bondsman says, 'My property! My property!' though in the whole of his worldly possessions what is really his falls only into three categories: (i) what he has eaten and finished up; (ii) what he has worn and made old; and, (iii) what he has given away in charity and made a provision for the Hereafter. A part from it, what the bondsman possesses is going to be left behind by him for others and he himself shall depart from the world one day." (Muslim)

Commentary: It tells that out of the wealth a man earns or saves in this world, only that is really his which he spends on his own needs like food and clothing or in the way of Allah, and, thus, stores it up for use in the Hereafter. What he possesses, apart from it, does not belong to him but to his successors into whose hands it is going to pass after his death.

(١٨٤/٤٤) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَيُّكُمْ مَالٌ وَارِثُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ قَالُوا يَا رَسُولَ اللَّهِ مَا مِنَّا أَحَدٌ إِلَّا مَالُهُ أَحَبُّ
إِلَيْهِ مِنْ مَالٍ وَارِثُهُ قَالَ فَإِنَّ مَالَهُ مَا قَدَّمَ وَمَالٌ وَارِثُهُ مَا أَخَّرَ. (رواه البخاري)

(1874/44) It is related by Abdullah ibn Mas'ood رضي الله عنه that the Messenger of Allah ﷺ [once] asked, "Who among you is such that the property of his heir be dearer to him than his own [i.e., who may prefer wealth not to come into his own hands but into the hands of his successors]?" "With all of us," the Companions replied, "the case is that we love our own property more than the property of our heirs [i.e., none of us will like that, instead of him, his successors should come into wealth]." Upon it, the Prophet ﷺ said, "When it is so, know that a man's property is

only that which he sends in advance, and what ever of it he keeps back is not his but of his successors [A wise man should, therefore, be more concerned with making his wealth an asset for the Hereafter than leaving it behind to his heirs, and the way to it is that instead of hoarding gold and silver he spent it on charitable works as well]."

(Bukhari)

(١٨٥/٤٥) عَنْ أَبِي هُرَيْرَةَ يُلْغُ بِهِ قَالَ إِذَا مَاتَ الْمَيِّتُ قَالَتِ الْمَلَائِكَةُ مَا قَدَّمَ
وَقَالَ بَنُو آدَمَ مَا خَلَفَ.

(رواه البيهقي في شعب الایمان)

(185/45) Abu Hurayrah رضي الله عنه related to us from the Prophet ﷺ "When a person dies, the angels ask [him] what had he sent in advance for himself [i.e., goods he had done and how much had he deposited in the Treasury of Allah for his use in the Hereafter?" The common people, on the other hand, enquire among themselves what property did he leave behind." (Baihaqi)

Slaves Of Wealth Deprived of Allah's Mercy

(١٨٦/٤٦) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَنَ عَبْدُ
الدِّينَارِ وَلِعَنَ عَبْدُ الدِّرْهَمِ.

(رواه الترمذی)

(186/46) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Devoid of Mercy of the Lord be the slave of the world and removed of the mercy of the Lord be the slave of dirham."

(Tirmidhi)

Commentary: In this Tradition, displeasure is expressed against the slaves who adore wealth, dinar and dirham and Allah's anger called down upon them.

The worship of worldly possessions means to forget the injunctions of Allah and to treat casually the distinctions between what is lawful and what is otherwise in one's eagerness to obtain or possess wealth.

Not To Trade Or Hoard Wealth

(١٨٧/٤٧) عَنْ جُبَيْرِ بْنِ نُفَيْرٍ مُرْسَلًا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَا أَوْحَى إِلَيَّ أَنْ أَجْمَعَ الْمَالَ وَأَكُونُ مِنَ التَّاجِرِينَ وَلَكِنْ أَوْحَى إِلَيَّ أَنْ سَبَّحَ

بِحَمْدِ رَبِّكَ وَتَكُنْ مِنَ السَّاجِدِينَ وَاعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ.

(رواه في شرح السنه)

(187/47) Jubair ibn Nufair relates from the Prophet ﷺ, by way of irsal¹, that he said: "It has not been revealed to me by Allah that I should hoard wealth and make buying and selling my profession, but it has been revealed to me that I should celebrate the praise of my Lord and be of those who prostrate before Him and keep obeying my Cherisher till the time of death."

(Sharah As Sunnah)

Commentary: Trade is not prohibited in Islam. On the other hand, a large part of the injunctions of the Shari'ah deal with it and other forms of monetary transactions. The Prophet ﷺ, too has praised to the traders highly who carry on their business honestly. But the special position occupied by the Prophet ﷺ and the nature of the mission entrusted to him by Allah, demanded that he should not engage even in a legitimate profession like trade. Besides, Allah had relieved him of anxiety in this respect by endowing his heart with the virtues of contentment and total reliance upon His Providential care.

What the Prophet intends to convey here is that he has to apply himself single-mindedly to the tasks assigned to him by Allah, it is not his business to carry on trade or to amass wealth.

Among the followers of the sacred Prophet ﷺ, also, it is the ideal state for those who choose for themselves a life of complete reliance upon Allah and are prepared to undergo cheerfully the trails and hardships that go with it. But for others, it is necessary to engage in some lawful economic activity in order to earn a living, particularly in the present times.

Preference Of Poverty

(١٨٨/٤٨) عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَضَ عَلَيَّ رَبِّي لِيَجْعَلَ لِي بَطْحَاءَ مَكَّةَ ذَهَبًا فَقُلْتُ لَا يَارَبِّ وَلَكِنْ أَشْبِعُ يَوْمًا وَأَجُوعُ يَوْمًا فَإِذَا جُعْتُ تَصَرَّعْتُ إِلَيْكَ وَذَكَرْتُكَ وَإِذَا شَبِعْتُ حَمِدْتُكَ

1. Sometimes a Tabai'ei relates a Tradition but does not mention the name of the companion through whom it had reached him. Such a Tradition is called Mursal and the act of relating it is called irsal.

وَشَكَرْتُكَ. (رواه احمد والترمذی)

(188/48) It is related by Abu Umamah رضی اللہ عنہ that the Messenger of Allah ﷺ said: My Lord offered to make the valley of Makkah full of gold for me [if I wanted to be rich], but I replied, 'I do not want it [but prefer for myself such a state of want and poverty that] I may eat my fill one day and go without a meal on the other so that when I am hungry, I shall be humble to You, and when I am satisfied with food, I shall praise You and be grateful.' (Musnad Ahmad and Tirmidhi)

Commentary: It shows that the Prophet had voluntarily chosen the state of poverty and starvation in which his whole life was spent.

Most Envable Bondman

(١٨٩/٤٩) عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ أَعْطَى أَوْلِيَاءِي عِنْدِي لِمُؤْمِنٍ خَفِيفُ الْحَازِ ذُو حِطٍّ مِنَ الصَّلَاةِ أَحْسَنَ عِبَادَةِ رَبِّهِ وَأَطَاعَهُ فِي السِّرِّ وَكَانَ غَامِضًا فِي النَّاسِ لَا يُشَارُ إِلَيْهِ بِالْأَصَابِعِ وَكَانَ رِزْقُهُ كَفَافًا فَصَبَرَ عَلَى ذَلِكَ ثُمَّ نَقَدَ بِيَدِهِ فَقَالَ عَجَلْتُ مِنْيْتَهُ قُلْتُ بَوَاكِيهَ قُلْ تَرَأَاهُ.

(رواه احمد والترمذی وابن ماجه)

(189/49) It is related by Abu Umamah رضی اللہ عنہ that the Messenger of Allah ﷺ said: "Among my friends the most enviable, in my judgement, is the faithful Believer who is lightly burdened and has a large share in prayer, and worships the Lord well and with the awareness that is seeing, or is being seen by Him, and renders habitual obedience to Him, and does all this secretly and not in the open, and remains unknown to fame and the fingers are not stretched towards him, and whose sustenance is proportionate to his essential needs and he is contented with it." The Prophet ﷺ, then, snapped his fingers [as one does to express surprise at anything], and said: "Death comes soon to him and the women to mourn his loss are few and the legacy left behind by him, also, is little."

(Musnad Ahmad, Tirmidhi and Ibn Majah)

Commentary: The above saying of the Prophet ﷺ means that though the states and circumstances of his friends and earnest bondsmen of the Lord were different, the most enviable life was of the Believer who had very few encumbrances but a special share in

prayer and other modes of worship and was so little known that when he moved about, people did not point out that such and such a man was coming and his daily bread was adequate for his needs and he was also satisfied with it and when the hours of his death struck, he just passed away without leaving behind disputes over the division of property or a host of mourners to grieve over his death.

Surely, the lives of such people are enviable and, indeed, there are such people in the world today.

Abu Darda's Reply To Wife

(١٩٠/٥٠) عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ قُلْتُ لِأَبِي الدَّرْدَاءِ مَا لَكَ لَا تَطْلُبُ كَمَا يَطْلُبُ فَلَانٌ فَقَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَمَامَكُمْ عَقَبَةً كُنُودًا لَا يَجُوزُهَا الْمُتَقِلُّونَ فَاجِبٌ أَنْ أَتَخَفَّفَ لِتِلْكَ الْعَقَبَةِ.

(رواه البيهقي في شعب الایمان)

(190/50) Umm Darda رضى الله عنها, wife of Abu Darda رضى الله عنه, related that [once] she said to her husband, "What is the matter? Why do you not make a request for wealth and position as such-and-such do?" Abu Darda replied, "I have heard the Messenger of Allah ﷺ say: 'Ahead of you lie a difficult valley which the heavily burdened shall not be able to cross easily'. So, I want to stay light for crossing the valley [and do not ask for wealth and position]."

(Baihaqi)

Commentary: Conditions had improved so much during the last phase of the Prophet's ﷺ life, and, after him, during the days of the first four Caliphs رضى الله عنهم that goods used to come in from various sources and were distributed to the poor and those in want. In the same way, many people were appointed to public offices for which they received a suitable remuneration, and, thereby, it became possible for them to live comfortably. But, even at that time, some of the Companions رضى الله عنهم preferred a life of poverty for themselves and Abu Darda رضى الله عنه was one of them. They believed that safety against the ordeals of the Judgement Day lay in taking as little a share in material comfort as possible and passing, somehow, the days allotted to them on earth. The Prophet ﷺ had told them that only those will cross the perilous valleys of the Hereafter safely

who are lightly burdened in the world while those who will load themselves to excess with worldly goods and connections shall experience much difficulty.

Death Of Poverty

(١٩١/٥١) عَنْ مُحَمَّدِ بْنِ لَبَيْدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّهُمَا يَكْرَهُهُمَا ابْنُ آدَمَ يَكْرَهُ الْمَوْتَ وَالْمَوْتُ خَيْرٌ لِلْمُؤْمِنِ مِنَ الْفِتْنَةِ وَيَكْرَهُ قِلَّةَ الْمَالِ وَقِلَّةَ الْمَالِ أَقْلٌ لِلْحِسَابِ.
(رواه احمد)

(191/51) It is related by Muhammad bin Labeed that the Messenger of Allah ﷺ said: "There are two things a man dislikes [while there is a lot of good in them for him]: one is death, though death is better for a Believer than mischief, and the other is few possessions, though few possessions involves shorter and lighter [for him] Reckoning of the Hereafter.."

(Musnad Ahmad)

Commentary: Everyone fears death and poverty and wants to evade them, though death is a great blessing in the sense that when a person dies, he becomes safe from the faith-consuming mischiefs of the world and the want of worldly possessions is a great blessing because the poor and the indigent will have to render a very brief account on the Day of Judgement and they will quickly pass through the ordeal.

Sayings like these can be a source of great relief to us when we are poverty-stricken or suffer a bereavement.

Most Beloved Of The Lord

(١٩٢/٥٢) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يُحِبُّ عَبْدَهُ الْمُؤْمِنَ الْفَقِيرَ الْمُتَعَفِّفَ أَبَا الْعِيَالِ.
(رواه ابن ماجه)

(192/52) It is related by Imran ibn Husain that the Messenger of Allah ﷺ said: "Allah loves His believing slave who is poor and has a family to support and yet remains pious and right-minded (and does not earn unlawfully or tell anyone of his needs).

(Ibn Majah)

Commentary: One who keeps away from wrongful and prohibited actions in poverty and does not reveal his neediness to others is,

indeed, a very brave man and a dearly beloved bondsman of the Lord.

Were they who are caught in indigence and destitution and are spending their days in poverty to seek succour and derive a lesson from these Traditions of the Prophet and remain patient and contented at the life of want and privation decreed for them by Allah, as He had preferred for His loved one, the Prophet [Peace and Blessings of the Lord be upon him], the torments of neediness and starvation would, really, become a source of happiness and tranquillity to them.

Who Hide Their Hunger And Privation

(١٩٣/٥٣) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ جَاعَ أَوْ إِحْتَاجَ فَكْتَمَهُ النَّاسَ كَانَ حَقًّا عَلَى اللَّهِ عَزَّوَجَلَّ أَنْ يُرْزَقَهُ رِزْقَ سَنَةٍ مِنْ حَلَالٍ.
(رواه البيهقي في شعب الایمان)

(193/53) It is related by Abdullah ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever is hungry or has any other special need and hides his hunger or need from others [i.e. does not solicit alms by disclosing his indigence to anyone], it is the responsibility of Allah, the All-Powerful, to provide sustenance for him for a year through a lawful means." (Baihaqi)

Commentary: The phrase, "the responsibility of Allah", occurring in the above Tradition means that the Lord, by His Grace, has made it His usual practice, and anyone who puts it to test with an unflinching faith in His Promise and Beneficence will, Insha Allah, see it materialise with his own eyes.

ZUHD [ASCETICISM] AND ITS FRUITS

In the literal sense, zuhd means detachment from anything, while, in the Islamic usage, it means indifference to the joys and comforts of the world and withdrawal from a life of ease and plenty for the sake of the Hereafter. The Prophet ﷺ has, both by word and by deed, exhorted his followers to practise Zuhd and pointed out numerous benefits in it, both of this world and the next.

Beloved Of Both, Allah And Man

(١٩٤/٥٤) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ جَاءَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ ذُلِّبْنِي عَلَى عَمَلٍ إِذَا أَنَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ قَالَ إِرْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ وَأِرْهَدْ فِي مَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ.
(رواه الترمذی وابن ماجه)

(194/54) It is related by Sahl ibn S'ad that [once] a man came to the Prophet ﷺ and said, "O Messenger of Allah! Tell me something on doing which I may be loved by Allah as well as His bondsmen." The Prophet ﷺ said, "Cultivate detachment to the world and Allah will love you, and cultivate aloofness towards what people possess and men will begin to love you."

(Tirmidhi and Ibn Majah)

Commentary: Fundamentally, it is the attachment to worldly possessions which persuades a man to do things that make him unworthy of the love of Allah. The way to win the love of Allah, therefore, lies in self-denial. When the fondness for the material world will end, the heart will open up to Divine love and the bondsman will find it easy to submit to the will of Allah and to carry out His commands, and, thus, he will become the favourite of the Lord.

Likewise, when people will be convinced that he is not envious of their wealth nor has he any desire for worldly goods or position,

they will come to like him.

A Zahid (ascetic) is not a man who practises self-denial for the reason that he is not in a position to indulge in material enjoyment, but one who has a full opportunity to gratify his inclinations and desires and yet refuses to do so and cares nothing for worldly gain or comfort. It is reported about Abdullah ibn Mubarak that when someone called him a Zahid, he retorted, "Zahid was Umar ibn Aziz who, in spite of being the Caliph of the day, shunned personal gain and worldly pleasures."

On Keeping Company With Ascetics

(١٩٥/٥٥) عَنْ أَبِي هُرَيْرَةَ وَابْنِ خَلَّادٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا رَأَيْتُمُ الْعَبْدَ يُعْطَى زُهْدًا فِي الدُّنْيَا وَقَلَّةَ مَنْطِقٍ فَاقْتَرِبُوا مِنْهُ فَإِنَّهُ يَلْقَى الْحِكْمَةَ (رواه البيهقي في شعب الإيمان)

(195/55) It is related by Abu Hurayrah رضي الله عنه and Abu Khallad that the Messenger of Allah ﷺ said: "When you see a person whom Allah has endowed with Zuhd, [i.e., the quality of indifference and detachment to the world and taciturnity and he keeps his tongue safe from vain and foolish talk], seek his company and associate habitually with him because Allah has granted him wisdom." (Baihaqi)

Commentary: It means that he preceives the truth correctly and speaks only when it is proper and beneficial. His company has the touch of alchemy. About wisdom it has been said in the Qur'an.

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا (البقرة ٢: ٢٦٩)

He unto whom wisdom is given, he truly hath recieved abundant good.

(Al-Baqarah 2:269)

Ready Recompense

(١٩٦/٥٦) عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا زَهْدَ عَبْدٍ فِي الدُّنْيَا إِلَّا أَنْبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ وَانْطَقَ بِهَا لِسَانَهُ وَبَصَرَهُ عَيَبَ الدُّنْيَا وَدَاءَهَا وَآخَرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ (رواه البيهقي في شعب الإيمان)

(196/56) It is related by Abu Zarr Ghiffari رضي الله عنه that the

Messenger of Allah ﷺ said: "The bondsman who practises Zuhd surely, Allah will cause wisdom to grow in his heart and to flow, also, from his tongue, and He will show him clearly the ills and evils of the world, and, then, their treatment, and make him reach Heaven by taking him safely out of the world."

(Baihaqi)

Commentary: From the preceding Tradition we had learnt that Allah would communicate wisdom to the bondsman who followed the path of Zuhd. In the above saying the same thing has been mentioned more explicitly. What has been said in it after the assurance that:

أَنْبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ

"Allah will cause wisdom to grow in his heart",

is only in the nature of an elucidation.

It shows that the first reward a person who practises ascetism gets directly, in this world, is that the seed of wisdom and awareness is sown in his heart, and, then, as a result of it, wisdom begins to flow from his tongue and the ailments of the world are revealed to him distinctly, along with the ways of overcoming them. The other extraordinary recompense is that Allah picks him up from the world with his faith and piety unharmed and takes him to Paradise which is the home of eternal bliss.

Chosen Bondsmen

(١٩٧/٥٧) عَنْ مَعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَعَثَ بِهِ إِلَى الْيَمَنِ قَالَ إِيَّاكَ وَالتَّعَمُّ فَإِنَّ عِبَادَ اللَّهِ لَيَسُورُوا بِالْمُتَعَمِّينَ (رواه احمد)

(197/57) It is narrated by Ma'az ibn Jabal ؓ that when the Messenger of Allah ﷺ sent him to Yemen, he gave him this advice. "O Ma'az", he said, "Avoid luxury. The chosen bondsmen of Allah are not ease-loving and self-indulgent."

(Musnad Ahmad)

Commentary: Though it is not forbidden to lead a life of ease and luxury, it does not befit the worthy bondsmen of the Lord. They would better abstain from it.

اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشَ الْآخِرَةِ

O Lord! There is no joy other than the joy of the Hereafter.

(١٩٨/٥٨) عَنْ ابْنِ مَسْعُودٍ قَالَ تَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ" - فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النُّورَ إِذَا دَخَلَ الصَّدْرَ انْفَسَحَ فَيَقِيلُ يَا رَسُولَ اللَّهِ هَلْ لِي لَكَ مِنْ عِلْمٍ يُعْرِفُ بِهِ قَالَ نَعَمْ أَلْتَجَا فِي مِنْ دَارِ الْغُرُورِ وَالْإِنَابَةِ إِلَى دَارِ الْخُلُودِ وَالْإِسْتِعْدَادِ لِلْمَوْتِ قَبْلَ نُزُولِهِ

(رواه البيهقي في شعب الایمان)

(198/58) Narrates Abdullah ibn Mas'ood رضي الله عنه that the Messenger of Allah ﷺ [once] recited the Qur'anic verse,

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ (الانعام: ١٢٥:٦)

And whomsoever it is Allah's will to guide, He expandeth his bosom unto the Surrender. [Al-An'am 6:125]

And, then explaining it, he said, "When light enters the bosom, the bosom opens up." He was asked, "O Messenger of Allah! Is there a sign from which this state can be recognised?" "Yes", the Prophet replied. "To lose interest in the world, which is the place of deception, and to develop liking for the Hereafter, which is the permanent dwelling place, and to make ready for death before it comes [through earnest repentance, abstention from sin and abundance of prayers]." (Baihaqi)

Commentary: It denotes that when Allah decides to bestow the gift of distinctive servitude on a bondman, He produces in his heart a special light and a characteristic feeling of devoutness. His bosom, then, opens up for a life of submission. Detachment from the material world and solicitude for the Hereafter along with an ardent desire for the attainment of Paradise, become the distinguishing features of his existence from which it can be deduced that the Divine light had reached him and he had attained the cherished goal of Allah-realisation.

Righteousness Is Based On Belief And Zuhd

(١٩٩/٥٩) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَوَّلُ صَلَاحٍ هَذِهِ الْأُمَّةِ الْيَقِينُ وَالزُّهْدُ وَأَوَّلُ فَسَادِهَا الْبُخْلُ وَالْأَمَلُ

(رواه البيهقي في شعب الایمان)

(199/59) Amr ibn Shu'ayb said on the authority of his father that his grandfather reported the Prophet ﷺ as saying, "The first thing which affects the well-being of this people is firm belief and *Zuhd* (asceticism), and the first thing that affects its corruption is niggardliness and hope placed in the distant future (hope for long life). (Baihaqi)

Commentary: Two characteristics marked the righteousness and success of this people: belief and *Zuhd*. However, corruption will set in on this people with two characteristics: miserliness and a desire to live long in this world, and this will be followed by an unending sequence of evil and wickedness. Down fall of the people will then begin.

Scholars have explained that the word *belief* in this hadith means a firm belief that whatever one gets in this world and the happy or unfortunate life one lives is from Allah and it is His decree¹.

Zuhd, as we have stated before, means abstinence from the world and not regarding its good things as the objective.

The result of possessing belief and *Zuhd* is that the person does not lag behind in giving his life and possessions in the way of Allah. This is the key to progress of a Believer. However, when a Believer lacks these things and instead of Allah, he has faith in his wealth and believes that his progress depends on his wealth then he will grow niggardly, surely. Similarly, when he lacks *Zuhd* and his objective is the world then he will cherish a long life. Obviously, with these two evil characteristics, he will go on slumping down from his true position.

The Messenger of Allah ﷺ has, therefore, stressed that his people must develop the noble characteristics of belief and *Zuhd* and shun niggardliness and desire for long life or hope placed in the distant future.

① The following supplications of the Messenger of Allah ﷺ refer to belief in this sense.

(i). اللهم انى استلک ایمانا دائما یبشر قلبی وقینا صادقا حتى اعلم انه لا یصینى الا ما کتبت لى
 (ii). اللهم اقسم لنا من البقین ماتھون به علینا مصائب الدنيا

Islamic Asceticism

(٢٠٠/٦٠) عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّهَادَةُ فِي الدُّنْيَا لَيْسَتْ بِتَحْرِيمِ الْحَلَالِ وَلَا بِإِضَاعَةِ الْمَالِ وَلَكِنَّ الرَّهَادَةَ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِمَا فِي يَدَيْكَ أَوْ تَقِ بِمَا فِي يَدَيِ اللَّهِ وَأَنْ تَكُونَ فِي ثَوَابِ الْمُصِيبَةِ إِذَا أَنْتَ أَصِيبْتَ بِهَا أَرْغَبَ فِيهَا لَوَ أَنَّهَا أُبْقِيَتْ لَكَ

(رواه الترمذی وابن ماجه)

(200/60) It is related by Abu Zarr Ghiffari رضی اللہ عنہ that the Prophet ﷺ said: "Zuhd in relation to the world and detachment from what it has to offer, [which is wholly a spiritual state], is not the name of making for yourself unlawful what is allowed and destroying your goods, but its real requirements that you place greater reliance upon what is with God and His control than upon what is with you and in your control. And when you undergo a disagreeable experience or suffer a calamity, the ardour and yearning for the reward of the Hereafter is greater than the wish that it may not have happened [to you] at all."

(Tirmidhi and Ibn Majah)

Commentary: A common misconception about Zuhd is that a man should deem all the good things of life forbidden to himself: he should neither eat delicious food nor drink cold water nor wear expensive clothes nor sleep on a soft bed, and if he received some money from anywhere, he should quickly part with it. The Holy Prophet ﷺ has removed the mistaken idea in the above Tradition by telling that *Zuhd* did not mean that one made unlawful for oneself the bodily pleasures Allah had declared as legitimate for his Bondsmen and did away with the money that might come to his hand but that a man should not rely upon what he possessed or controlled in this world, believing that it was wholly transitory and perishable, and put his trust in the hidden and everlasting treasures of the Almighty and in His providential care, and its other test and indication was that when a suffering or distress overtook him, the longing for the reward on it in the Hereafter was stronger than the wish that he would have been left untouched by it, i.e., instead of desiring that the misfortune had not reached him, he felt in his heart that the recompense he would receive on it in the Hereafter would be thousand times better than the affliction had stayed away.

Such a state can, evidently, be attained only when the yearning for the joy of the Hereafter is greater than the desire of worldly comfort — and this is what Zuhd, basically, signifies.

It must, however, not be imagined that in place of comfort and well-being, people should wish and pray to Allah for pain and suffering in the present existence. A clear interdiction against it is contained in a number of Traditions. The Prophet ﷺ always exhorted the Companions رضي الله عنهم to beseech Allah only for comfort and well-being and the same was his own practice.

The purport of Abu Zarr's report, thus, is not, at all, that the bondsman should long for grief or misfortune in the present world. What it simply shows is that when a loss or distress might befall him, he should, as a truthful Believer and a genuine ascetic, attach greater importance to the reward he was going to get on it in the future world than to the feeling that it should have not reached him at all. The difference between the two states needs to be understood clearly.

Prophet's Liking For Poverty

(٢٠١/٦١) عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ أَحْيِنِي مِسْكِينًا
وَأَمِتْنِي مِسْكِينًا وَأَحْشِرْنِي فِي زُمْرَةِ الْمَسَاكِينِ

(رواه الترمذی والبيهقي في شعب الايمان و رواه ابن ماجه عن ابى سعيد)

(201/61) It is related by Anas رضي الله عنه that the Prophet ﷺ made this supplication: "O Allah! Keep me alive in the state of the indigence, and raise me from the world in the state of indigence, and let me be in the company of those that are indigent."

(Tirmidhi and Baihaqi)

Commentary: We have seen in the preceding pages that when Allah asked the Prophet ﷺ if the valley of Makkah be filled with gold for him, the Prophet ﷺ replied, "No, my Lord! What I like is that I may eat my fill on one day and go without a meal on the other."

The Prophet ﷺ had purposely chosen a life of poverty for himself which was also the inclination of his enlightened inner self. It is indisputable that no other pattern of living could be more suited to the lofty position he occupied and the noble task he had to

perform. Should the Lord grant contentment and submission to anyone, it is, generally, preferable for him from the viewpoint of Faith and the Hereafter to lead an existence of want and indigence instead of plenty and prosperity.

(٢٠٢/٦٢) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

قَالَ اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا وَفِي رَوَايَةٍ كَفَافًا (رواه البخارى ومسلم)

(202/62) It is related by Abu Hurayrah رضي الله عنه that the Prophet ﷺ [often] used to pray: "O Allah! Bestow upon the dependants of Muhammad only as much of provision as is necessary to sustain life."

(Bukhari and Muslim)

Commentary: In the literal sense, the word Aal [used in the above Tradition] means, household members also dependants, but in the present Tradition it, apparently, denotes the household members. Hence, we have, here, translated it as such.

Both *Quwat* and *Kafaf*, occurring in the original Arabic text, signify that the provision should be only as much as was necessary to keep the business of living going. It neither be so meagre as to make it difficult for the bondsman to attend to his duties due to hunger or mental distress or compel him to extend a begging hand before others nor so abundant that he may hoard and preserve it for future need.

Not Even Barely Bread

(٢٠٣/٦٣) عَنْ عَائِشَةَ قَالَتْ مَا شَبِعَ آلُ مُحَمَّدٍ مِنْ خُبْزِ الشَّعِيرِ يَوْمَيْنِ

مُتَتَابِعَيْنِ حَتَّى قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (رواه البخارى ومسلم)

(203/63) It is related by Sayyidah Ayeshah رضي الله عنها, "The members of the Prophet's ﷺ household never ate even barley bread to their satisfaction for two consecutive days up to the time when he was taken in death."

(Bukhari and Muslim)

Commentary: It shows that in the Prophet's ﷺ lifetime it never happened that his family would have eaten even barley bread to their satisfaction for two days consecutively. If they ate a full meal on one day they had to starve on the other.

(٢٠٤/٦٤) عَنْ سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ مَرَّ بِقَوْمٍ بَيْنَ أَيْدِيهِمْ شَاةٌ مَّصْلِيَّةٌ فَدَعَوْهُ فَأَبَى أَنْ يَأْكُلَ وَقَالَ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الدُّنْيَا وَلَمْ يَشْبَعْ مِنْ خُبْزِ الشَّعِيرِ
(رواه البخارى)

(204/64) Sa'eed Maqbuli narrates on the authority of Abu Hurayrah رضي الله عنه that, once, he [Abu Hurairah] came across some people who had a roasted goat before them. They invited Abu Hurairah to join them but he declined, saying, "[what pleasure can this meal have for me when I know that] the Prophet departed from the world without ever having had a full meal of barley bread."
(Bukhari.)

Unparalleled Persecution

(٢٠٥/٦٥) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ أُخِفْتُ فِي اللَّهِ وَمَا يُخَافُ أَحَدٌ وَلَقَدْ أُؤْدِبْتُ فِي اللَّهِ وَمَا يُؤْدَى أَحَدٌ وَلَقَدْ أَتَتْ عَلَيَّ ثَلَاثُونَ مِنْ بَيْنِ لَيْلَةٍ وَيَوْمٍ وَمَا لِي وَلِبَالٍ طَعَامٌ يَأْكُلُهُ ذُو كَبِدٍ إِلَّا شَيْءُ يُوَارِيهِ ابْنُ بِلَالٍ
(رواه الترمذی)

(205/65) It is related by Anas رضي الله عنه that the Messenger of Allah ﷺ said: "I was threatened in the path of Allah as no one had been threatened, and I was tortured in the path of Allah as no one had been tortured, and, once, thirty days and nights passed when there was nothing for me and Bilal to eat, which a living soul could, except, what Bilal had hidden under his armpit."

(Timidhi)

Commentary: The Prophet ﷺ narrated this incident of his life to impress upon his followers that he had to endure unparalleled pain and presecution in the cause of Faith but he cared nothing for the threats and extreme cruelty of his enemies and discharged his duties with unswerving singleness of purpose. An instance of the privations he suffered was that once he had to go without food for a full month and ate nothing save what Bilal had concealed under his armpit.

Oven Not Lighted For Months

(٢٠٦/٦٦) عَنْ عَائِشَةَ أَنَّهَا قَالَتْ لِعُرْوَةَ ابْنِ أُخْتَيْ إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهَالِلِ ثَلَاثَةَ أَهْلَةٍ فِي شَهْرَيْنِ وَمَا أُوقِدَتْ فِي آيَاتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَارٌ فَقُلْتُ مَا كَانَ يُعَيِّشُكُمْ قَالَتْ الْأَسْوَدَانِ التَّمْرُ وَالْمَاءُ إِلَّا أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِيرَانٌ مِنَ الْأَنْصَارِ كَانَ لَهُمْ مَنَاحٍ وَكَانُوا يَمْنَحُونَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَسْقِينَا (رواه البخارى و مسلم)

(206/66) It is narrated about Sayyidah Ayshah رضى الله عنها that she said to Urwah: "My nephew! We [the members of Prophet's ﷺ family] [spent our days thus that] sometimes we saw three successive moons [i.e., full two months elapsed] and the oven was not lit in houses." [Urwah relates that, upon it he asked], "How did you remain alive?" Ayshah رضى الله عنها replied, "[We lived] on dates and water. Indeed, there were a few *Ansar* neighbours of Prophet ﷺ who had some milch cattle. They sent him milk as a gift and he used to give some of it to us also."

(Bukhari and Muslim)

Commentary: They lived in such tight circumstances that the oven was not lit in their houses for two consecutive months. They had nothing in their house to cook and lived on dates, water, and milk sent to them by their *Ansar* neighbors. (*Ansar* were the Muslims of Madinah who had welcomed the Prophet ﷺ and the Muslim emigrants of Makkah).

Continuous Hunger

(٢٠٧/٦٧) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبِيتُ اللَّيْلَ إِلَى الْمُتَابَعَةِ طَاوِيًا هُوَ وَأَهْلُهُ لَا يَجِدُونَ عِشَاءً وَإِنَّمَا كَانَ عِشَاءُ هُمْ خُبْزُ الشَّعِيرِ (رواه الترمذی)

(207/67) Abdullah bin Abbas رضى الله عنه narrates "Several nights were spent by the Prophet ﷺ in such a condition that he and the members of his family remained without a meal because they had nothing to eat in the night, and [when they ate], their dinner, generally, consisted of barley bread alone." (Tirmidhi)

The Prophet's Mail Was Mortgaged With A Jew

(٢٠٨/٦٨) عَنْ عَائِشَةَ قَالَتْ تُوَفِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدِرْعُهُ

مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ بِثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ (رواه البخارى)

(208/68) It is related by Sayyidah Ayshah رضى الله عنها, "The Messenger of Allah ﷺ died in such a state that his coat of mail was mortgaged with a Jew for 30 Sa's of barley." (Bukahri.)

Commentary: According to the commentators, a Sa' is equal to about 3½ seers. Thus, 30 Sa's would make nearly 2½ maunds.

The object here is to show at what level of want and neediness the Prophet's ﷺ household subsisted, even during the last days of his life when almost the whole of Arabia had come under his sway.

The wisdom of borrowing from a Jew when there lived a number of Muslims in Madinah from whom such small loans could be taken at the time of need, perhaps, was that:

(i) The Prophet ﷺ did not want his friends and followers to know his need for, then, instead of lending the money [or any other commodity], they would have liked to give it as a gift and it would have imposed a burden upon them. Besides, to ask them for a loan in this way could have amounted to a request or solicitation.

(ii) The Prophet ﷺ wanted to avoid the smallest trace of suspicion that he desired a return, in any form, from those who had acquired the wealth of Faith through him.

(iii) Such transactions with non-Muslims would have led to the growth of friendly relations with them and paved the way for those people to know the Prophet ﷺ intimately and to observe his character and moral disposition from close quarters. They would, thus, have been enabled to reap the fruits of Faith and earn the countenance of the Lord. Results like that did ensue. It is, for instance, reported in *Mishkat*, on the authority of Imam Baihaqi's *Dalel-un-Nabuwat*, about a wealthy Jew of Madina that the Prophet ﷺ had borrowed some moeny from him. When he came to demand the payment of debt, the Prophet ﷺ expressed his inability as he had no money with him at that time but the Jew was adamant. He refused to go away without receiving the debt, and sat down and did not move from there till a whole day and a whole night passed, and the Prophet ﷺ, during that time, offered the prayers of

Zuhr, 'Asr, Maghrib and 'Isha in his presence. Some of the Companions ﷺ were greatly annoyed at it and they also secretly used threats to persuade the Jew to leave the place but when the Prophet ﷺ came to know about it, he remarked, "I have been commanded by Allah that there should be no injustice and unfairness as regards a contract." On hearing it, the Companions ﷺ became silent. After some time the Jew said that, actually, he had not come to demand the payment but wanted to see whether the Prophet ﷺ possessed the signs and qualities stated in the *Torah* about the messenger of Allah who was going to be raised up during the Last Phase and he had realised and become convinced that the sacred Prophet was the promised one. Upon it, the Jew recited the *Kalimah* and placing his entire wealth before the Prophet ﷺ said, "All of my goods are here. Now, decide about them according to your guidance and spend them in whatever way you like."¹

Lying on a Mat

(٢٠٩/٦٩) عَنْ عُمَرَ قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا هُوَ مُضْطَجِعٌ عَلَى رِمَالٍ حَصِيرٍ لَيْسَ بَيْنَهُ وَبَيْنَهُ فِرَاشٌ قَدْ أَثَرَ الرِّمَالُ بِجَنْبِهِ مُتَكِنًا عَلَى إِسَادَةٍ مِنْ أَدَمٍ حَشَوْهَا لَيْفٌ قُلْتُ يَا رَسُولَ اللَّهِ أَدْعُ اللَّهَ فَلْيُوسِّعْ عَلَيَّ أُمَّتِكَ فَإِنَّ فَارِسَ وَالرُّومَ قَدْ وَسَّعَ عَلَيْهِمْ وَهُمْ لَا يَعْبُدُونَ اللَّهَ فَقَالَ أَوْفَى هَذَا أَنْتَ يَا ابْنَ الْخَطَابِ أُولَئِكَ قَوْمٌ عَجَلْتُ لَهُمْ طَيِّبًا تَهُمُ فِي الْحَيَاةِ الدُّنْيَا وَفِي رَوَايَةٍ أَمَّا تَرْضَى أَنْ تَكُونَ لَهُمُ الدُّنْيَا وَلَنَا الْآخِرَةُ (رواه البخاري ومسلم)

(209/69) Narrates Umar ﷺ "I went to the Prophet ﷺ and saw that he was lying on a mat made of the leaves of the date-palm, and there was no bedding between him and the mat, and the texture of the mat had left deep marks on his body, and under his head was placed a leather pillow stuffed with the bark of the date-tree. On seeing it, I said, Messenger of Allah ﷺ! Pray to Allah to grant prosperity to your followers. He has bestowed riches upon the people of Rome and Persia even though they are not Believers." The Prophet ﷺ replied, "O son of Khattab! Do you also think like that? They are the people [who have been

① Mishkat: Baab Fil Ikhlāq-o-Shamail.

deprived of the blessings of the Hereafter owing to their heathenish and ungodly ways], and, hence, the comforts [Allah wanted to confer upon them] have been granted to them in this world." [In another version of the same Tradition it is said that the Prophet ﷺ replied, "O Umar! Do you not prefer that they took the joys of this world and we of the Hereafter]?"

(Bukhari and Muslim)

Commentary: It hurt Sayyidina Umar ﷺ to see the Prophet ﷺ spending his days in conditions of suffering and poverty, and he, naturally, wished that Allah granted him prosperity so that he did not have to bear all that hardship. But since he knew that the Prophet ﷺ would not pray for wealth and worldly possessions for himself, he requested to supplicate Allah for his followers, and, at the same time, suggested that worldly riches were such an ordinary thing that Allah had bestowed them even upon infidels like the Romans and Persians. Why would he, then not grant them to the Prophet's ﷺ followers if he prayed? The Prophet's ﷺ expressed surprise at it, and, by way of an admonition, said to Sayyidina Umar, "Are you still so unaware as to talk like that? With the pagans and the unbelievers like Romans and the Persians the matter is that they have no share in the life of the Hereafter which is what really counts. So, the joys and comforts Allah wanted to bestow upon them have been granted to them in the present existence. To be envious of their material pleasures is, therefore, unworthy of one who has realised the truth. You ought to be eager only for the Hereafter where you have to live forever. This world is but a temporary resting-place. Comfort or discomfort here has no meaning."

Sleeps on a Mat Like a Traveller

(٢١٠/٧٠) عَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَامَ عَلَى حَصِيرٍ فَقَامَ وَقَدْ أَثَّرَ فِي جَسَدِهِ فَقَالَ ابْنُ مَسْعُودٍ يَا رَسُولَ اللَّهِ لَوِ أَمَرْتَنَا أَنْ نَبْسُطَ لَكَ وَنَعْمَلَ فَقَالَ مَالِي وَ لِلدُّنْيَا وَمَا أَنَا وَالِدُّنْيَا إِلَّا كَرَآكِبٍ اسْتَظَلُّ

(رواه احمد والترمذى وابن ماجه)

تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا

(210/70) Abdullah ibn Mas'ood رضي الله عنه related to us that the Prophet ﷺ [once] slept on a mat of date-palm leaves, [and]

when he got up the marks of the mat could be seen on his body. Upon it, he said, "Messenger of Allah ﷺ! If you allow, I can arrange for a bed." The Prophet ﷺ replied, "What have I to do with the comforts of this world? I am not connected with the world more than the traveller who sits, for a short while, under the shade of a tree, and, then, gets up and leaves for his destination." (Musnad Ahmad, Tirmidhi and Ibn Majah)

Commentary: The substance of the above saying is that the position of the Prophet ﷺ as regards the world was like that of the traveller who did not deem it necessary to make arrangements for his comfort during the brief halt he made under the shade of a tree and had no other worry than to reach his destination. In fact, the condition of anyone to whom the reality of this world and of the Hereafter becomes evident cannot be different. To plan and prepare, on a larger scale, for bodily ease and enjoyment for the temporary stay here in this world will appear to him to be utterly foolish and purposeless.

Wealth Is A Blessing If.....

As we have pointed out already, only the wealth which breeds Allah-forgetfulness and indifference towards future existence is bad and pernicious, but if a man, by the grace of Allah, makes his worldly possessions a means of seeking the good pleasure of the Lord and gaining the entry into Paradise, these are a great blessing and a divine gift. The Traditions we are now going to discuss deal with the same truth.

(٢١١/٧١) عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنَّا فِي مَجْلِسٍ فَطَلَعَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى رَأْسِهِ أَثَرُ مَاءٍ فَقُلْنَا يَا رَسُولَ اللَّهِ نَرَاكَ طَيِّبَ النَّفْسِ قَالَ أَجَلُ قَالَ ثُمَّ خَاضَ الْقَوْمُ فِي ذِكْرِ الْغِنَى فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا بَأْسَ بِالْغِنَى لِمَنْ اتَّقَى اللَّهَ عَزَّوَجَلَّ وَالصِّحَّةُ لِمَنْ اتَّقَى خَيْرٌ مِنَ الْغِنَى وَطَيِّبُ النَّفْسِ مِنَ النَّعِيمِ (رواه احمد)

(211/71) A Companion of the Prophet ﷺ has related "A few of us were sitting together and the Messenger of Allah ﷺ came. There was a trace of water on his head [i.e., it appeared that he

had just taken a bath]. So, one of us said, 'O Messenger of Allah! We feel you are in very good spirits at the moment.' 'Yes, by the grace of Allah, it is so', the Prophet replied. We, then, began to talk about wealth [i.e., whether it was good or bad, and harmful or beneficial for the Hereafter to possess it]. The Prophet, thereupon, remarked, 'There is no harm in being rich for one who fears Allah, and for the virtuous good health is better than wealth, and tranquillity of the heart, too, is a Divine favour [for which one should be grateful to the Lord].' (Musnad-Ahmad)

Commentary: It denotes that if material prosperity is accompanied by righteousness and the fear of Allah and willing observance of His commands, it is not harmful for Faith. On the contrary, with Allah's favour, worldly possessions, in that case can be a source of spiritual advancement and elevation of ranks in the Hereafter. For example, the wealth of Sayyidina Uthman رضي الله عنه, which he spent freely in the way of Allah, had a good deal of share in his spiritual eminence. It was on such occasions that choicest tidings about him were given by the Prophet ﷺ. It is, however, evident that piety does not, generally, go with wealth. In a majority of cases the wealthy go on the wrong track.

(٢١٢/٧٢) عَنْ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يُحِبُّ

الْعَبْدَ التَّقِيَّ الْغَنِيِّ الْخَفِيِّ (رواه مسلم)

(212/72) It is related by Sa'd رضي الله عنه that the Messenger of Allah ﷺ said: "Allah loves the pious rich man who [in spite of his piety and wealth] is inconspicuous." (Muslim)

Commentary: The word 'inconspicuous' here denotes a person about whom it is, generally not known that besides being rich he is also pious and pure in heart. The bondsman is whom all the three qualities are present — that is, he is rich, pious and unknown to fame — at the same time, is a favourite of the Lord.

Obtaining Wealth For Virtuous Ends

(٢١٣/٧٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ طَلَبَ

الدُّنْيَا حَلَالًا اسْتَغْفَأَ عَنِ الْمُسْئِلَةِ وَ سَعَى عَلَى أَهْلِهِ وَتَعَطَّفَا عَلَى جَارِهِ لَقِيَ

اللَّهُ تَعَالَى يَوْمَ الْقِيَمَةِ وَوَجْهَهُ مِثْلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَمَنْ طَلَبَ الدُّنْيَا حَلَالًا مُكَاثِّرًا مُفَاخِرًا مُرَائِيًا لَقِيَ اللَّهَ تَعَالَى وَهُوَ عَلَيْهِ غَضَبَان

(رواه البيهقي في شعب الايمان و ابننعم في الحلية)

(213/73) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever seeks to obtain wealth by legitimate means [and] with the object that he may not have to beg from others and can provide his dependants with the necessities and pleasant conditions of life, as well as lend a helping hand to neighbours will appear before Allah, on the Day of Judgement, in such glory that his face will be radiant like a full moon. And whoever seeks, through by legitimate means, to obtain wealth with the object that he may become very rich and can give himself freely before others and be able to practice liberality in order to win the admiration of men will appear before Allah in such a state that He will be severely displeased with him."

(Baihaqi)

Commentary: It shows that the earning of wealth by lawful means and for a worthy purpose is not only permissible but a virtue of such a high order that there will be a special favour of the Lord on him on the Judgement Day due to which his face will shine like the full moon. But if the aim and purpose of obtaining wealth may only be to become rich and important and to make an ostentatious display of one's prosperity, even if it is earned fairly and honestly, it will be so sinful that God will be very angry with such a bondsman on the Day of Requit. Ill-gotten wealth, in any case, is a curse of the highest degree.

(٢١٤/٧٤) عَنْ أَبِي كَبْشَةَ الْأَنْمَارِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ثَلَاثُ أَقْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ فَأَمَّا الَّذِي أُقْسِمُ عَلَيْهِنَّ فَإِنَّهُ مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ وَلَا ظَلِمَ عَبْدٌ مَظْلَمَةً صَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللَّهُ بِهَا عِزًّا وَلَا فَتَحَ عَبْدٌ بَابَ مَسْئَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهَا بَابَ فَقْرٍ وَأَمَّا الَّذِي أُحَدِّثُكُمْ فَاحْفَظُوهُ فَقَالَ إِنَّمَا الدُّنْيَا لِأَرْبَعَةٍ نَفَرٍ عَبْدٌ رَزَقَهُ اللَّهُ مَالًا وَ عِلْمًا فَهُوَ يَتَّقِي فِيهِ رَبَّهُ وَ يَصِلُ رَحِمَهُ وَ يَعْمَلُ لِلَّهِ فِيهِ بِحَقِّهِ فَهَذَا بِأَفْضَلِ الْمَنَازِلِ وَ عَبْدٌ رَزَقَهُ اللَّهُ عِلْمًا وَلَمْ يَرْزُقْهُ مَالًا فَهُوَ صَادِقُ النَّبِيِّ يَقُولُ لَوْ أَنَّ لِي

مَا لَا لَعِمْتُ بِعَمَلِ فَلَانٍ فَاجِرٌ هُمَا سَوَاءٌ وَعَبْدٌ رَزَقَهُ اللَّهُ مَالًا وَلَمْ يَرْزُقْهُ عِلْمًا .
 فَهُوَ يَتَخَبَّطُ فِي مَالِهِ لَغَيْرِ عِلْمٍ لَا يَتَّقِي فِيهِ رَبَّهُ وَلَا يَصِلُ فِيهِ رَحْمَهُ وَلَا يَعْمَلُ فِيهِ
 بِحَقِّ فَهَذَا بِأَخْبَثِ الْمَنَازِلِ وَعَبْدٌ لَمْ يَرْزُقْهُ اللَّهُ مَالًا وَلَا عِلْمًا فَهُوَ يَقُولُ لَوْ أَنَّ
 لِي مَا لَا لَعِمْتُ فِيهِ بِعَمَلِ فَلَانٍ فَهُوَ نَيْتُهُ وَوَزَرُهُمَا سَوَاءٌ (رواه الترمذی)

(214/74) It is related by Abu Kabshah el-Anmari that he heard the Messenger of Allah ﷺ say: "There are three things which I swear to be true and, in addition to them, there is another thing which I want to tell you. So, remember it. The three things which I swear to be true are: (i) No one will become poor by spending in the way of Allah [i.e., Allah will bestow prosperity on him and multiply his wealth]; (ii) When a man is wronged and he remains patient, Allah will raise him esteem in return for it [i.e., when a wrong is perpetrated on a person and he bears it patiently, Allah will cause an increase in his high rank and good reputation]; and (iii) No one will open the door of begging but Allah will open the door of poverty for him [i.e., whoever will make it his habit to extend a begging hand toward others will be condemned to want and indigence by Allah]. The thing that I want to tell you and which you should remember, apart from these, is that there are four types of men in this world. (i) One whom Allah has granted wealth as well as the knowledge of the correct way of life and he fears Allah in the expenditure and utilisation of his wealth and shows kindness to relatives by means of it and spends it in the way it ought to be done for the good pleasure of the Lord. This person is of the highest station. (ii) The slave whom Allah has endowed with correct knowledge [and the right spirit] but was not given wealth; his intention is sound and he [honestly] feels and says that if he had wealth, he, too, would spend and utilise it as virtuous man does. The recompense of both these men is equal [i.e., people of the second category will be rewarded in the same way as those of the first due to the purity of their intention]. (iii) The slave whom Allah has given wealth but not the knowledge [and spirit] of using and spending it properly; he spends his wealth foolishly and in wrong ways and without the fear of Allah, and does not show kindness to relatives through his worldly possessions nor spends as he ought to spend. These are the worst kind of men.

(iv) The slave whom Allah gave neither wealth nor right knowledge [and spirit]; he says that if they had wealth, he, too, would spend it as one wasteful and self-indulgent man does. Such is their intention and the sin of both these types of men is equal [i.e., the fault of the people of the last category will be identical, due to their evil intention, to what is of the people belonging to the third category owing to their misdeeds].

(Tirmidhi)

Commentary: The meaning of the above Tradition has been explained in the course of the translation. It is, however, necessary to bear in mind that the intention of evil conduct which has been condemned here as equivalent to the evil conduct itself belongs to the class of resolve and determination, i.e., the bondsman may be eager and bent upon committing a sin but cannot do so owing to an incapability or lack of opportunity. When the intention of a person is of that degree, it will amount to the commission of the sin and will be deserving of punishment in the same way as the transgression upon which his heart is set.

It is Istedraj

(٢١٥/٧٥) عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا رَأَيْتَ اللَّهَ عَزَّوَجَلَّ يُعْطِي الْعَبْدَ عَلَى مَعَاصِيهِ مَا يَحِبُّ فَإِنَّمَا هُوَ اسْتِدْرَاجٌ ثُمَّ تَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ (رواه احمد)

(215/75) It is related by Uqbah ibn 'Amir رضي الله عنه that the Messenger of Allah ﷺ said: "When you see that Allah confers His favour upon someone who desires it [like wealth, honour and comfort] in spite of his evil conduct, know that, for him, it is Istidraj." After saying that, the Prophet ﷺ recited the following verse of the Qur'an:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ (الانعام: ٤٤:٦)

Then, when they forgot that where of they had been reminded. We opened unto them the gates of all things till, even as they

were rejoicing in that which they were given, We seized them unawares, and lo, they were dumbfounded. [Al-An'am 6:44]

(Musnad-Ahmad)

Commentary: *Istidraj* is among the laws of Allah that are operative in the world and according to it He directs the affairs of individuals and communities. It denotes that when a defiant person (or group) exceeds the limits of intransigence, Allah, out of extreme displeasure, occasionally, gives him rope, and the door of boons blessings is opened for him so that he may go ahead with sinfulness, and, then, receive the severest chastisement. In the usage of Islam, it is called *Istidraj*.

The above Tradition, thus, tells us that if we see a person or group of persons that has completely forgotten Allah and their life is soaked in sensuality and wickedness and yet various Divine favours are being conferred upon them and they enjoy all the pleasant conditions of life then we should not be misled into believing that Allah is bestowing His blessings upon them as a mark of good pleasure. He is only giving them a free scope, and their consequences will be terrible.

Do Not Be Envious of The Prosperity of An Evil Doer

(٢١٦/٧٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَغِبْطَنَّ فَاجِرًا بِنِعْمَةٍ فَإِنَّكَ لَا تَدْرِي مَا هُوَ لَاقٍ بَعْدَ مَوْتِهِ إِنَّ لَهُ عِنْدَ اللَّهِ قَاتِلًا لَا يَمُوتُ يَعْنِي النَّارَ (رواه البغوي في شرح السنة)

(216/76) Abu Hurayrah رضي الله عنه relates that the Messenger of Allah ﷺ said: "You should never be envious of an evil-doer [an infidel or a pervert] because of a blessing or prosperity. You do not know what suffering he is going to endure after death. At Allah's place [i.e., in the Hereafter] there is a killer for him that will not die." [The narrator, Abdullah ibn Abi Maryam who related it, on the authority of the Abu Hurayrah, says that] "by 'killer' the Prophet meant the Fire of Hell [i.e., the evil-doer is going to live in Hell forever]. [To be envious of such a man is rank foolishness and ignorance]." (Baghwi)

Commentary: Often when a truthful Believer, who is spending his

days in pain and poverty, sees some wicked and godless person surrounded with comfort and luxuries, the devil puts various doubts into his heart, or, at least, he begins to feel envious of his happy circumstances. But it is the height of ingratitude to Allah. The Prophet ﷺ in this Tradition, has warned that no believing person should grudge the shortlived happiness and prosperity of those who are devoid of the blessing of Faith and good-doing because, after all, they are going to undergo the torment of Fire in the Hereafter. If the bitter end which is awaiting those unfortunate men can be known, the material comfort and physical pleasures they are enjoying will appear to be no better than the special consideration that is shown to those who are sentenced to death a few days before their execution. This, exactly, is the nature of the prosperity and bodily enjoyment of the rebels against Allah in the sight of the bondsmen who are blessed with faith in the reality of the Hereafter, as related by the Prophet عليهم السلام. They do not view with envy their wealth and comfort but are thankful to Allah that by endowing them with Faith He has saved them from the frightful chastisement that is in store for the impudent slaves of the flesh.

The humble writer has known faithful bondsmen who, on seeing godless men of the world, spontaneously recited supplication of gratitude and thankfulness of the Lord the scared Prophet ﷺ used to make when he saw anyone in distress:

Praise be to Who has saved me
from that with which He hath
afflicted thee, and made me
better than many of His
creatures.

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا
ابْتَلاَكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ
مِمَّنْ خَلَقَ تَفَضُّلاً

Consider No One Lowly Because Of Poverty

(٢١٧/٧٧) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ مَرَّ رَجُلٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِرَجُلٍ عِنْدَهُ جَالِسٌ مَارَأُ يَكُ فِي هَذَا؟ فَقَالَ رَجُلٌ مِنْ أَشْرَافِ النَّاسِ هَذَا وَاللَّهِ حَرِيٌّ إِنْ خُطِبَ أَنْ يُنْكَحَ وَإِنْ شَفَعَ أَنْ يُشْفَعَ، قَالَ فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ مَرَّ رَجُلٌ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ مَا رَأَيْكَ فِي هَذَا؟ فَقَالَ يَا رَسُولَ اللَّهِ هَذَا رَجُلٌ مِنْ فَقَرَاءِ الْمُسْلِمِينَ، هَذَا حَرِيٌّ إِنْ خَطَبَ أَنْ لَا يُنْكَحَ وَإِنْ شَفَعَ أَنْ لَا يُشَفَّعَ وَإِنْ قَالَ أَنْ لَا يُسْمَعَ لِقَوْلِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا خَيْرٌ مِنْ مِثْلِ الْأَرْضِ مِثْلِي هَذَا (رواه البخاري ومسلم)

(217/77) Sahl bin Sa'ad رضي الله عنه narrated that once a person [who, perhaps, came from the class of the rich and the distinguished] passed in front of the Prophet ﷺ. [On seeing him], the Prophet ﷺ asked one of those who were sitting with him at that time what he thought of him. He replied, "He is one of the most respectable men. Such is his eminence that if he makes an offer of marriage to the daughter of any family, it will be accepted and she will be married to him, and if he makes a recommendation in any matter, it will be granted." At this reply, the Prophet ﷺ kept quiet and did not say anything. After some time, another bondsman of the Lord passed by and the Prophet ﷺ asked the some person again, "What do you think of Him?" He replied, "O Messenger of Allah! He is one of the weak and indigent Muslims. He is such a man that if he makes own offer of marriage anywhere, it will be rejected, and if he makes a recommendation in any matter, it will be turned down, and if he wants to say any thing, it will not be heard." The Prophet ﷺ, thereupon, said, "This man is better than a whole world full of men like the other." (Bukari and Muslim)

Commentary: Generally, material prosperity and worldly emnience are considered to be the criterion of greatness and people are impressed by them while those who are not rich and influential are looked down upon as lowly however good and noble they may be from the moral and spiritual point of view. The above saying is aimed at removing the folly.

It is quite possible that the person who was sitting with the Prophet ﷺ and with whom he was talking, at that time, was, also, a victim of it and the Prophet ﷺ spoke to him in that manner to correct him.

Commentators have opined and the words of the Tradition also show that both the persons who passed by were Muslims but with the difference that the one to went past first was superior in wealth and position but inferior in faith and piety while the other was

superior in faith and piety but inferior financially and in social rank. It was because of it that the Prophet ﷺ remarked that if the likes of the first mentioned were so numerous that the earth was filled with them, the poor and the needy bondsman who passed later would by himself be better and nobler than the whole of them.

(٢١٨/٧٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَبُّ

أَشْعَثَ أَغْبَرَ مَذْفُوعٌ بِالْأَبْوَابِ لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَهُ (رواه مسلم)

(218/78) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Many among those whose hair are dishevelled and bodies covered with dust and who are pushed away from the door [due to their apparent wretchedness occupy such a lofty place in the sight of the Lord] that if they vow in the name of Allah, He surely, will fulfil the vow." (Muslim)

Commentary: It shows that no one should be scorned at or rejected as inferior because of his unkempt and untidy condition. Some of them attain a position of such nearness and preference with the Lord, by effacing themselves for His sake, that if, relying upon Him, they swear about a thing that it will or will not be that way, Allah does not put them to shame and makes it happen accordingly.

It is worth remembering that the object of the above Tradition is not to encourage squalor and untidiness, as some people imagine. From the Prophet's ﷺ sayings and other biographical accounts it is clear that he, generally, like to be near and clean and advised others, also, not to be dirty and ill-clad. When he saw anyone going to the extreme of self-denial and wearing dirty and tattered cloths and caring nothing for his appearance, he reproved him sternly. This Tradition is intended merely to give a warning advice to those who regard the poor and destitute bondsmen of the Lord as despicable and do not want to mix with them due to self-conceit.

Blessedness Of The Weak And Indigent

(٢١٩/٧٩) عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ رَأَى سَعْدٌ أَنَّ لَهُ فَضْلًا عَلَى مَنْ دُونَهُ

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ تَنْصُرُونَ وَتُرْزَقُونَ إِلَّا بِضِعْفَائِكُمْ

(رواه البخارى)

(219/79) Mus'ab ibn Sa'd relates "My father, Sa'ad, thought that [because of the exceptional qualities of courage, generosity and wisdom Allah had endowed him with] he was of a higher rank [than the weak and indigent Muslims who were inferior to him in those respects]. Thus, [in order to cure him of this failing] the Prophet ﷺ [said to him], 'The help that comes to you from Allah and the favours you receive [are not due to your own virtues or capabilities] but to the prayers and auspiciousness of such among you as are weak and poor.'" (Bukhari and Muslim)

Commentary: Sayyidina Sa'd's assumption was a kind of vanity and in order to remove which, the Prophet ﷺ told him that it was because of the prayers and blessedness of those whom he considered mean and of less value that Allah was bestowing upon him all those things of which he was proud. Even, today, people like us who have been favoured with certain capabilities by Allah and are also rendering some service in the cause of Faith suffer from the same weakness.

In another version of the above Tradition, reproduced in *Nasai*, the Prophet ﷺ is reported to have observed:

Allah helps this [the Muslim] community by reason of the prayers, supplications and earnestness of the weaker sections of it."

إِنَّمَا يَنْصُرُ اللَّهُ هَذِهِ الْأُمَّةَ بِضِعْفِهِمْ
بِدَعْوَتِهِمْ وَصَلَاتِهِمْ وَإِخْلَاصِهِمْ

Look at An Inferior Not at A Superior

(٢٢٠/٨٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَظَرَ

أَحَدُكُمْ إِلَى مَنْ فَضِّلَ عَلَيْهِ فِي الْمَالِ وَالْخَلْقِ فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَلُ مِنْهُ

(رواه بخارى ومسلم)

(220/80) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Whenever anyone of you sees a person who is better than him in wealth and in face and figure, [and due to it,

jealousy is aroused in his heart], he should look at someone who is inferior to him in these respects [so that instead of being envious he should learn to be patient and grateful]."

(Bukhari and Muslim)

Commentary: It is a common weakness with us that when we see anyone in a better position than ourselves we feel jealous of him and look grudgingly at his affluence and other opportunities. In this Tradition it has been prescribed as a cure for this spiritual malady that on such an occasion we should think of those who are interior to us in these respects and instead of bearing a grievance against fate, be grateful to Allah that He made us better than so many of His bondsmen.

(٢٢١/٨١) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَصَلَتَانِ مَنْ كَانَتْ فِيهِ كَتَبَهُ اللَّهُ شَاكِرًا صَابِرًا مَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ فَوْقَهُ فَاقْتَدَى بِهِ وَنَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ دُونَهُ فَحَمِدَ اللَّهُ عَلَى مَا فَضَّلَهُ اللَّهُ عَلَيْهِ كَتَبَهُ اللَّهُ شَاكِرًا صَابِرًا وَمَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ دُونَهُ وَنَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ فَوْقَهُ فَاسِيفَ عَلَى مَا فَاتَهُ مِنْهُ لَمْ يَكْتِبْهُ اللَّهُ شَاكِرًا وَلَا صَابِرًا (رواه الترمذی)

(221/81) 'Amr ibn Shu'ayb narrates on the authority of his father, Shu'ayb, and he on the authority of his grandfather, 'Abdullah ibn 'Amr ibn al'Aas رضی اللہ عنہ, that the Messenger of Allah ﷺ said: "Whoever will possess these two qualities Allah will write him down as among those that are patient and grateful. [The two qualities are that] in religious matters he habitually looks at those who are better than him and tries to emulate their example, and in worldly matters he habitually looks at the needy and distressed who are inferior to him materially and feels thankful to Allah that, by His grace, He has granted more of worldly blessings to him than to those bondsmen. And whose condition is such that in religious matters he habitually looks at those who are inferior to him, and in worldly matters at those who are superior to him and feels sorrow and resentment at the material comforts and pleasures that have been withheld from him, he will not be written down by Allah as among those that are patient and grateful." (Tirmidhi)

Commentary: Gratitude and patient preserverance are the two aspects of devoutness which lead to the perfection of Faith when they come together in anyone. The way to cultivate thee qualities, and their test, is that the bondsman should, customarily, look at those, in religious matters, who are better than him [in Faith, action and moral virtues] and follow their example, and, in worldly matters, at those who are inferior to him from the material point of view and, believing that the superiority he enjoys over them in the sphere of comforts and attainments is solely due to Allah's favour, feel sincerely thankful to his Lord and Master.

Virtuous Life

(٢٢٢/٨٢) عَنْ أَبِي بَكْرَةَ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ خَيْرٌ قَالَ مَنْ طَالَ عُمْرُهُ وَحَسَنَ عَمَلُهُ قَالَ أَيُّ النَّاسِ شَرٌّ؟ قَالَ مَنْ طَالَ عُمْرُهُ وَسَاءَ عَمَلُهُ

(رواه احمد)

(222/82) Abu Bakr رضي الله عنه narrates that someone said to the Prophet ﷺ, "O Messenger of Allah! Who is better among men [i.e., what kind of a man will be successful in the Hereafter]?" The Prophet ﷺ replied, "He who lived long and did good deeds." The same person, then, asked, "Who is bad to a greater degree among men [i.e., what kind of a man will be a loser in the Hereafter]?" The Prophet ﷺ replied, "He who lived long and did evil deeds." (Musnad-i-Ahmad)

Commentary: The longer a person who leads a virtuous life lives, the more will he develop to a higher religious state. In a similar way, the bondsman whose deeds are such as to make him removed from Allah will go on incurring His displeasure as he continues to live.

(٢٢٣/٨٣) عَنْ عُبَيْدِ بْنِ خَالِدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَ بَيْنَ رَجُلَيْنِ فَقَتِلَ أَحَدُهُمَا فِي سَبِيلِ اللَّهِ ثُمَّ مَاتَ الْآخَرُ بَعْدَهُ بِجُمُعَةٍ أَوْ نَحْوِهَا فَصَلُّوا عَلَيْهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قُلْتُمْ؟ قَالُوا دَعَوْنَا اللَّهَ أَنْ يَغْفِرَ لَهُ وَيَرْحَمَهُ وَيُلْحِقَهُ بِصَاحِبِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ صَلَاتَهُ وَعَمَلَهُ بَعْدَ عَمَلِهِ أَوْ قَالَ صِيَامَهُ بَعْدَ صِيَامِهِ لَمَّا بَيْنَهُمَا أَبْعَدُ مِمَّا بَيْنَ السَّمَاءِ وَالْأَرْضِ

(رواه ابوداؤد والنسائي)

(223/83) Ubayd ibn Khalid narrates that once the Prophet ﷺ established "brotherly relationship" between two persons [i.e., declared them to be brothers according to the custom of the age]. It so happened, soon afterwards, that one of them was martyred in *Jihad* and the other, too, died after a week of that. The Companions offered the funeral prayers at the latter's death. The Prophet ﷺ, then, asked the Companions who had observed the burial service, "What did you say [in the funeral prayer?]" The Companions replied, "We prayed that Allah may forgive his sins and have mercy on him and make him join his brother [so that they may live together in Heaven as they did in the world]". On hearing it, the Prophet ﷺ remarked, "And where did the prayers go which he offered after the prayers of the martyred brother? And where did the good deeds go that he performed after the good deeds of the martyred brother?" [Or, the Prophet ﷺ said something to the effect that where did the fasts go that he kept after the fasts of his martyred brother?] [The narrator is not sure whether the Prophet ﷺ mentioned, 'good deeds, after 'prayers' or 'fasts']. The Prophet ﷺ, then, said, "The difference between the stations of the two is even greater than that between the heavens and the earth."

(Abu Dawood and Nasai)

Commentary: The Companions considered the brother who had died later to be of a lower rank than the one who had attained martyrdom in *Jihad*, and, that was why, they prayed that Allah might join him with the martyred brother in Heaven. But the Prophet ﷺ told them that it was just the opposite of it and the brother who had died a natural death had gained a much more elevated position owing to the supplications he had offered, the fasts he had kept and the other good deeds he had performed after the martyrdom of his brother.

To lay down one's life in the path of Allah is, doubtlessly, an act of a very high order but the advance and improvement effected through prayer, fasting and other virtuous deeds, provided that these are endued with earnestness, is also unlimited.

Besides, since the brother who died later was also a soldier of Allah, ever-willing to sacrifice his life in His path, he, too, had, because of the purity of his intention and eagerness for

martyrdom, attained the state of martyrdom though he had died on his bed, and the acts of worship and other good deeds he had performed after the death of his martyred brother had produced such an elevation in his ranks that the sacred Prophet described the difference between their stations in the Hereafter to be even greater than between the earth and the sky.

(٢٢٤/٨٤) عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ أَنَّ نَفَرًا مِنْ بَنِي عُذْرَةَ ثَلَاثَةً اتُّو النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْلَمُوا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَكْفُلِيهِمْ؟ قَالَ طَلْحَةُ أَنَا، فَكَانُوا عِنْدَهُ فَبِعَثِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثًا فَخَرَجَ فِيهِ أَحَدُهُمْ فَاسْتَشْهَدَ ثُمَّ بَعَثَ بَعَثًا فَخَرَجَ فِيهِ الْآخَرُ فَاسْتَشْهَدَ ثُمَّ مَاتَ الثَّلَاثُ عَلَى فِرَاشِهِ قَالَ قَالَ طَلْحَةُ قَرَأْتُ هَؤُلَاءِ الثَّلَاثَةَ فِي الْجَنَّةِ وَرَأَيْتُ الْمَيِّتَ عَلَى فِرَاشِهِ أَمَامَهُمْ وَالَّذِي اسْتَشْهَدَ آخَرًا يَلِيهِ وَأَوَّلُهُمْ يَلِيهِ فَقَدْ خَلَنِي مِنْ ذَلِكَ فَذَكَرْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ فَقَالَ وَمَا انْكُرْتُ مِنْ ذَلِكَ؟ لَيْسَ أَحَدٌ أَفْضَلَ عِنْدَ اللَّهِ مِنْ مُؤْمِنٍ يُعَمِّرُ فِي الْإِسْلَامِ لِتَسْبِيحَةٍ وَ تَكْبِيرَةٍ وَ تَهْلِيلَةٍ
(رواه احمد)

(224/84) It is related by Abdullah ibn Shaddad that three men from the tirbe of *Bani Uzra* came to the Prophet ﷺ enquired [from the companions], "Who can take the responsibility of looking after the needs of these fresh Muslims on my behalf?" "I will," said Abu Talha. The three [persons], thus, began to live with him. In the meantime, one of them joined an expedition which the Prophet ﷺ had sent to some place and was martyred. The Prophet ﷺ, later sent another expedition which was joined by another of them and he, too, was martyred. Then, [after some time], the third man died on his bed. [The narrator, Abdullah ibn Shaddad], went on to relate that Abu Talha said, "I saw the three of them in a dream and I saw them in Paradise. The one who was the last to die and had died a natural death was in the front place, and close to him was his friend who was the second to die, and close to him [i.e., the other person] was the friend who had fallen a martyr earlier. This dream caused me uneasiness, and I related the dream and the uneasiness that was causing to my mind to the Prophet ﷺ. He observed, "What

wrong do you see in it?" [Their stations ought to have been in the order in which you saw in the dream and the third friend who lived for some time after the martyrdom of his two companions and continued to offer up prayers and offer fast and repeat Praises and Attributes of the Lord should have been in the front place for] no one is superior to the truthful Believer who is granted a long life with Iman [Faith] and Islam, and, during it, he engages himself in the *Tasbih* [i.e., *Zikr* of *Subhan Allah*], [*Takbir* [i.e., *Zikr* of *Allah-u-Akbar*] and *Tahlil* [*Zikr* of *La Ilaha Illallah*]" (Musnad Ahmad)

Commentary: The import of the above Tradition is similar to that of the preceding one. Should Allah grant a sound understanding, there is a great lesson in both of these sayings for the talkative and emotional people who fritter away their time in idle talk about *Jihad* and Martyrdom, though no such possibility is, at all, open to them and pay little attention to the opportunity that is available all the time of achieving the higher and the highest degree of religious advancement through acts of worship like prayer, fasting, *Zikr* and *Tilawat*. They not only not make use of these things, as they hold them of little account but, sometimes, even ruin their chances in the Hereafter by ridiculing and expressing contempt for the.

يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا (الكهف ١٨: ١٠)

SOME IMPORTANT EXHORTATIONS OF THE PROPHET ﷺ

(٢٢٥/٨٥) عَنْ أَبِي ذَرٍّ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقِي حَسَنٍ

(رواه احمد والترمذى والدارمى)

(225/85) It is related by Abu Zarr Ghiffari ؓ that the Messenger of Allah ﷺ said to him: "Wherever you are and in whatever circumstances [alone or in company, at ease or in difficulty], fear Allah [i.e., let piety be your normal habit], and do a good deed after every sin — it, will annul it, and be kind and cordial in your behaviour towards the creatures of the Lord".
(Musnad Ahmad, Tirmidhi and Darami.)

Commentary: The essence of piety is the fear of Allah and earnest anxiety for the Hereafter. It is an inner feeling which makes itself manifest in real life through willing observances of the Divine Commands and abstention from what is forbidden. But human nature and the external conditions in which a person lives being what they are, he often goes astray and falls into error in spite of the fear and anxiety [i.e., piety]. As a corrective to it, the Prophet ﷺ has advised, in the above Tradition, that if anyone happens to commit a sin or a wrong, he must follow it up with a good and virtuous act. The effulgence of good actions will dispel the gloom of wickedness. In the Qur'an, too, it has been said:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ (هود ١١:١١٤)

Lo! Good deeds annul ill deeds. (Hud, 11:114).

The third advice given by the Prophet ﷺ to Sayyidina Abu Zarr, here, is that his conduct towards all others ought to be good and friendly. It shows that even after purification from sin through righteousness and abundance of well-doing, good manners and

kindly behaviour are needed for felicity in the After life.

(٢٢٦/٨٦) عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عِظْنِي وَأَوْجِزْ فَقَالَ إِذَا قُمْتَ فِي صَلَاتِكَ فَصَلِّ صَلَاةَ مُؤَدِّعٍ وَلَا تَكَلِّمْ بِكَلَامٍ تَعْدُرُ مِنْهُ غَدًا وَاجْمَعْ الْإِيَّاسَ مِمَّا فِي أَيْدِي النَّاسِ (رواه احمد)

(226/86) Abu Ayub Ansari رضي الله عنه narrates that a man came to the Prophet ﷺ and said, "Give me some good counsel and let it be brief [so that I can remember it easily]." The Prophet ﷺ observed, "[Keep it in mind, firstly, that] when you stand for prayer, offer it like a person who is bidding farewell to the world and taking leave of everyone; [and secondly], never utter anything which you may have to repent or answer for tomorrow [i.e., while talking you should take care not to say anything you might have to account for before anyone in this world or before Allah on the Day of Final Requitul and, thirdly, despair totally of what [other] people possess or is seen in their hands [i.e., the centre of all of your hopes and aspirations should only be the Lord of the Worlds and you must not entertain any expectations from fellow-men].

(Musnad Ahmad.)

(٢٢٧/٨٧) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثٌ مُنْجِيَّاتٌ وَثَلَاثٌ مُهْلِكَاتٌ فَأَمَّا الْمُنْجِيَّاتُ فَتَقْوَى اللَّهِ فِي السِّرِّ وَالْعَلَانِيَةِ وَالْقَوْلُ بِالْحَقِّ فِي الرِّضَا وَالسَّخَطِ وَالْقَصْدُ فِي الْغِنَى وَالْفَقْرِ وَأَمَّا الْمُهْلِكَاتُ فَهَوَى مُتَّبِعٌ وَشَحْ مُطَاعٌ وَاعْتِجَابُ الْمَرْءِ بِنَفْسِهِ وَهِيَ أَشَدُّ هُنَّ

(رواه البيهقي في شعب الایمان)

(227/87) It is related by Abu Huryrah رضي الله عنه that the Messenger of Allah ﷺ said: "There are three things which lead to salavation and there are three things which lead to damnation. The three things that lead to salvation are: (i) the fear of Allah in seclusion as well as in company [or in what is hidden and in what is manifest]; (ii) to speak the truth in anger as well as in pleasure; and (iii) moderation in prosperity as well as in poverty. And there three things that lead to damnation are: (i) the inordinate desire which is followed: (ii) the stinginess which is obeyed [i.e., whose demands are submitted to]; and (iii) self-conceit which is the worst of them all."

(Baihaqi)

Commentary: The Holy Prophet ﷺ often used to emphasise the virtue of certain good actions and habits and the wickedness of certain evil actions and habits according to the needs of the people around him at that time. The present Tradition is of an identical nature. It simply shows that whoever wants to attain salvation should observe the few golden rules laid down in it and avoid being self-centred, mean with money and a slave to carnal propensities. The Prophet ﷺ has condemned conceitedness and self-glorification as severest of vices, probably, because anyone who suffers from it does not believe that anything is wrong with him, and, therefore, listens to no one.

(٢٢٨/٨٨) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
أَرْبَعٌ إِذَا كُنَّ فِيكَ فَلَا عَلَيْكَ مَا فَاتَكَ الدُّنْيَا حِفْظُ أَمَانَةٍ وَصِدْقُ حَدِيثٍ
وَ حُسْنُ خَلِيقَةٍ وَ عِفَّةٌ فِي طَعْمَةٍ
(رواه احمد والبيهقى فى شعب الایمان)

(228/88) It is related by 'Abdullah ibn 'Amr ؓ that the Messenger of Allah ﷺ said: "Four things and habits are such that if you possess them then there is no harm if the world [and its blessings] are lost or do not come to [your] hand. [These are]: (i) safe-keeping of trust. (ii) truthfulness in speech; (iii) good manners; and (iv) caution and abstinence in food."

(Musnad Ahmad and Baihaqi.)

Commentary: The word 'trust' is used in a very wide sense in the terminology of Islam. It includes the fulfilment of the rights of Allah and of men as well as the carrying out of covenants and promises. Thus, a person who is trustworthy, i.e., who fulfils the rights of Allah as well of men honestly and is truthful when he speaks and possesses good manners and noble qualities of mind and character and exercises self-restraint in food and drink and does not overeat or partake of things that are forbidden or of a doubtful nature is, positively a very fine specimen of humanity. He is not only a perfect man in this world but in the never-ending life of the Hereafter, too, such exceptional favours will be conferred upon him that each one of them will be more valuable than all the blessings of the world put together. If a man like him remains poor in the earthly existence, he should not grieve for what he has is far

superior to all that the world has to offer.

(٢٢٩/٨٩) عَنْ أَبِي ذَرٍّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَدْ أَفْلَحَ مَنْ
أَخْلَصَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَجَعَلَ قَلْبَهُ سَلِيمًا وَلِسَانَهُ صَادِقًا وَنَفْسَهُ مُطْمَئِنَّةً
وَخَلِيقَتَهُ مُسْتَقِيمَةً وَجَعَلَ أُذُنَهُ مُسْتَمِعَةً وَعَيْنَهُ نَاطِرَةً فَأَمَّا الْأُذُنُ فَتَقْمِيعٌ وَأَمَّا
الْعَيْنُ فَمُقَرَّةٌ لِمَا يُوعَى الْقَلْبُ وَقَدْ أَفْلَحَ مَنْ جَعَلَ قَلْبَهُ وَاعِيًا

(رواه احمد والبيهقي في شعب الایمان)

(229/89) It is related by Abu Zarr Ghiffari رضي الله عنه that Messenger of Allah ﷺ said: "He became fortunate and successful whose heart Allah set aside for Faith and made it safe and sound [i.e., whom He blessed with Faith so pure and untainted that not an iota of doubt or hypocrisy could enter his heart and protected it against the spiritual maladies like envy and illwill], and whose tongue He endowed with truthfulness, and inmost self with serenity [i.e., whose soul was such that it derived solace from the remembrance of Allah and the things that were pleasing to Him], an whose natural disposition He put right and free from weaknesses [so that it did not tend towards sin], and whose ear He made fit to hear and eyes He made fit to see [i.e., who could hear the truthful word of Allah and see 'His signs and take warning and draw lessons from them]. Thus, the ear is like the funnel [through which things go into the heart as the liquid is poured into a bottle], and the eye is the conveyer and stabilizer of things which is entrusts to the heart. And blessed, indeed, is the man whose heart Allah made capable of remembering."

(Musnad Ahmad and Baihaqi.)

Commentary: What has been said about the ears and eyes in the concluding part of the above Tradition is to underline the importance of the part the two organs play in the life of a man. Whatever reaches the heart, which, so to speak, is the monarch in the human body, and affects it is, generally, through the ears and the eyes. Consequently, the success and salvation of the bondsman is dependent on the ability and fitness of his eyes and ears to see and hear.

The last sentence denotes that even though the things of success and good fortune reach a man's heart through the eyes and ears, salvation and felicity in the Hereafter cannot be attained

unless the heart is capable of preserving and making proper use of them.

In the Qur'an the three faculties of seeing, hearing and understanding have been mentioned, from place to place, in a way as if man's guidance and deliverance was contingent on their soundness.

(٢٣٠/٩٠) عَنْ عَمْرِو بْنِ مَيْمُونٍ الْأَوْدِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ وَهُوَ يَعِظُهُ اِغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ شَبَابَكَ قَبْلَ هَرَمِكَ وَصِحَّتَكَ قَبْلَ سَقَمِكَ وَغِنَاكَ قَبْلَ فَقْرِكَ وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيَاتَكَ قَبْلَ مَوْتِكَ
(رواه الترمذی)

(230/90) Amr ibn Maymoon Al-Awdi reports that Messenger of Allah ﷺ said to a man while he was admonishing him: "Realise the value of five states before five other states: (i) Your youth before your old age: (ii) Your health before your illness (iii) Your wealth before your poverty (iv) Your leisure before your occupation : and (v) Your life before your death." (Tirmizi)

Commentary: Man's circumstances do not always remain the same. They vary from time to time. It is, therefore, proper that we made the best use of the conditions of ease and well-being that are available to us and did whatever we could for the attainment of the good pleasure of the Lord. Who knows what tomorrow will bring and whether we will be able to perform good deeds or not.

In fine, every moment of life should be regarded as a respite granted by Allah and no pains should be spared to make the best use of it.

We must take advantage of youth before old age sets in, health before illness and wealth before poverty. If there is time we must use it fruitfully before we become busy and then death comes because the door of deeds and *istighfar* will also close down.

(٢٣١/٩١) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا يَنْتَظِرُ أَحَدُكُمْ إِلَّا غَنًى مُطْعِياً أَوْ فَقْرًا مُنْسِئًا أَوْ مَرَضًا مُفْسِدًا أَوْ هَرَمًا مُفْتِدًا أَوْ مَوْتًا مُجْهِزًا أَوِ الدَّجَالَ وَالْدَّجَالُ شَرُّ غَائِبٍ يَنْتَظِرُ أَوِ السَّاعَةَ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ
(رواه الترمذی والنسائی)

(231/91) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "You expect wealth and prosperity which makes a man arrogant, or you expect poverty which makes a man forgetful, or expect illness which makes a man miserable, or you expect old age which makes a man feeble-minded or you expect death which comes suddenly and perishes, or you expect Dajjal — and Dajjal is the worst of those that are not present are being awaited, or you expect the Last Day and the Last Day is a grievous calamity and a bitter draught in an extreme degree."

(Tirmizi and Nasai)

Commentary: It shows that those who do not realise the value of the days of comfort and affluence and let them pass without making an earnest endeavour to seek the favour of Allah and felicity in the Hereafter are, in fact, waiting for one or the other of the distressing events mentioned therein to shake them up. Then, all alone, will they begin to prepare for the Day of Judgement.

(٢٣٢/٩٢) عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَمَةِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَمَا ذَاعَمِلَ فِيمَا عَمِلَ

(رواه الترمذی)

(232/92) It is related by Abdullah ibn Mas'ood رضي الله عنه that the Messenger of Allah ﷺ said: "On the last Day [when people will be gathered for the Great Requital] the feet of the son of Aadam shall not move until he is questioned about five things: (i) about his life and on what he spent it; (ii) about his youth and on what he wasted it; (iii) about his wealth and wherefrom he obtained it (iv) on what he spent it; and (v) about what he did regarding the knowledge he had."

(Tirmizi)

Commentary: Every one of us should look into his life and his youth, his earnings and expenditure, and knowledge and deeds and ask himself what answer will he give when he will be questioned about them on the Judgement Day and how is it going to turn out for him. May Allah, by His grace, make the trail easy for us, otherwise it is a most testing and painful event and only the blessed bondsmen who make ready for it in advance and spent their lives in conscientious observance of His commands will be able to save

themselves from disgrace on that day.

(٢٣٣/٩٣) عَنْ أَبِي جُرَيْرٍ جَابِرِ بْنِ سُلَيْمٍ قَالَ أَتَيْتُ الْمَدِينَةَ فَرَأَيْتُ رَجُلًا يَصْدُرُ النَّاسُ عَنْ رَأْيِهِ لَا يَقُولُ شَيْئًا إِلَّا صَدَرُوا عَنْهُ قُلْتُ مَنْ هَذَا؟ قَالُوا هَذَا رَسُولُ اللَّهِ قَالَ قُلْتُ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ مَرَّتَيْنِ قَالَ لَا تَقُلْ عَلَيْكَ السَّلَامُ عَلَيْكَ السَّلَامُ تَحِيَّةُ الْمَيِّتِ قُلِ السَّلَامُ عَلَيْكَ قُلْتُ أَنْتَ رَسُولُ اللَّهِ؟ فَقَالَ أَنَا رَسُولُ اللَّهِ الَّذِي إِنْ أَصَابَكَ ضُرٌّ فَدَعْوَتُهُ كَشَفَهُ عَنْكَ وَإِنْ أَصَابَكَ عَامٌ سَنَةِ فَدَعْوَتُهُ أَنْبَتَهَا لَكَ وَإِذَا كُنْتَ بِأَرْضٍ فَقَرٍ أَوْ قَلَاةٍ فَصَلَّتْ رَأِحَتُكَ فَدَعْوَتُهُ رَدَّهَا عَلَيْكَ قُلْتُ إِعْهَدْ إِلَيَّ قَالَ لَا تُسَبِّنْ أَحَدًا قَالَ فَمَا سَبَّتُ بَعْدَهُ حُرًّا وَلَا عَبْدًا وَلَا بَعِيرًا وَلَا شَاةً قَالَ وَلَا تُحَقِّرَنَّ شَيْئًا مِنَ الْمَعْرُوفِ وَأَنْ تُكَلِّمَ أَحَاكَ وَأَنْتَ مُنْبَسِطٌ إِلَيْهِ وَجْهَكَ إِنْ ذَالِكَ مِنَ الْمَعْرُوفِ وَارْفَعْ إِزَارَكَ إِلَى يَصْفِ السَّاقِ فَإِنْ أَبَيْتَ فَالْيَ الْكَعْبَيْنِ وَإِيَّاكَ وَاسْبَالَ الْأَزَارِ فَإِنَّهَا مِنَ الْمَخِيلَةِ وَإِنَّ اللَّهَ لَا يُحِبُّ الْمَخِيلَةَ وَإِنْ امْرَأَةٌ شَمَمَكَ وَغَيْرُكَ بِمَا يَعْلَمُ فِيكَ فَلَا تُعَيِّرْهُ بِمَا تَعْلَمُ فِيهِ فَإِنَّمَا وَبَالَ ذَالِكَ عَلَيْهٖ

(رواه ابو داود)

(233/93) Abu Jurayy Jabir ibn Sulaim رضي الله عنه narrates I went to Madinah (and I did not know anything about the Prophet ﷺ till then). I saw that people came to a man like ardent seekers and he said something to them and they accepted it and went away. Whatever he said was believed and consented to by the people with their heart and soul. I, thereupon asked who he was and people told me that he was the Messenger of Allah. I made my way to his august presence and said, "Alaik as-Salam Ya Rasulullah." I said it twice, [upon which] he said, "Do not say Alaik-as-Salam. It is the salutation of the dead. [During the days of Ignorance people used to salute the dead in that way]. [Instead of it], say, As-Salam-o-Alaik.} I, then, asked him, "Are you the Messenger of Allah?" "Yes", he replied, 'I am the Messenger of Allah whose glory is such that if you are in distress and you pray to Him, He will remove your distress, and if the calamity of a drought overtakes you and you pray to Him, He will produce crops from the field for you, and if you are in a wilderness and lose your animal and pray to Him, He will

restore it to you." I, [then], said to him, "Give me some more good counsel and warning advice." The Prophet observed, "[My first advice to you is] never abuse anyone. "[Jabir ibn Sulaym related that] after it, I did not use abusive language for anyone whether a freedborn or a slave or even an animal like a goat or a camel. Proceeding, the Prophet ﷺ said, "Do not consider any favour to be small [or paltry], speak to your brother with a cheerful countenance for that too is a favour, keep your *tahbund*¹, high up to the middle of the calves, or if you do not like it, at least higher than the ankles, and abstain from wearing it lower than that for it is a sign of vanity and Allah does not like vanity, and if anyone abuses you or puts you to shame by talking about an evil thing concerning you, which is in his knowledge, do not retaliate and, in this way, the punishment for his abusiveness will be entirely upon him." (Abu Dawood)

(٢٣٤/٩٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَأْخُذْ عَنِّي هَؤُلَاءِ الْكَلِمَاتِ فَيَعْمَلُ بِهِنَّ أَوْ يُعَلِّمُ مَنْ يَعْمَلُ بِهِنَّ قُلْتُ يَا رَسُولَ اللَّهِ فَأَخَذَ بِيَدِي فَقَدْ خَمْسًا فَقَالَ اتَّقِ الْمَحَارِمَ تَكُنْ عَبْدَ النَّاسِ وَأَرْضُ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَغْنَى النَّاسِ وَأَحْسِنُ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا وَاجِبٌ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا وَلَا تُكْثِرِ الضَّحْكَ فَإِنَّ كَثْرَةَ الضَّحْكِ تُبْهِتُ الْقُلُوبَ
(رواه احمد والترمذی)

(234/94) It is related by Abu Hurayrah رضی اللہ عنہ the Messenger of Allah ﷺ (once) said to us: "Who will learn these few things from me, and, then, act upon them or tell them to others who will act?" I replied, "O Messenger of Allah! I am present." The Prophet ﷺ, thereupon, held my hand [in affection] and said, "Refrain from the acts Allah has forbidden and refrain from them strictly. If you will do so, you are a very great worshipper [and this worship is better than the abundance of supererogatory worship]. Secondly, remain satisfied with what Allah has fore-ordained for you. If you do so, you will attain contentment and become very rich. Thirdly, be kind and gentle in your behaviour towards the neighbours. If you will do so, you are a perfect Believer. Fourthly, desire for yourself what you desire

①. A piece of cloth worn round the waist. It is not fastened behind.

for others. If you do so, you will become a true Muslim. Fifthly, do not laugh much for too much of laughter kills the heart."

(Musnad Ahmad and Tirmizi)

Commentary: The Prophet ﷺ wanted to tell the five above mentioned things. In order to attract the attention of the listeners, he first said, "I want to tell a few special things. Who among you will like to learn them? But he will have to pay back their claim by acting upon them himself, and, also, relating them to others so that they, too, may profit."

It shows that there are two claims on anyone who acquires the knowledge of Faith: he should act according to it himself and, also, pass it on to others. Even if he does not carry out into practice fully what he learns, he must impart it to others.

The five things the Prophet ﷺ has taught in this Tradition are of fundamental importance.

- (i) He is a most devout slave and a great worshipper who abstains from what is unlawful though he may not be offering up a great deal of supererogatory prayers and observing much of supererogatory fasts.
- (ii) One derives immense satisfaction and peace of mind from being content with what Allah has decreed for him.
- (iii) Good and noble behaviour towards the neighbour is a prerequisite of perfection in Faith.
- (iv) A true Muslim must always wish well for others to the extent of desiring for them what he desires for himself.
- (v) One should not laugh much because excessive laughter deprives the heart of feeling and makes it insensitive.

If any slave of Allah observes these five things even today, he will enjoy Paradise on earth and live very distinctive life. People will love him. His heart will be alive with remembrance of Allah and the rewards of the Hereafter await him there.

(٢٣٥/٩٥) عَنْ أَبِي ذَرٍّ قَالَ أَمَرَنِي خَلِيلِي بِسَبْعٍ، أَمَرَنِي بِحُبِّ الْمَسَاكِينِ
وَالدُّنُومِ مِنْهُمْ وَأَمَرَنِي أَنْ أَنْظُرَ إِلَى مَنْ هُوَ دُونِي وَلَا أَنْظُرَ إِلَى مَنْ هُوَ فَوْقِي
وَأَمَرَنِي أَنْ أَصِلَ الرَّحِمَ وَإِنْ أَذْبَرْتُ وَأَمَرَنِي أَنْ لَا أَسْأَلَ أَحَدًا شَيْئًا وَأَمَرَنِي أَنْ
أَقُولَ بِالْحَقِّ وَإِنْ كَانَ مُرًّا، وَأَمَرَنِي أَنْ لَا أَخَافَ فِي اللَّهِ لَوْمَةً لَائِمًا، وَأَمَرَنِي أَنْ

أَكْثَرَ مِنْ قَوْلٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّهُمْ مِنْ كُنْزٍ تَحْتَ الْعَرْشِ (رواه احمد)
 (235/95) Abu Zarr Ghiffari رضي الله عنه narrates "My beloved friend, [The sacred Prophet ﷺ], has enjoined seven things upon me. He has commanded me to love and be close to the poor and the downtrodden, and he has commanded he to look at those in the world who are of lower rank than me [i.e., who are less fortunate in earthly life], and not at those who are of higher rank [i.e., possess greater assets to material comfort some other Ahadith suggest that it grows qualities of patience and gratitude. And he has commanded to be kind to the kinsman and to preserve and keep intact the bond of kinship (i.e., fulfil the obligations of relationship even though the kinsmen do not do so), and he has commanded me not to ask for anything from anyone as a favour [i.e., beseech Allah alone for my needs and do not be a beggar at anyone else's door], and he has commanded me to speak the truth at all times though it may be bitter for others [i.e., be hurtful or unpleasant to them for being opposed to their desires and interests], and he has commanded me to care nothing for the rebuke of those who revile and vilify in the path of Allah [i.e., say and do only Allah has enjoined even if people disapprove of it. He has commanded me to recite much the *Kalima* of *La-Haulawa-la-Quwata-Illa-Billah* [there is no power or might but in Allah] because all these things are from the treasure-house which is under the ninth heaven [i.e., these are gems from the treasure which is under the Throne of Allah and He gives them to whom He pleases. It is beyond the reach of anyone else]. (Musnad Ahmad)

Commentary: The necessary elucidation of the above saying has been furnished along with the translation. The one point worthy of special mention, here, is that the significance of the prayer-formula of *La-Haula-wa-la Quwat-i-illa-Bilah*, we are exhorted to recite frequently in this Tradition, has been explained in another saying of that Prophet ﷺ and it is that "the power to do good and to abstain from evil is granted to the bondsmen solely by the mercy of the Lord." In other words, if the grace and guidance of Almighty does not go with the circumstances of anyone, he can neither perform a good deed nor keep away from an evil one. Hence, the bondsman should always be entreating the Lord for mercy and

guidance, and if he is blessed with good-doing and uprightness, he should consider it to be a Divine gift and not his own achievement.

The above *Kalimah* expresses exactly the same truth, and, if it is recited with humility and conviction, it is most efficacious for inner correction and development. Spiritual mentors, specially those belonging to the *Shazlia* sect of Islamic mysticism, advise the devotees and seekers of truth to recite it much and often.

(٢٣٦/٩٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَنِي رَبِّي بِتِسْعِ خَشْيَةِ اللَّهِ فِي السِّرِّ وَالْعَلَانِيَةِ، وَكَلِمَةِ الْعَدْلِ فِي الْغَضَبِ وَالرَّضَا، وَالْقَصْدِ فِي الْفَقْرِ وَالْغِنَا وَأَنْ أَصِلَ مَنْ قَطَعَنِي وَأَعْطِيَ مَنْ حَرَمَنِي وَأَعْفُو عَمَّنْ ظَلَمَنِي وَأَنْ يَكُونَ صَمْتِي فِكْرًا وَنُطْقِي ذِكْرًا وَنَظْرِي عِبْرَةً وَأَمْرًا بِالْعُرْفِ وَقِيلَ بِالْمَعْرُوفِ
(رواه رزين)

(236/96) It is recited by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "My Lord has commanded me these nine things in particular: (i) To fear Allah in private and in public [i.e., secretly as well as openly]; (ii) To speak what is just and true in anger and in pleasure [i.e., it should not be that when I am displeased with anyone I depart from truth and if anyone happened to be my friend and I am pleased with him, I take sides with him unjustly]; (iii) To pursue the middle path in poverty and in affluence [i.e., I should neither show impatience and distress when I am inflicted with poverty nor be vain and boastful when I am granted wealth and abundance]; (iv) Not to turn my back even on the kinsman who treats me indifferently and violates the bond of kinship; (v) To give even to those who keep me deprived and encroach upon my rights; (vi) To be forgiving to those who were unjust and cruel to me; (vii) My silence should be endowed with reflection [i.e., when alone I should meditate on things that were worth meditating, such as, the Signs and Attributes of the Lord and how He had treated me and what my conduct was, or ought to be, towards Him. Or, what my end is going to be? Or, how could an erring bondsman be brought back to Allah?]; (viii) My speech should be of remembrance [i.e., whenever I spoke it should be related, in one way or the other, to Allah, whether by celebrating His Names,

Praises and Attributes or preaching His Word or that I paid a due regard to His decrees and commands in whatever I said]; and (ix) My eye ought to be admonitory [i.e., I should learn a lesson or take a warning from whatever I saw]; and I shall enjoin what is good and lawful." (Razin)

Commentary: It is worth remembering that the last phrase of the above Tradition about the enjoining of what is right and legitimate is in addition to the nine items of advice the Prophet ﷺ wanted to impart on that occasion. It is, in fact, the main task and object for which the holy Prophet ﷺ was raised up, i.e., the sanctioning of what is lawful which, naturally, includes the forbidding of what is wrong and sinful.

(٢٣٧/٩٧) عَنْ مَعَاذٍ قَالَ أَوْصَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَشْرِ كَلِمَاتٍ قَالَ لَا تُشْرِكْ بِاللَّهِ شَيْئًا وَإِنْ قُتِلْتَ وَ حُرِّقْتَ، وَلَا تُعَقِّنْ وَالِدَيْكَ وَإِنْ أَمَرَكَ أَنْ تَخْرُجَ مِنْ أَهْلِكَ وَمَالِكَ، وَلَا تَتْرُكَنَّ صَلَاةَ مَكْتُوبَةٍ مُتَعَمِّدًا فَإِنْ مَنْ تَرَكَ صَلَاةَ مَكْتُوبَةٍ مُتَعَمِّدًا فَقَدْ بَرِئْتَ مِنْهُ ذِمَّةُ اللَّهِ، وَلَا تَشْرَبَنَّ خَمْرًا فَإِنَّهُ رَأْسُ كُلِّ فَاحِشَةٍ، وَإِيَّاكَ وَالْمَعْصِيَةَ فَإِنَّ بِالْمَعْصِيَةِ حُلَّ سَخَطِ اللَّهِ، وَإِيَّاكَ وَالْفِرَارَ مِنَ الزَّحْفِ وَإِنْ هَلَكَ النَّاسُ، وَإِذَا أَصَابَ النَّاسَ مَوْتُ وَأَنْتَ فِيهِمْ فَابْثُ وَأَنْفِقْ عَلَى عِيَالِكَ مِنْ طَوْلِكَ وَلَا تَرْفَعْ عَنْهُمْ عَصَاكَ أَدَبًا وَأَخِفْهُمْ فِي اللَّهِ

(رواه احمد)

(237/97) It is related by Mu'az رضي الله عنه that the Messenger of Allah ﷺ [once] urged him to ten good deeds. He said: "(i) Do not associate anyone with Allah even if you are killed or burnt alive; (ii) Do not disobey your parents even if they tell you to get out, abandoning your family and property; (iii) Do not deliberately miss a *Fard* [obligatory] prayer for Allah's covenant ceases for him who misses a *Fard* prayer intentionally; (iv) Do not drink [wine] for drinking is the root of all lewdness; (v) Keep away from every sin for the wrath of Allah comes down because of sins (vi) Do not turn your back and run away from the field of Jihad even if it is littered with dead bodies; (vii) If you are living at a place with other men and death becomes rampant in it [due to the outbreak of an epidemic], stay there [firmly] [i.e., do not think of fleeing in order to save your life]; (viii) Spend

on your dependance according to your means [i.e., neither be miserly so that you put them to hardship although you had the money nor spend on them beyond your resources]: (ix) Be strict with them [the dependants], [if and when needed], to teach them good morals; (x) Instil into them [the dependants] the fear of Allah."

(Musnd-i-Ahmad)

Commentary: Though the import of the Tradition is clear from the translation given above, a few points call for a clarification.

It is a well-known principle of the Shari'ah, and in the Qur'an, too, it has been stated candidly that if a person is compelled to deviate from Islam to infidelity or polytheism and it is felt that he will be killed if he refuses to do so, he is permitted, in such an eventuality, to accept infidelity or polytheism vocally. But the better and nobler course is that he remained steadfast and did not express, even vocally, the acceptance of infidelity or polytheism, even at the cost of his life.

The Prophet ﷺ advised Sayyidina Mu'az ؓ to be resolute in a situation like that because he was among the chosen servants of the Lord.

Similarly, the Prophet's ﷺ advice to Sayyidina Mu'az ؓ concerning obedience to parents that he should carry out their wishes even if they made him to forego his family and property also denotes an ideal standard of behaviour. It means that the children should submit to the severest orders of their parents. Or else, in the *Shariah*, it is not binding upon the children to fulfil such harsh and unreasonable demands of the parents. If, however, it is done voluntarily and the rights of no one else are disregarded thereby, it will, indeed, make a most admirable example of filial devotion.

The holy Prophet ﷺ remarks about the prayer that whoever intentionally neglects an obligatory prayer forfeits the covenant of Allah is among the Traditions of the strength which Imam Shafa'i and some other doctors of Islamic Jurisprudence have prescribed the penalty of death on it. Imam Maalik and Imam Abu Hanifah, however, hold that a Muslim ruler can award to a defaulter of prayer whatever punishment he deems fit and he may imprison him. This is, also, a form of freedom of obligation from Allah.

Be that as it may, there is no place in Islam for wilful disregard of prayer and if the offence does not amount to apostasy, it, definitely, comes very close to it.

The last part of the Tradition deals with the maintenance and upbringing of children. The main command is that we should regard it to be one of our religious duties to inculcate the fear of Allah in the hearts of our family members for which they will be answerable before Allah on the Last Day.

(٢٣٨/٩٨) عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ خَرَجَ يَوْمًا إِلَى مَسْجِدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَ مَعَادَ بْنَ جَبَلٍ قَاعِدًا عِنْدَ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَبْكِي فَقَالَ مَا يَبْكِيكَ قَالَ يُبْكِينِي شَيْءٌ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ يَسِيرَ الرِّيَاءِ شُرْكٌ وَمَنْ عَادَى لِلَّهِ وَلِيًّا فَقَدْ بَارَزَ اللَّهَ بِالْمُحَارَبَةِ إِنَّ اللَّهَ يُحِبُّ الْأَبْرَارَ الْأَتْقِيَاءَ الْأَخْفِيَاءَ الَّذِينَ إِذَا غَابُوا لَمْ يُتَقَقَّدُوا وَإِنْ حَضَرُوا لَمْ يَدْعَوْا وَلَمْ يَقْرَبُوا قُلُوبُهُمْ مَصَابِيحُ الْهُدَى يَخْرُجُونَ مِنْ كُلِّ غَبْرَاءٍ مُظْلِمَةٍ

(رواه ابن ماجه والبيهقى فى شعب الايمان)

(238/98) Umar ibn Khattab رضي الله عنه relates that one day he came to the Mosque of the Prophet ﷺ and saw that Mu'az ibn Jabal رضي الله عنه was sitting beside the grave of the Prophet ﷺ and was crying. "What is the reason of your crying?" Umar asked Mu'az, "I am weeping because of a thing I heard from the Prophet," Mu'az replied. "I have heard him say that even a little hypocrisy amounts to polytheism, and whoever bore enmity with a friend of Allah invited Allah to war, and the Almighty Creator, certainly, loves the pious and virtuous bondsmen who are so hidden and unknown to fame that no one looks for them when they are out of sight, or cares to invite them when they are present. Their hearts are like luminous lamps of guidance that pass through a black duststorm [without being blown out]."

(Ibn Majah and Baihaqi)

Commentary: The first thing to be noted here is the Prophet's ﷺ observation that even a trace of hypocrisy (or, ostentation) means as much as polytheism. It, alone, should be enough to make them weep in whose hearts dwells the fear of Allah and who, also, realise what polytheism is and how rueful are its consequences.

It is difficult even for those to avoid hypocrisy of a concealed nature or a lesser degree who conscientiously try to stay away from it. Often it happens that the bondsman does his best to keep his action free from the evil and yet feels that he had not been wholly successful. With men of virtue and holiness the case is that they do a thing, and, then, are haunted by the fear that it could not attain the degree of sincerity that was needed. Perhaps the lamenation of Sayyidina Mu'az ؓ also, was due to a similar realisation.

Mu'az ؓ further, relates that after administering the warning about hypocrisy that holy Prophet ﷺ admonished that one should be extremely careful in his attitude towards the bondsman who's saintliness is a popularly accepted fact. Whoever harbours a feeling of disrespect or hostility against such chosen devotees of the Lord should consider himself to be at war with Allah.

The Prophet ﷺ added that the pious and devout bondsmen are the favourites of the Lord who remain in obscurity by eschewing things that lead to fame. They are so unknown and insignificant that no one misses them when they are absent nor asks them to come when they are there. Their hearts are not only luminous themselves but also lend the light of guidance to others and can withstand successfully all sorts of trials and temptations.

Sayyidina Mu'az's ؓ grief might, also, have been induced by the feeling that he could not remain so unnoticed and his life was not of such poverty and helplessness. It could also be that he was distressed by the possibility of having transgressed against the rights of a hidden bondsman of Allah of an elevated rank and causing hurt or harm to him.

(٢٣٩/٩٩) عَنْ أَبِي ذَرٍّ قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ الْحَدِيثَ بِطَوْلِهِ إِلَى أَنْ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَوْصِنِي! قَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ فَإِنَّهُ أَزِينٌ لِأَمْرِكَ كَلِمَةٍ قُلْتُ زِدْنِي! قَالَ عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ وَذِكْرِ اللَّهِ عَزَّ وَجَلَّ فَإِنَّهُ ذِكْرٌ لَكَ فِي السَّمَاءِ وَنُورٌ لَكَ فِي الْأَرْضِ قُلْتُ زِدْنِي! قَالَ عَلَيْكَ بِطَوْلِ الصَّمْتِ فَإِنَّهُ مِطْرَدَةٌ لِلشَّيْطَانِ وَعَوْنٌ لَكَ عَلَى أَمْرِ دِينِكَ قُلْتُ زِدْنِي! قَالَ إِيَّاكَ وَكَثْرَةَ الضَّحِكِ فَإِنَّهُ يُمِيتُ الْقَلْبَ وَيَذْهَبُ

بُنُورِ الْوُجْهِ، قُلْتُ زِدْنِي قَالَ قُلِ الْحَقَّ وَإِنْ كَانَ مَرًّا قُلْتُ زِدْنِي! قَالَ لَا تَخَفْ
فِي اللَّهِ لَوْ مَ لَا يَمِ قُلْتُ زِدْنِي! قَالَ لِيَحْجُزَكَ عَنِ النَّاسِ مَا تَعْلَمُ مِنْ نَفْسِكَ

(رواه البيهقي في شعب الایمان)

(239/99) Narrates Abu Zarr Ghiffari رضي الله عنه that one day he betook himself to the august presence of the Messenger of Allah ﷺ. After it [either Abu Zarr himself or the subsequent narrator who narrated it on his authority], related a long Tradition [which is not included here]. During the conversation that followed, Abu Zarr Ghiffari said to the Prophet ﷺ, "O Messenger of Allah! Give me some advice." The Prophet ﷺ replied, "I exhort you to *Taqwa*, the piety of the Lord for it will embellish you deeds." Abu Zarr relates that he, then, said, "Give me some more advice." The Prophet ﷺ replied, "I exhort you to make a *Tilawah*¹ and *Zikr*² compulsory for yourself for *Tilawah* and *Zikr* will be the cause of your being mentioned in assembly of the angels and there will be light for you on the earth." Abu Zarr relates that he, again, said, "Give me some more advice". The Prophet ﷺ said, "Cultivate the habit of keeping silence much and talk little for it the domain of Faith." Abu Zarr relates that he, further, said, "Give me some more advice". The Prophet ﷺ said, "Do not laugh much for it kills the heart and deprives one's face of radiance." Abu Zarr relates that, once again, he said, "Give me some advice." The Prophet ﷺ observed, "Speak always truth though it may be bitter [for the people]." Abu Zarr relates that he, again, said, "Give me some more advice." The Prophet ﷺ said, "Care not for the reproach of him who reproaches in the path of Allah." Abu Zarr relates that he, again, said, "Give me some more advice," The Prophet ﷺ said, "What you know about yourself and your inmost self should be enough to prevent you from seeking out the faults of other." (Baihaqi)

Commentary: In it the Prophet ﷺ has, first of all, advised Abu Zarr رضي الله عنه to adopt *Taqwa*, observe piety and said that it will purify his actions and make them beautiful. Indeed, if a man were to make the fear of Allah the guiding principle of his life, his entire existence would become one of loyalty and submission and both his exterior and interior existence would be enriched and get

① Recitation of Qur'an.

② Remembrance of Allah

adorned with beauty. The Prophet ﷺ, then, urges him to recite the Qur'an and celebrate the praises of the Lord much for his name will, thereby, be mentioned in the celestial world. As another saying of the Prophet ﷺ has it: "When the bondsman remembers Allah in this world, Allah speaks about him in the company of angels." In the Qur'an too, it is stated:

فَاذْكُرُونِي أَذْكُرْكُمْ (البقرة 2: ١٥٢)

Therefore remember Me, I will remember you. [Al-Baqarah 2:152].

Another blessing of *Tilawah* and *Zikr* the Prophet ﷺ has stressed here is that they impart an enffulgence on this very earth to those who keep themselves occupied with them. The lusture produced by *Tilawah* and *Zikr* is, of course, an inner condition but its effects are also felt outwardly.

The Prophet ﷺ has, further, told Sayyidina Abu Zarr ؓ to remain silent most of the time for it is very efficacious in keeping the devil away and also beneficial in many other ways to Faith. It is clear that *Satan* does the greatest harm to one's moral and spiritual development through the tongue. Falsehood, backbiting, slander, abusiveness and tale-bearing are the commonest of sins. A Tradition of the Prophet ﷺ says that "More than anything else, the indiscretions of the tongue will cause one to be plunged headlong into Hell." The bondsman who develops the habit of talking little will, thus, be more successful in guarding his Faith against the intursions of the devil.

It should, however, be remembered that what the above saying means is that a person should not engage in vain and unnecessary talk which has no utility here in this world nor in the Hereafter and not that he kept silence just for the sake of it and refrained even from saying things that were good and useful. We have already reproduced the Tradition in the book of Faith that, "Whoever believes in Allah and the Last Day should either speak what is good or keep quiet."

The Prophet ﷺ has, also, warned against laughing excessively as it benumbs the heart and makes the face lustreless. The benumbing of the heart denotes that it becomes neglectful and unsensitive and a sort of gloom settles over it, an apparent effect of

which is that the radiance which is, generally, noticed in the devout bondsmen of the Lord, with an awakened soul and illuminated heart, departs from the face.

The last exhortation to Sayyidina Abu Zarr رضي الله عنه is that the anxiety resulting from the awareness of his own faults and transgressions ought to be so overwhelming that it gave him no time to look into or talk about the sins and weakness of others. Anyone who keeps a watch on his own failings and moral and mental processes will always be ready to overlook the defects and shortcoming in other people. He will consider himself to be the worst of sinners. The fault and failings of others are, generally noticed by those who never care to look into themselves.

(٢٤٠/١٠٠) عَنْ مَعَاوِيَةَ أَنَّهُ كَتَبَ إِلَى عَائِشَةَ أَنْ اكِتَبِي إِلَيَّ كِتَابًا تُوصِينِي فِيهِ وَلَا تُكْثِرِي فَكَتَبَتْ سَلَامًا عَلَيْكَ، أَمَّا بَعْدُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ التَّمَسَّ رِضَى اللَّهِ بِسَخِطِ النَّاسِ كَفَاهُ اللَّهُ مُؤْنَةَ النَّاسِ وَمَنْ التَّمَسَّ رِضَى النَّاسِ بِسَخِطِ اللَّهِ وَكَلَّهُ اللَّهُ إِلَى النَّاسِ وَالسَّلَامُ عَلَيْكَ (رواه الترمذی)

(240/100) It is narrated by Mu'awiya رضي الله عنه that, once, he wrote a letter to Sayyidah Ayshah رضي الله عنها requesting her to give him some good counsel, but it should be brief and comprehensive and not too long. Upon it, She sent to him the following reply:

"Peace be on you! I have heard the Messenger of Allah ﷺ say: 'Whoever will seek to please Allah by displeasing men, Allah will make him independent of the help and favour of men and He Himself will become sufficient unto him, and whoever will seek to please men by displeasing Allah, Allah will give him in the charge of men. And peace!'" (Tirmizi)

Commentary: Often people are faced with a situation, specially those who have a wide circle of friends and manifold responsibilities, in which they adopt an attitude that is likely to lead to the good pleasure of Allah, many people with whom they are connected in various ways or who can be of help to them in different manners become antagonised, and if they act upon the wishes of those persons, they incur the displeasure of Allah. For

such occasions, it has been set forth in the above Tradition that if the bondsman will choose the path of the good pleasure of Allah, Allah will take it upon Himself to provide for his needs and he will continue, by His mercy, to recieve the benefits he expects from men. On the contrary, if the bondsman tries to please men, at the cost of displeasing Allah, and carries out their wishes to the disregard of Divine injunctions, Allah will withhold His help from him and give him into the keeping of men who, in themselves, are equally powerless and indigent.

In a nutshell, it shows that if anyone wanted that Allah took upon Himself directly the responsibility of providing for his needs, he should make the seeking of the countenance of the Lord his sole object and standard of judgement in all affairs.

Although His advice is very brief in words, but has a deep and wide meaning.

كتاب الاخلاق

KITABUL AKHLAQ

THE BOOK OF MANNERS

PLACE OF MORALITY IN ISLAM

Among the things on which the Prophet Muhammad ﷺ has laid the greatest stress, after Belief, and maintained that the felicity and salvation of mankind is dependents upon them, one is the cultivation of good manners and noble qualities of mind and character, avoiding evil and unseemly behaviour, and keeping away from vicious habits and practices. In the Qur'an, where the objects of raising up of the sacred Prophet ﷺ, are defined, it is, also, emphasised that to cleanse men and make them pure is a special part of his mission.

وَيُزَكِّهِمْ (البقره ٢: ١٢٩)

And sanctify them. (Al-Baqarah 2:129)

Moral reform and uplift occupies a place of highest importance in the aim and design of sanctification. As the Prophet ﷺ himself has said: "I have been raised up by Allah to teach moral virtues." It denotes that moral correction and elevation was among the chief ends and purposes of the mission of the Prophet Muhammad ﷺ, and formed a fundamental part of his magnificent endeavour. It, naturally, could not be otherwise, for moral values play a vital part in moulding a man's life. A person with good morals will not only lead a happy and peaceful life himself, but his existence will be a source of comfort to others as well. On the other hand, if his social conduct and moral disposition are bad, his life will be devoid of real joy, and he will, also, make the lives of his relatives and all others around him miserable.

These are the ready, worldly effects of good or evil behaviour we experience in our daily existence, but it is going to yield far more serious results in the everlasting life of the Hereafter. The sequel of noble morals, in the Hereafter, is the good pleasure of the

Lord and Paradise while that of bad manners and evil conduct is the Wrath of Allah and Fire of Hell.

The sayings of holy Prophet ﷺ relating to moral reform are of two kinds: one in which he has laid emphasis on moral goodness, as a principle, explained the worth and importance of good and virtuous habits, and indicated the unique reward they are going to fetch in the Hereafter, and the other that contain the advice and instruction to acquire or avoid a particular moral attribute. Here, we will, first, take up the Traditions belonging to the former category.

Importance of Good Manners

(٢٤١/١) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ

(رواه البخارى ومسلم)

مِنْ خِيَارِكُمْ أَحْسَنُكُمْ أَخْلَاقًا

(241/1) It is related by Abdullah ibn Amr ؓ that the Messenger of Allah ﷺ said: "The best of you are those who possess the best of manners."

(Bukhari and Muslim)

(٢٤٢/٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْمَلُ

(رواه ابو داود والدارمى)

الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا

(242/2) Abu Hurayrah ؓ related to us that the Messenger of Allah ﷺ said: "Believers who possess better morals are the most perfect in Faith."

(Abu Dawood and Darami)

Commentary: There is a definite relationship between belief and manners. He who has a perfect belief definitely has very good manners. On the same basis, he who possesses very good manners is a perfect believer. It must be understood that without belief, a person's manners — nay, any deed he performs — are meaningless. Belief is the spirit and the driving force for every deed and every piety. Thus, if we see anyone who has good manners but he is not a believer then those are not manners in the real sense but morelly an image of manners and they have no value in the sight of Allah.

(٢٤٣/٣) عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَثْقَلَ شَيْئِي

(رواه ابو داود والترمذى)

يُوضَعُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَمَةِ خُلُقٌ حَسَنٌ

(243/3) It is related by Abu Darda, he relates that the Prophet ﷺ said: "On the Day of Resurrection, the most weighty item in the Scales of the Deeds will be good manners."

(Abu Dawood and Tirmizi)

(٢٤٤/٤) عَنْ رَجُلٍ مِنْ مُزَيْنَةَ قَالَ قَالُوا يَا رَسُولَ اللَّهِ مَا خَيْرٌ مَا أُعْطِيَ الْإِنْسَانُ؟ قَالَ الْخُلُقُ الْحَسَنُ

(رواه البيهقي في شعب الإيمان والغوى في شرح السنة عن اسامة بن شريك)

(244/4) A man from Muzaynah said that some of the Companions ﷺ said, "Messenger of Allah ﷺ, of the things that are bestowed to man, what is the best?" He said, "Good manners!" (Baihaqi in Sha'h al-Iman. Imam Baihaqi has transmitted in Sharah as-Sunnah on the authority of Usamah bin Shareek).

Commentary: It would not be correct to assume from the above Tradition that good morals were even superior to Faith or the principal tenets like prayer, fasting, *Zakah*¹ and *Hajj*.² The Companions ﷺ to whom these sayings were directly addressed had already learnt from the Prophet ﷺ that among the various branches of Islam, the most important were Faith and the doctrine of Divine Unity, and, then, came the fundamental duties. As for the rest of the departments of religious life, some of them take precedence over others in various ways, and the place of moral virtues, undoubtedly, is very high, and in the attainment of success and salvation in After-life and the gaining of the countenance of the Lord, their significance is beyond question.

(٢٤٥/٥) عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ

الْمُؤْمِنَ لَيُذْرِكُ بِحَسَنِ خُلُقِهِ دَرَجَةً قَائِمِ اللَّيْلِ وَصَائِمِ النَّهَارِ (رواه ابو داود)

(245/105) Sayyidah Ayshah رضي الله عنها relates that she heard the Messenger of Allah ﷺ say: "A Believer with good manners and good moral disposition gets the same reward as he who spend his nights in prayer, and observes fast during days, always."

(Abu Dawood)

Commentary: It shows that a person who is a true Muslim, both in belief and action, and, also, possesses good manners, but does

①. Poor-due

②. Pilgrimage to Makkah.

not engage himself much in supererogatory fasts and prayers attains the same degree of excellence, through moral goodness, as the one who, generally, stands up in prayer throughout the night and fasts all the day long.

(٢٤٦/٦) عَنْ مَعَاذٍ قَالَ كَانَ آخِرَ مَا وَصَّيَنِي بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ وَضَعْتُ رِجْلِي فِي الْفَرْزَانِ قَالَ يَا مَعَاذُ أَحْسِنْ خُلُقَكَ لِلنَّاسِ (رواه مالك)

(246/6) Mu'az رضي الله عنه related to us, saying: "The last advice given to me by the Messenger of Allah ﷺ when I had put my foot in the stirrups of mount was that he said: 'Make your manners good for the people. (Behave well with them)'." (Mowatta)

Commentary: Towards the end of his life, the holy Prophet ﷺ had sent Sayyidina Mu'az رضي الله عنه as the Governor of Yemen, and while bidding him farewell in Madinah, he had given him a number of instructions which are mentioned, under various headings, in the compilations of the Traditions. In the above narrative, Mu'az رضي الله عنه has spoken of the same occasion. What he means to convey is that as he was leaving for Yemen, to take up the assingment, the last thing the Prophet ﷺ told him was to deal gently with its inhabitants.

It needs, however, be remembered that "good manners" do not entail that even hardened criminals and habitual evil-doers who deserved to be dealt with severely and there was no other way to reform them than through chastisement were, also, to be treated with leniency. It would, on the contrary, amount to the neglect of one's duty and lending encouragement to sinfulness and wrongdoings.

In any case, it is not against moral goodness, by any code of ethics, to be harsh on the criminals, of course, within the limits of justice and the Allah-given law.

Note: As we have seen earlier¹, the holy Prophet ﷺ had, also, said to Sayyidina Mu'az رضي الله عنه at that time, "It is quite possible that we do not meet again after this year. It may be that (when you returned from Yemen) you may visit my mosque and my grave

①. 'Meaning and Message of the Traditions': Vol. I. pp., 223-24 (Previous edition)

instead of visiting me."

Since it was not the custom of the Prophet ﷺ to say such things, Mu'az ؓ concluded that the death of the Prophet ﷺ was, probably, near, and he might not be able to see him again. Upon it, he began to cry. The sacred Prophet ﷺ, then, consoled him, saying:

إِنَّ أَوْلَى النَّاسِ بِي الْمُتَّقُونَ مَنْ كَانُوا وَحَيْثُ كَانُوا

"Much closer to me are people who fear Allah and observe piety, whoever and wherever they may be."

What the Prophet ﷺ had said to Mu'az ؓ turned out to be true, and, on his return from Yemen, Mu'az ؓ did not see him, but his grave.

(٢٤٧/٧) عَنْ مَالِكٍ بَلَغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بُعِثْتُ

لِأَتَمِّمْ حُسْنَ الْأَخْلَاقِ (رواه في الموطأ ورواه أحمد عن أبي هريرة)

(247/7) Imam Maalik ؓ reports that it had been related to him that the Messenger of Allah ﷺ said: "I have been sent down by Allah to evolve moral virtues to highest perfection."

(This Tradition had been mentioned by Imam Maalik, in the same form as above in his *Mowatta*, without giving the name of the narrator, while Imam Ahmad has related it on the authority of Abu Hurayrah in his *Musnad*).

Commentary: It tells that moral reform and development of good manners were among the chief objects of the mission of the holy Prophet ﷺ and formed an important part of the *sanctification* set forth in the Qur'an as his special duty.

(٢٤٨/٨) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ

مِنْ أَحَبِّكُمْ إِلَيَّ أَحْسَنُكُمْ أَخْلَاقًا (رواه البخارى)

(248/8) It is related by Abdullah ibn Amr ؓ that the Messenger of Allah ﷺ said: "Nearest to me among you are those who have better manners." (Bukhari)

Commentary: In Sayyidina Jabir's ؓ account of the above Tradition, quoted in *Tirmizi*, it is stated that the Messenger of Allah ﷺ said:

إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ أَحْسَنُكُمْ أَخْلَاقًا

"The dearest to me among you, and the nearest to me on the Day of Resurrection will be those who displayed the best manners."

These show how essential good morals are desirable manners are for gaining the affection of the holy Prophet ﷺ and his propinquity on the Day of Resurrection.

(٢٤٩/٩) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُمَّ

أَحْسَنْتَ خَلْقِي فَأَحْسِنْ خُلُقِي (رواه احمد)

(249/9) Sayyidah Ayshah رضي الله عنها relates that the Messenger of Allah ﷺ used to pray:

اللَّهُمَّ أَحْسَنْتَ خَلْقِي فَأَحْسِنْ خُلُقِي

"Oh Allah! Thou hast, by Thy grace, made my body good; make my morals good as well."

Note: This prayer of the sacred Prophet ﷺ for good morals and polite behaviour has been reproduced in different words and at different places in the collections of the Traditions. All the various versions of it will be quoted in a subsequent volume of the present series. Here, however, we shall take up just one more.

It is related, on the authority of Sayyidina Ali رضي الله عنه, in *Sahih Muslim*, that one of the prayers the Messenger of Allah ﷺ used to make during *Tahajjud*¹ was:

"Oh Lord! Lead me on the best of moral manners. No one, aside of Thee, can guide to moral excellence. And remove bad manners from me. No one, aside of Thee, can remove them."

وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا
يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ
عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا
إِلَّا أَنْتَ

①. An optional prayer offered during the latter stages of the night.

GOOD MORALS AND BAD COMPASSION AND LACK OF IT

Mercy is a special Attribute of Allah, and *Rahman* (the Beneficent) and *Rahim* (the Merciful) are His Excellent Names. The bondsmen are blessed and deserving of Divine Mercy to the extent to which a reflection of this virtue is present in them, while those who are cruel and hard-hearted are excluded from it in the same proportion.

They Are Deserving of Divine Mercy Who Are Merciful to Others

(٢٥٠/١٠) عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا

(رواه البخارى)

يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ

(250/10) It is related by Jareer ibn Abdullah رضي الله عنه that the Messenger of Allah ﷺ said: "Allah will not show mercy to them who do not show mercy to other people."

(Bukhari and Muslim)

Commentary: The word "other people", occurring in it, includes the Muslims as well as the infidels and the sinners. Everyone, indeed, has a claim upon kindness and compassion no matter to what class or community he belongs. True sympathy and kindness towards the infidels and wrong-doers, however, would demand that, first of all, we felt sorry and concerned in our hearts at the sequel of their infidelity and transgression, and tried sincerely to save them. Apart from it, in cases of physical or worldly want and suffering, also, we are commanded to be kind and helpful to them.

(٢٥١/١١) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ إِزْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُمُ مَنْ فِي السَّمَاءِ

(رواه ابو داؤد والترمذى)

(251/11) It is related by Abdullah ibn Amr ibn al-Aas رضى الله عنه that the Messenger of Allah ﷺ said: "Allah will have mercy upon them that are merciful. Treat kindly the dwellers of the earth; He who dwells in the heavens will treat you kindly:

(Abu Dawood and Tirmizi)

Commentary: It shows that deserving of the special mercy of the Lord are the kind-hearted bondsmen who have love and sympathy for His creatures.

The exhortation to show kindness to "the dwellers of the earth" includes not only men of all faiths and nationalities, but, also, animals. It has been made more explicit in the Traditions that follow.

On Showing Kindness to Animals—A Thirsty Dog

(٢٥٢/١٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ فَوَجَدَ بَيْتًا فَنَزَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ بَلَغَ بِي فَنَزَلَ الْبَيْتَ فَمَلَأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِفِيهِ فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ لَهُ فَغُفِّرَ لَهُ قَالُوا يَا رَسُولَ اللَّهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ فَقَالَ نَعَمْ فِي كُلِّ ذَاتٍ كَبِدٍ رَطْبَةٍ أَجْرٌ (رواه البخارى و مسلم)

(252/12) Abu Hurayrah رضى الله عنه related to us, saying that the Messenger of Allah ﷺ said: "Once a traveller was feeling extremely thirsty, he came upon a well. He went down into it, drank the water, and came out. On coming out, he saw a dog that was dying of thirst. Its tongue was sticking out and it was licking the wet earth. The man took pity on it, and, again, went down into the well, filled his leather stocking with water, held it by his teeth, and came out of the well, and gave the water to the dog to drink. This simple service to the thirsting dog pleased the Lord so much that He blessed the man with salvation." Upon it, some Companions enquired: "Is there a reward even on removing the distress of animals?" "Yes" replied the Prophet. "On removing the distress of every living being (that can feel the pangs of hunger and thirst)".

(Bukhari and Muslim)

Commentary: Sometimes, even an ordinary act is most pleasing to Allah owing to the idea or intention behind it, or the unusual circumstances in which it is performed, and all the sins and iniquities of the doer are forgiven as a result of it. The incident, related in the above report, is of a similar kind. A traveller is pressing on towards his destination under the hot sun. He is tormented by thirst. In these circumstances, he sees a well, but there is no rope or bucket to draw the water from it. With great difficulty, he climbs down into the well, drinks the water, and comes out. Now, he sees a dog licking the wet earth. He takes pity on it. The situation in which he is placed demands that he should hurry on with the journey and reach the destination early so that he could have some rest. But there is the dying dog. He cannot leave it alone. It is, also, a creature of the Lord. So, he decides to go down into the well again and fetch the water for the poor animal. On reaching the water, he fills his leather-stocking, holds it by the teeth, and comes out, and gives the water to the dog. The mercy and benevolence of the Lord is stirred by it and the decision is reached to grant him forgiveness and Paradise.

It needs to be remembered that it was not merely the act of giving water to the dog that mattered, but the spirit behind it.

(٢٥٣/١٣) عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَائِطًا لِرَجُلٍ مِنَ الْأَنْصَارِ فَإِذَا فِيهِ جَمَلٌ فَلَمَّا رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَنًّ وَذَرَفَتْ عَيْنَاهُ فَاتَّاهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَسَحَ ذَفْرَاهُ فَسَكَتَ فَقَالَ مَنْ رَبُّ هَذَا الْجَمَلِ؟ لِمِنْ هَذَا الْجَمَلِ؟ فَجَاءَ فَتَى مِنَ الْأَنْصَارِ فَقَالَ لِي يَا رَسُولَ اللَّهِ! فَقَالَ لَهُ أَفَلَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَكَكَ إِيَّاهُ؟ فَإِنَّهُ شَكَى إِلَيَّ أَنَّكَ تُجِيعُهُ وَتُذْنِبُهُ

(رواه أبو داود)

(253/13) Narrates Abdullah ibn Ja'far رضي الله عنه, "Once the Messenger of Allah ﷺ went to the orchard of an Ansar¹ Companion. There was a camel over there which groaned pathetically on seeing the Prophet ﷺ, as she-camel does when separated from its young

①. Literally, it means the 'helpers'. In Islamic terminology, the term applies to the inhabitants of Madinah who embraced the Islamic faith and extended warm support and sympathy to the *Mohajirs* (emigrants from Makkah).

one, and, began to shed tears. The Prophet ﷺ went to it and stroked its head gently until it became quiet. He, then, asked: "Whose camel is it?" An ansar young man came forward and said that it belonged to him. The Prophet ﷺ thereupon, said to the Ansar: 'Do you not fear Allah, in respect of the poor, dumb creature. Who has made you its master? it has complained to me that you keep it hungry and take too much work from it.'

(Abu Dawood)

Commentary: As Sayyidina Sulayman عليه السلام used to understand the language of the birds, by Allah's leave, which, also, is mentioned in the Qur'an:

وَعَلَّمْنَا مَنطِقَ الطَّيْرِ (النمل ٢٧:١٦)

We have been taught the language of the birds, (An-Naml 27:16)

The Holy Prophet ﷺ, too, could understand the language of the animals. The incident mentioned, in this Tradition, of the Prophet's ﷺ comprehension of the complaint of the camel, and, in the next, of his comprehension of the complaint of a bird, belong to the same category, and are, so to speak, among his miracles that cannot be explained by a known natural law.

The moral of it is that anyone possessing an animal should feed it properly and take only as much work from it as may not be beyond its endurance.

The world has, now, woken to the need of the prevention of cruelty of animals, but the scared Prophet ﷺ had taught it to mankind over fourteen hundred years ago.

(٢٥٤/١٤) عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَنْطَلَقَ لِحَاجَتِهِ فَرَأَيْنَا حُمْرَةً مَعَهَا فَرْحَانٌ فَأَخَذْنَا فَرْحَيْهَا فَجَاءَتِ الْحُمْرَةُ فَجَعَلَتْ تَعْرِشُ فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ فَجَعَ هَذِهِ بِوَلَدِهَا؟ رَدُّوْا وَلَدَهَا إِلَيْهَا — وَرَأَيْ قَرِيَّةً نَمَلٌ قَدْ حَرَقْنَاَهَا فَقَالَ مَنْ حَرَقَ هَذِهِ؟ قُلْنَا نَعَمْ قَالَ إِنَّهُ لَا يَنْبَغِي أَنْ يُعَذَّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ

(رواه ابو داؤد)

(254/14) Abdul Rahman ibn Abdullah ibn Masud relates, on the authority of his father, "We were accompanying the Messenger of Allah ﷺ on a journey that, while he had gone to attend the

call of nature, we saw a small red bird, (probably a blue-necked jay), with two young ones. We caught the chicks, (and) the bird came and began to hover over our heads. (Meanwhile), the Prophet ﷺ returned, and said: 'Who has hurt the bird by catching its young ones? Give back the chicks to it'. He, then, saw an ant-hill we had set fire to, and enquired who had done that. 'O Messenger of Allah, we said, 'We have burnt it'. He, thereupon, observed: 'It befits on one save Allah, the Creator of Fire, to inflict the punishment of fire on a living being.'

(Abu Dawood)

Commentary: From these Traditions we learnt that the animals too, even the ants, should not be treated cruelly.

(٢٥٥/١٥) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلْتُ امْرَأَةً النَّارَ فِي هِرَّةٍ رَبَطْتُهَا فَلَمْ تُطْعَمْهَا وَلَمْ تَدْعُهَا تَأْكُلْ مِنْ خَشَاشِ الْأَرْضِ (رواه البخاري ومسلم)

(255/15) It is related by Abdullah ibn Amr that the Messenger of Allah ﷺ said: "A cruel, hard-hearted woman was cast into Hell for her cruelty to a cat which she held in captivity until it died of starvation. She neither gave it a morsel of food nor set it free so that it could eat the worms (or rodents) of the earth."

(Bukhari and Muslim)

Commentary: From Sayyidina Jabir's account, quoted in *Sahih Muslim*, it appears that the woman was of the Bani Isra'il and the Holy Prophet ﷺ seen her under going the penalty of fire in Hell either during the Night of Ascension or in a dream or some other vision.

Anyway, it is clear from it that even cruelty to animals is most displeasing to the Lord and can lead one to Hell.

(٢٥٦/١٦) عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ أَبَا الْقَاسِمِ الصَّادِقَ الْمَصْذُوقَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تُنْزَعُ الرَّحْمَةُ إِلَّا مِنْ شَقِيٍّ (رواه احمد والترمذی)

(256/16) Abu Hurayrah relates that he heard the truthful and trustworthy Sayyidina Abul Qasim say: "The attribute of compassion is not taken away from the heart of anyone except the ill-fated."

(Musnad Ahmad and Tirmizi)

Commentary: It shows that if the heart of anyone is wholly devoid of kindness and compassion, it should be taken to mean that he is accursed in the sight of Allah, for the heart of a person who is doomed to Hell, alone, is totally lacking in mercy.

(٢٥٧/١٧) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا شَكَاَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

قَسْوَةَ قَلْبِهِ قَالَ امْسَحْ رَأْسَ الْيَتِيمِ وَأَطْعِمِ الْمُسْكِينِ (رواه احمد)

(257/17) It is related by Abu Hurairah رضي الله عنه that someone complained to the Prophet ﷺ of his (own) hard-heartedness.

"Caress the head of the orphan, and feed the poor", the Prophet ﷺ instructed him. (Musnad Ahmad)

Commentary: Cruelty is a spiritual ailment. The questioner had sought the advice of the Prophet ﷺ concerning the state of his heart upon which he was told to cultivate the habits of caressing the heads of the orphans and feeding the hungry.

The remedy suggested by the holy Prophet ﷺ is based upon a well-known principle of psychology, or, rather, it confirms it. It teaches that if a mental or emotional condition is not present in anyone, and he wants to acquire it, he should make himself look like possessing it, and, in course of time, it will become a part of his nature. The method of profusion in *Zikr* (Allah remembrance), as a means to the cultivation of Divine love, which is practised among the *Sufis*¹, is found on the same principle.

Nevertheless, it is a symbol of compassion to stroke the head of an orphan and feed the poor. Anyone lacking this can develop it by following this advice.

Generosity

To spend one's wealth on others and to aid and assist them in their needs, too, is a branch of compassion in the same way as stinginess, illiberality and selfishness are a form of cruelty.

(٢٥٨/١٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَسَّخِيُّ

قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ النَّاسِ قَرِيبٌ مِنَ الْجَنَّةِ بَعِيدٌ مِنَ النَّارِ - وَالْبَحِيلُ بَعِيدٌ

مِنَ اللَّهِ بَعِيدٌ مِنَ النَّاسِ بَعِيدٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّارِ وَالْجَاهِلُ سَخِيٌّ أَحَبُّ

1. Belonging to a class of Godly and abstemious persons among Muslims

(رواه الترمذی)

إِلَى اللَّهِ مِنْ عَابِدٍ بَخِيلٍ

(258/18) It is related by Abu Hurayrah رضی اللہ عنہ that the Messenger of Allah ﷺ said: "A generous- hearted bondsman is nearer to Allah and men, and he is close to Heaven and far away from Hell; and, surely, an ignorant, but open-handed man is dearer to Allah than a devotee who is a miser." (Tirmizi)

(٢٥٩/١٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ

(رواه البخارى ومسلم)

تَعَالَى أَنْفِقْ أَنْفِقْ عَلَيْكَ

(259/19) It is related by Abu Hurayrah رضی اللہ عنہ that the Messenger of Allah ﷺ said: "It is the command of the Lord for every bondsman : 'Spend on others. I shall spend on thee.'"

(Bukhari and Muslim)

Commentary: It gives the assurance that Allah will bestow more wealth, from His hidden treasures, upon those who spend on the weak and needy fellow-men. They need not fear that poverty will become their lot if they spent freely in the way of Allah.

(٢٦٠/٢٠) عَنْ جَابِرٍ قَالَ مَا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَطُّ فَقَالَ

(رواه البخارى و مسلم)

لَا

(260/20) Jabir رضی اللہ عنہ relates "It never happened that the Messenger of Allah ﷺ was asked for anything and he denied them."

(Bukhari and Muslim)

Commentary: It shows that such was the generosity of the holy Prophet ﷺ that he never turned away a suppliant without giving him something. He always helped those who asked him for charity, and if, at any time, he had nothing to give, he would borrow for it.

(٢٦١/٢١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ

عِنْدِي مِثْلُ أَحَدٍ ذَهَبًا لَسَرَّيْنِي أَنْ لَا يَمُرَّ عَلَيَّ ثَلَاثَ لَيَالٍ وَ عِنْدِي مِنْهُ شَيْءٌ

(رواه البخارى ومسلم)

إِلَّا شِئْتُ أَرْصُدَهُ لِدِينِي

(261/21) It is related by Abu Hurayrah رضی اللہ عنہ that the Messenger of Allah ﷺ said: "If I have gold equal (in weight) (even) to Mount Uhud, my desire will be that I spent the whole of it, before the passage of three nights, in the path of Allah, except that I held

back some of it to pay off a debt."

(Bukhari and Muslim)

(٢٦٢/٢٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا

(رواه النسائي)

يَجْتَمِعُ الشُّحُّ وَالْإِيمَانُ فِي قَلْبٍ عَبْدٍ أَبَدَ

(262/22) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Miserliness and greed cannot coexist together with faith in anyone's heart."

(Nasai)

Commentary: What it seeks to emphasise is that stinginess is so greatly repugnant to the spirit of Islam that it cannot enter the heart of a true Believer, and if this habit is found in anyone, it may be presumed that he is unblest with the radiance of Faith. As a little reflection will show, there can be no place for a thing like miserliness in the heart of a person who has a living faith in Allah and His Attributes.

(٢٦٣/٢٣) عَنْ أَبِي بَكْرٍ الصِّدِّيقِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا

(رواه الترمذی)

يَدْخُلُ الْجَنَّةَ حَبٌّ وَلَا بَخِيلٌ وَلَا مَنَّانٌ

(263/23) Abu Bakr رضي الله عنه related to us, saying that the Messenger of Allah ﷺ said: "The cheat, the miser, and the one who follows up one's favours with painful reminders of them shall not enter Heaven."

(Tirmizi)

Commentary: It denotes that deceit, and parsimony, and to speak or boast of favours conferred are such ruinous habits that these are likely to obstruct one's passage to Paradise. Hence, those who are keen to attain salvation and go to Heaven should keep away from them.

Forgiveness And Self-Restraint

To pardon the guilty and the offender and to refuse to take revenge are among the virtues that are closely related to soft-heartedness. The Prophet ﷺ, himself, did the same and exhorted his followers also, to act in like manner.

We have, already, seen the Tradition in previous pages, quoted on the authority of Sayyidina Abu Hurayrah رضي الله عنه, that the Lord had commanded nine things to the Messenger of Allah ﷺ, in particular, one of which was to forgive those who were cruel and

unjust to him.

(٢٤٦/٢٤) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا شَتَمَ أَبَا بَكْرٍ وَالنَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٍ يَتَعَجَّبُ وَيَتَبَسَّمُ فَلَمَّا اكْتَرَرَ رَدَّ عَلَيْهِ بَعْضَ قَوْلِهِ فَغَضِبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَامَ فَلَحِقَهُ أَبُو بَكْرٍ وَقَالَ يَا رَسُولَ اللَّهِ كَانَ يَشْتِمُنِي وَأَنْتَ جَالِسٌ فَلَمَّا رَدَدْتُ عَلَيْهِ بَعْضَ قَوْلِهِ غَضِبْتَ وَقُمْتَ قَالَ كَانَ مَعَكَ مَلَكٌ يَرُدُّ عَلَيْهِ فَلَمَّا رَدَدْتُ عَلَيْهِ وَقَعَ الشَّيْطَانُ، ثُمَّ قَالَ يَا أَبَا بَكْرٍ تِلْكَ كُلُّهُنَّ حَقٌّ مَا مِنْ عَبْدٍ ظَلِمَ بِمَظْلَمَةٍ فَيُغْضَى عَنْهَا لِلَّهِ عَزَّوَجَلَّ إِلَّا أَعَزَّ اللَّهُ بِهَا نَصْرَهُ وَمَا فَتَحَ رَجُلٌ بَابَ عَطِيَّةٍ يُرِيدُ بِهَا صَلَاةً إِلَّا زَادَ اللَّهُ بِهَا كَثْرَةً، وَمَا فَتَحَ رَجُلٌ بَابَ مَسْئَلَةٍ يُرِيدُ بِهَا كَثْرَةً إِلَّا زَادَ اللَّهُ بِهَا قَلَّةً (رواه احمد)

(264/24) It is related by Abu Hurayrah رضي الله عنه "A person once abused Abu Bakr رضي الله عنه, and the Prophet ﷺ was sitting [there]. He felt amazed and was smiling (at the behaviour of both with the man abusing Abu Bakr continuously and the latter bearing it with patience). But when that person went on with it beyond limit, Abu Bakr رضي الله عنه, also, returned some of the invectives. The Prophet ﷺ, thereupon, left the place in some anger. (Feeling greatly perturbed, Abu Bakr went after the Prophet ﷺ to find out the reason of his annoyance and apologised). As he met the Prophet ﷺ, and said, Messenger of Allah! How is that you remained sitting when the man was hurling abuses at me, without end, but when I, too, said something, you got angry and departed from the place?' The Prophet replied: 'An angel of Allah was with you and replying on your behalf as long as you kept quiet and showed patience, but when you answered back, the angel went away and the devil came in, (on seeing an opportunity to add fuel to the fire).' Then, he said, 'O Abu Bakr! There are three things that are absolutely true: One, if an injustice is done to anyone and he forgives it solely for the sake of Allah (and does not take revenge), Allah will support him, in all respects, in return for it (and raise him in esteem both in this world and the next). Two, whoever opens the door of giving to others and showing kindness to kinsmen, Allah will bestow prosperity upon him and multiply his wealth. And, three, whoever will open the door of begging (not out of need but) to

add to his wealth, Allah will cause a further diminution in his possessions."

(Musnad Ahmad)

Commentary: Though it is permissible to take revenge with justice, a better and nobler thing is to forgive, for the sake of Allah, even when one has the power to avenge oneself. Since Sayyidina Abu Bakr ؓ was regarded with special favour by the Prophet ﷺ, he did not like him to say anything, by way of a retort, to the offender. Says the Qur'an:

The legal repayment of an ill-deed is an ill, the like thereof. But whosoever pardoneth and amendeth, his reward is due from Allah. (Al-Shura 42:40)

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ تَبْلُغُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ
(الشورى ٤٢: ٤٠)

(٢٥٦/٢٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُوسَى بْنُ عِمْرَانَ عَلَيْهِ السَّلَامُ يَا رَبِّ مَنْ أَعَزُّ عِبَادَكَ عِنْدَكَ قَالَ مَنْ إِذَا قَدَّرَ غَفَرَ
(رواه البيهقي في شعب الإيمان)

(265/25) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Musa ibn Imran, the Prophet, once asked the Lord: 'Oh Lord! Who are the noblest of bondsmen in Your sight?' 'Those who forgive the guilty when they have him in their control (and are in a position to take revenge,' the Lord replied."

(Baihaqi)

Commentary: It is worth remembering that the superiority of forgiving the guilty and the defaulter, as mentioned above, is related only to the personal sphere, i.e., where our individual or private rights and interests are concerned. But no one has the right to condone an offence or misdeed that is against Allah, and upon which a punishment is fixed by Him. The practice of the holy Prophet ﷺ, who was the most merciful of men, was, also, the same. He always forgave those who did a wrong to him, but never failed to punish, according to the Divine Law, men who violated the limits laid down by Allah.

It is related in *Bukhari* and *Muslim*, on the authority of Sayyidah Ayshah رضى الله عنها:

وَمَا انتقم رسول الله صلى الله عليه وسلم لنفسه في شيء قط إلا أن ينتهك حرمة الله

"The Messenger of Allah ﷺ never punished anyone in a personal matter, but when a person transgressed against a Allah-given law, he used to punish him by reason of the command of Allah."

(٢٦٦/٢٦) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ كَمْ أَغْفِرُ عَنِ الْخَادِمِ فَصَمَتَ عَنْهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ يَا رَسُولَ اللَّهِ كَمْ أَغْفِرُ عَنِ الْخَادِمِ قَالَ كُلُّ يَوْمٍ سَبْعِينَ مَرَّةً (رواه الترمذی)

(266/26) It is related by Abdullah ibn Umar ؓ that (once) a person came to the Messenger of Allah ﷺ and said: "O Messenger of Allah ! How many times should I forgive the fault of my attendant (slave or servant)?" The Prophet did not answer and kept quiet. The questioner, then, asked again: 'How many times should I forgive the fault of my attendant (slave or servant)?' He replied, "Seventy times each day." (Tirmizi)

Commentary: What the holy Prophet ﷺ wanted to stress was that forgiveness was not a thing on which a limit could be set. On the other hand, kindness demanded that a servant should be forgiven even if he was frequently at fault.

As we have seen in the earlier volumes, the figure of seventy on such occasions does not denote the exact number, but profusion. And, it is more apparent in this *hadith*.

Doing Good

To do an act of kindness, too, is a branch of compassion, or, rather, its fruit. It can have many forms, such as, the doing someone a favour, the offering a gift, or the rendering a service or acting in any other manner that may be a source of joy or comfort to anyone. The holy Prophet ﷺ has urged upon his followers to make all these a part of their social and moral behaviour.

(٢٦٧/٢٧) عَنْ أَنَسٍ وَ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

الْخَلْقُ عِيَالُ اللَّهِ فَاحْبِبِ الْخَلْقَ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ

(رواه البيهقي فى شعب الايمان)

(267/27) Anas and Abdullah رضى الله عنهما (both) related to us that the Messenger of Allah ﷺ said: "The creatures are the family of Allah. (He is responsible for their sustenance in the same way as a person, ostensibly, is responsible for the sustenance of his dependents). Thus, the most beloved of Allah, in the whole creation, is he who does good to the members of His family, i.e., His creatures." (Baihaqi)

Commentary: In this world of ours, too, we feel drawn to a person who is good and kind to our family. In the above Tradition, we are told that the same is the case with the Lord as well. Whoever shows kindness to His creatures is greatly liked by Him.

Note: We have said earlier and repeat that it should be noted that such tidings appertain only to those who are not guilty of a mortal sin that renders a man wholly unworthy of Divine benevolence.

Take it like this, suppose it is proclaimed by a king that he will reward and raise in honour anyone who does good to his subjects, will it include even the rebels and professional criminals?

(٢٦٨/٢٨) عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَكُونُوا

إِمْعَةً تَقُولُونَ إِنَّ أَحْسَنَ النَّاسِ أَحْسَنًا وَإِنْ ظَلَمُوا ظَلَمْنَا وَلَكِنْ وَطِنُوا أَنْفُسَكُمْ

إِنْ أَحْسَنَ النَّاسُ أَنْ تُحْسِنُوا وَإِنْ أَسَاءُوا فَلَا تَظْلِمُوا (رواه الترمذی)

(268/28) It is related by Huzayfah رضى الله عنه that the Messenger of Allah ﷺ said: "Do not be of those who do (by others) as the others do (by them), and say that we will do them a favour if they do us a favour, and if they will be mean and unjust to us then we, too, will be mean and unjust to them. On the contrary, resolve that you will do good if the others do good, and if they do a wrong and act unjustly, even then you will not be unfair to them." (Tirmizi)

Commentary: It tells that a true Believer should always be kind-hearted and amiable to others and an act of goodness should not be done only to those who are good to us, but to such people, as well, who treat us unjustly. We have seen a *hadith* in the *Kitab*

ar Riqaq narrated by Abu Hurayrah that the Messenger of Allah ﷺ said that his Lord had commanded him to join ties with him who broke them and to give to him too who holds back.

(٢٦٩/٢٩) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَضَى لِأَحَدٍ مِنْ أُمَّتِي حَاجَةً يُرِيدُ أَنْ يُسْرَهُ بِهَا فَقَدْ سَرَّنِي وَمَنْ سَرَّنِي فَقَدْ سَرَّ اللَّهَ وَمَنْ سَرَّ اللَّهَ أَذْخَلَهُ اللَّهُ الْجَنَّةَ
(رواه البيهقي في شعب الإيمان)

(296/29) Sayyidina Anas ﷺ has said that the Messenger of Allah ﷺ said: "He who fulfils the need of any of my people to make him happy, truly makes Me happy. And, he who makes me happy, in fact, makes Allah happy, And, he who makes Allah happy, Allah will make him enter Paradise." (Baihaqi)

Commentary: We can see how much the Messenger of Allah ﷺ cares for his people from this *hadith*. If anyone pleases another person by doing something for him then he pleases the Prophet ﷺ and thereby earns the pleasure of Allah and Paradise.

(٢٧٠/٣٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمُسْكِينِ كَالسَّاعِي فِي سَبِيلِ اللَّهِ وَأَحْسِبُهُ قَالَ كَالْقَائِمِ لَا يَفْطُرُو كَالصَّائِمِ لَا يَفْطُرُ
(رواه البخارى و مسلم)

(270/30) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Whoever exerts himself for the sake of a helpless widow or a weak and indigent man is equal in recompense to him who exerts himself in the path of Allah." (The narrator adds): "And I think the Prophet, also, said that 'he is like the bondsman who spend his nights in prayer, and does not feel tired, and the bondsman who fasts through the year, and never goes without a fast.'" (Bukhari and Muslim)

Commentary: As we have seen in the foregoing Traditions, an act of kindness is most pleasing to Allah, no matter to what kind or class it belongs or to whom it is done. To attend to the need of a poor and helpless man or woman and to take pains in order to bring relief to them is an act of such a high order, in the sight of Allah, that the bondsmen who do so are worthy of the same reward that is on fighting in the way of Allah or devoting one's nights, habitually,

to prayer and days to fasting.

Even The Smallest Act of Goodness is Precious in The Judgement of The Lord

(٢٧١/٣١) عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُحَقِّرَنَّ أَحَدُكُمْ شَيْئًا مِنَ الْمَعْرُوفِ فَإِنْ لَمْ يَجِدْ فَلْيَلْقَ أَخَاهُ بِوَجْهِ طَلْقٍ وَإِذَا اشْتَرَيْتَ لَحْمًا أَوْ طَبَخْتَ قِدْرًا فَاكْثِرْ مَرَقَتَهُ وَاعْرِفْ لِجَارِكَ مِنْهُ
(رواه الترمذی)
(271/31) Abu Zarr Ghiffari رضی اللہ عنہ related to us that the Messenger of Allah ﷺ said: "Let no one of you consider any form of manner or doing good of little value. So, if he has nothing to give to a brother, he should, at least, meet him with a smile on his face. (This, too, is a form of kindness). And when you buy or cook meat, increase the broth, (by putting more water into it), and take out a spoonful from it for your neighbour." (Tirmizi)

Commentary: It emphasises that everyone should make it a point to be kind and helpful to his relatives, friends or neighbours. He should give gifts to them, according to his means, and if he has nothing worth giving, he should give what he can afford and not hold himself back thinking that it was valueless, so much so that if he was not in a position to offer anything else, he ought to greet him with a cheerful face. It, too, is a form of kindliness, and like the offering of gifts etc., contributes to the promotion of mutual love and affection. Likewise, even a poor person can add water to the broth when meat is cooked in his house and send some of it to the neighbour.

The holy Prophet ﷺ has mentioned these acts of fellow-feeling and kind treatment, obviously, as an illustration, otherwise what this Tradition means is that everyone should be ready to do what favour he can to others, no matter how insignificant it appeared.

(٢٧٢/٣٢) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُبَحِّقَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَإِنَّ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ وَأَنْ تُفْرِغَ مِنْ دَلُوكَ فِي إِنَاءِ أَخِيكَ
(رواه الترمذی)

(272/32) Jabir رضی اللہ عنہ relates that the Messenger of Allah ﷺ said: "Do not consider any form of kindness insignificant and one of

its forms (which costs nothing) is that you meet a brother with a cheerful face, and it, also, (is among the kindly acts, that you pour water from your bucket into the vessel of your brother."

(Tirmizi)

Commentary: Like the preceeding report, it, too, makes use of examples to stress that no act of kindness is insignificant in the sight of Allah, and a person should not hesitate to render what little service he can to others. Doing good is not the prerogative of the rich. The poor too can do it.

Self-Denial

A superior form of kindness is that though a person may be needing a thing himself, he gives it to someone who wants it. This is called self-sacrifice, and, without doubt, it is a virute of the highest order.

(٢٧٣/٣٣) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ جَاءَتْ إِمْرَأَةٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبُرْدَةٍ فَقَالَتْ يَا رَسُولَ اللَّهِ اكْسُوكَ هَذِهِ فَأَخَذَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحْتَاجًا إِلَيْهَا فَلَبِسَهَا قَرَأَهَا عَلَيْهِ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ يَا رَسُولَ اللَّهِ مَا أَحْسَنَ هَذِهِ فَأَكْسَيْتُهَا فَقَالَ نَعَمْ فَلَمَّا قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَامَهُ أَصْحَابُهُ قَالَ مَا أَحْسَنْتَ حِينَ رَأَيْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَهَا مُحْتَاجًا إِلَيْهَا ثُمَّ سَأَلَتْهُ إِيَّاهَا وَقَدْ عَرَفْتَ أَنَّهُ لَا يُسْأَلُ شَيْئًا فِيمَنْعَهُ فَقَالَ رَجَوْتُ بَرَكَتَهَا حِينَ لَبِسَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَلِّي أَكْفَنُ فِيهَا (رواه البخارى)

(273/33) Narrates Sahl ibn Sa'ad رضي الله عنه that (once) a woman came to the Messenger of Allah ﷺ with a mantle (as a present) and begged him to wear it. Then Prophet ﷺ accepted the gift and wore it. His condition, at that time, was such that he really needed a mantle. On seeing him wearing it, a Companion said: Messenger of Allah! This mantle is very good. Please give it to me." "Alright", replied the Prophet ﷺ and gave him the mantle. After the Messenger of Allah ﷺ had gone, some Companions rebuked the person (who had asked for the mantle), and said: "You did a wrong thing. You knew that the Messenger of Allah ﷺ needed it himself and it was in a state of want that he had accepted it from the lady yet you asked for it knowing well that

it was his habit to give away whatever anyone asked for from him." The Companion replied: "I did so for the sake of its blessedness. I thought that as the Messenger of Allah ﷺ had worn the mantle, it would make a good shroud for me." (Bukhari)

(٢٧٤/٣٤) عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي مَجْهُودٌ فَأَرْسَلْ إِلَيَّ بَعْضَ نِسَائِهِ فَقَالَتْ وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا عِنْدِي إِلَّا مَاءٌ ثُمَّ أَرْسَلَ إِلَيَّ أُخْرَى فَقَالَتْ مِثْلَ ذَلِكَ وَقُلْنَ كُلُّهُنَّ مِثْلَ ذَلِكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يُضِيفُهُ يَرْحَمُهُ اللَّهُ فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو طَلْحَةَ فَقَالَ أَنَا يَا رَسُولَ اللَّهِ فَأَنْطَلِقَ بِهِ إِلَى رَحْلِهِ فَقَالَ لِامْرَأَتِهِ هَلْ عِنْدَكَ شَيْءٌ قَالَتْ لَا إِلَّا قُوْثٌ صِبْيَانِي قَالَ فَعَلَلِيهِمْ بِشَيْءٍ وَنَوْمِيهِمْ فَإِذَا دَخَلَ ضَيْفُنَا فَأَرِيهِ أَنَا نَأْكُلُ فَإِذَا أَهْوَى بِيَدِهِ لَنَا كُلُّ فَقَوْمِي إِلَى السَّرَاجِ كَيْ تَصْلِحِيهِ فَأَطْفَيْنِي فَفَعَلْتُ فَقَعَدُوا وَآكَلَ الصَّبْفُ وَبَاتَا طَاوِئِينَ فَلَمَّا أَصْبَحَ غَدَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ عَجِبَ اللَّهُ أَوْضَحَكَ اللَّهُ مِنْ قُلَانٍ وَقُلَانَةٍ

(رواه البخارى و مسلم)

(274/34) Narrates Abu Hurayrah رضي الله عنه that (once) a person came to the Messenger of Allah ﷺ and said: "I am a poor and needy person, and in great distress. (I am starving)." The Prophet ﷺ thereupon, sent word to **one** of his wives (to send if she had anything to eat for the poor fellow). She replied: "By the Holy Being who has raised you up with Truth, there is nothing to eat or drink with me save water." The Messenger of Allah ﷺ then, enquired from another of his wives, and, then, one by one, from all of his wives, and, received the same reply. At last, he enquired from the Companions (who were with him at that time): "Who, among you can have him as his guest? There will be a special favour of the Lord on him (who does so)." (Upon it), an Ansar, named Abu Talha, stood up, and said: "Messenger of Allah ! I shall have him for a guest." Abu Talha took the man to his house, and said to his wife: "Do you have anything for this guest?" "There is nothing except the food for the children", she replied. " (there is nothing to eat for you or me too)." "Then, said Abu Talha," put the children to sleep. (somehow), without

feeding them, and pretended before the guest that we are going to eat with him. When he stretches his hand for eating, go to the lamp at the pretext of setting it right and put it out (so that there may be darkness and the guest cannot know whether we are eating with him or not)". The wife did as she was told, and while all the three sat down at the meal, it was only the guest who ate, and Abu Talha and his wife remained hungry for the night. When Abu Talha went to the Messenger of Allah ﷺ in the morning, the latter named him and his wife specifically, and gave them the glad tidings that "Allah very much liked the act of such-and-such a bondsman and such-and-such a bondswoman of His. He was highly pleased." The narrator forgot whether the Prophet ﷺ said *عجب الله* or *ضحك الله*. (Bukhari and Muslim)

Commentary: The incident narrated above speaks of the marvellous sentiments of magnanimity and self-abnegation the holy Prophet ﷺ had produced among his Companions through his teachings and practical example. It is this spirit of self-sacrifice and hospitality of the Ansars that has been extolled in the Qur'an in these words:

”وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ“ (سورة الحشر ٥٩:٥)

They prefer the needy to themselves though poverty (or hunger) become their lot. (Al-Hashr 59:9)

It was to express extra ordinary approval the behaviour of Abu Talha had received that the Prophet ﷺ used the word *عجب* or *ضحك* (amazed or laughed) otherwise these are qualities of human beings among the essential qualities of Faith. The Prophet ﷺ, himself, was an embodiment of love, and each attribute of his was an attribute of Faith indeed.

(٢٧٥/٣٥) عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُ مَالِفٌ

وَلَا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَلَا يُؤْلَفُ (رواه احمد والبيهقي في شعب الايمان)

(275/35) It is related by Abu Hurayrah that the Messenger of Allah ﷺ said: "A Believer is a personification of love. There is no virtue in him who does not love others and the others do not love him." (Musnad Ahmad and Baihaqi)

Commentary: It shows that to have a loving and affectionate nature is a religious requirement for a Muslim. If he does not care

for others and the others do not care for him, he is devoid of virtue and his existence is of no benefit to society.

It has a lesson for the dry and unsociable people who imagine detachment and aloofness to be the signs of religiousness and spirituality, and do not feel warmly for others nor let others come close to them. It should, however, be taken for granted that the love and affection of the Believer is for the sake of Allah and subject to His Will and Command.

مَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ (الانعام ١٦٢:٦)

My living and death are for Allah, Lord of the worlds.

(Al-An'am 6:162)

Love and Hatred For The Sake of Allah

(٢٧٦/٣٦) عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَبَّ

الْأَعْمَالِ إِلَى اللَّهِ تَعَالَى 'الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ' (رواه ابو داود)

(276/36) Abu Zarr Ghiffari رضي الله عنه related to us, saying: "The Messenger of Allah ﷺ said: "Among the acts of a bondsman, the most pleasing to Allah is love which is for the sake of Allah, and hatred which is for the sake of Allah." (Abu Dawood)

Commentary: He, of course, dwells on a high moral and spiritual place who loves whom He loves and hates whom He hates solely for the sake of Allah.

We have seen, in the narrative in which it is stated, on the authority of Abu Zarr Ghiffari, that the Messenger of Allah ﷺ said to him: "The strongest document of Faith is love and affection for the sake of Allah, and hatred and enmity for anyone for the sake of Allah."

Love For The Sake of Allah is Really Respect for And Worship of Allah

(٢٧٧/٣٧) عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَحَبُّ

عَبْدًا لِلَّهِ إِلَّا أَكْرَمَ رَبَّهُ عَزَّوَجَلَّ (رواه احمد)

(277/37) It is narrated by Abu Umamah رضي الله عنه that the Messenger of Allah ﷺ said: "If anyone loves another person for the sake of Allah then he has truly respected his Lord, the Mighty and

Glorious."

(Musnad Ahmad)

Commentary: The act of a slave of Allah in loving another for the sake of Allah is in reality his showing respect to Allah. In this way, it is a worship of Allah.

They Become The Beloved of Allah Who Care For Each Other

(٢٧٨/٣٨) عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَالَ اللَّهُ تَعَالَى وَجِبَتْ مُحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ وَالْمُتَجَالِسِينَ فِيَّ وَالْمُتَزَاوِرِينَ فِيَّ وَالْمُتَبَاذِلِينَ فِيَّ (رواه مالك)

(278/38) Mu'az ibn Jabal رضي الله عنه related to us: "I heard the Messenger of Allah ﷺ say: 'Says the Lord: 'My love is due, as of right, to those who love each other for My sake, and unite and sit together for My sake, and spend on each other for My sake.'"

(Mowatta)

Commentary: The bondsmen who have subordinated their love and attachment and social relations to the good pleasure of Allah and whose state is that they love whom they love, and meet whom they meet, and sit with and spend on one another wholly for gaining His countenance are, surely, worthy of His special love and good graces. This is a *hadith Qudsi*.

اللهم اجعلنا من المتحابين فيك والمتجالسين فيك والمتزاورين فيك والمتبازلين فيك

Oh Allah: Make us of those who love each other solely for Your sake, unite solely for Your sake, and sit together solely for Your sake, and spend on one another solely for the sake of Your good pleasure.

(٢٧٩/٣٩) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَجُلًا زَارَ أَخَاهُ فِي قَرْيَةٍ أُخْرَى فَأَرَصَدَ اللَّهُ لَهُ عَلَى مَذْرَجَتِهِ مَلَكًا، قَالَ أَيْنَ تُرِيدُ قَالَ أُرِيدُ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ قَالَ هَلْ لَكَ مِنْ نِعْمَةٍ تَرْبُهَا قَالَ لَا غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ قَالَ فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ بَانَ اللَّهُ فَدَا أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ (رواه مسلم)

(279/39) It is related by Abu Hurayrah رضي الله عنه that the Messenger of

Allah ﷻ said: "A person set out to meet a brother who lived in another town (or village), and Allah caused an Angel to sit by the road by which he was travelling and wait for him there. (Thus, when the man arrived at that place), the Angel asked him: 'Where are you going?' 'I am going to such-and-such a town (or village) where a brother of mine lives,' replied the man. 'Is he under a debt of gratitude to you which you want to cause to grow and become stronger by your going?' the Angel asked. 'No', the man replied. 'There is no other reason that I love him for the sake of Allah'. The Angel, thereupon, said: '(Now), I tell you that Allah has sent me to inform you that He loves you just as you love His bondsman for His sake". (Mowatta)

Commentary: The incident related above, apparently, appertains to a person who belongs to an earlier Ummah¹. We, further, learn from it that angels can, sometimes, also, come to a non-prophet, by Allah's leave, and talk to him face to face. The coming of Jibril عليه السلام to Maryam, for instance, is mentioned in the Qur'an though it is known that she was not a Divine Prophet.

The substance of it is that for a man to love his brother for the sake of Allah and to go to meet him for the same reason is an act that makes him the favourite of the Lord, and, occasionally, He, also, makes it known to him through an angel.

Those Who Love For the Sake of Allah will Be Distinguished on The Day of Resurrection

(٢٨٠/٤٠) عَنْ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ عِبَادِ اللَّهِ لَأَنَاسًا مَا هُمْ بِأَنْبِيَاءَ وَلَا شُهَدَاءَ يُغْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيَمَةِ بِمَكَانِهِمْ مِنَ اللَّهِ قَالُوا يَا رَسُولَ اللَّهِ تُخْبِرُنَا مَنْ هُمْ؟ قَالَ هُمْ قَوْمٌ تَحَابُّوا بِرُوحِ اللَّهِ عَلَى غَيْرِ أَرْحَامٍ بَيْنَهُمْ وَأَمْوَالٍ يَتَعَاطَوْنَهَا فَوَاللَّهِ إِنْ وُجُوهُهُمْ لَتُنُورُ وَإِنَّهُمْ لَعَلَى نُورٍ لَا يَخَافُونَ إِذَا خَافَ النَّاسُ وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ وَقَرَّاهُ هَذِهِ الْآيَةُ إِلَّا إِنْ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

(رواه ابو داود)

(280/40) Sayyidina Umar رضي الله عنه said that the Messenger of Allah ﷺ said: "Among the slaves of Allah there are people who are

①. Meaning a community following the same faith.

neither prophets nor martyrs whose position in relation to Allah will be an object of desire by the Prophets and martyrs on the Day of Resurrection." The people said: "Messenger of Allah ﷺ: Tell us who they are," and he said, "They are people who have loved one another by reason of Allah's spirit and were giving gifts to one another without being related or having (common) property. I swear by Allah that their faces will be light and that they will be placed upon light, neither fearing when men fear nor grieving when men grieve." And he recited this verse:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (يونس ١٠: ٦٢)

Lo! Verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve. (Younus 10:62)

Commentary: Love for the blood-related is a natural instinct among human beings; also, among animals and wild beasts. Again, it is natural for us to love anyone who shows favour or bestows gifts on us and this trait is common to everyone, even the infidels, polytheists and sinners. However, love anyone who is a stranger without any of these considerations but only because of religious ties is a characteristic of faith which is highly esteemed by Allah. Who loves such people and will reward them on the Day of Resurrection.

The *hadith* does not mean to tell us that such people enjoy a rank higher than the Prophets and martyrs, for, it does happen, sometimes, that the higher ranked envy the lower-ranked when they are rewarded.

These people are called in the *hadith* as "those who have loved one another by reason of Allah's spirit." The Arabic word is *Rooḥ* or *Rawḥ* رَوْح (with a dummah on, or a fatha). We take both versions to mean *religion of Allah*.

These people will neither fear nor grieve.

Those Who Love For the Sake of Allah Will be Under The Shadow of The Throne on The Day of Resurrection

(٢٨١/٤١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ

تَعَالَى يَقُولُ يَوْمَ الْقِيَمَةِ أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي الْيَوْمَ أَظْلَهُمْ فِي ظِلِّي يَوْمَ لَا

(رواه مسلم)

ظِلًّا إِلَّا ظِلِّي

(281/41) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "On the Day of Resurrection, the Lord will proclaim: 'Where are the bondsmen who love each other because of My Power and Glory? Today, when there is no shadow save Mine, I shall give them a place under it.'" (Muslim)

Commentary: Allah is All-seeing and Omniscient. Nothing in the entire universe, however tiny or insignificant it may be, is hidden from His view. His enquiry, on the Day of Resurrection about the aforementioned bondsmen as to where they were will, thus, not be for getting the information, but in order that His liking and fondness for men who love one another for His sake was made manifest to everyone.

The "Shadow of Allah," here, probably, denotes the shadow of His Throne, as is clear from some other versions of the same narrative.

Love, A Means To Nearness

(٢٨٢/٤٢) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ تَقُولُ فِي رَجُلٍ أَحَبَّ قَوْمًا وَلَمْ يَلْحَقْ بِهِمْ فَقَالَ الْمَرْءُ مَعَ مَنْ أَحَبَّ

(رواه البخارى و مسلم)

(282/42) Abdullah ibn Mas'ood رضي الله عنه narrates that a person came to the Prophet ﷺ and said, Messenger of Allah: What do you say about the man who loves a group (or community), but could not be with it?" 'A man is with whom he loves (or will be caused to be with him on the Day of Final Judgement)," the Prophet replied.

(Bukhari and Muslim)

Commentary: The aim of the questioner, perhaps, was to know what would the end be of a man who loved a good and virtuous person (or a group of such persons), but, in his conduct, he could not be wholly like them. The Prophet's reply, consequently, would mean that in spite of being somewhat inferior in his deeds, he will be blessed, in the Hereafter, with the company of those whom he loved. The next Tradition is more explicit.

(٢٨٣/٤٣) عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ عَنْ أَبِي ذَرٍّ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَا يَسْتَطِيعُ أَنْ يَعْمَلَ كَعَمَلِهِمْ؟ قَالَ أَنْتَ يَا أَبَا ذَرٍّ مَعَ مَنْ أَحْبَبْتَ قَالَ فَإِنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ قَالَ فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ قَالَ فَأَعَادَهَا أَبُو ذَرٍّ فَأَعَادَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (رواه ابوداؤد)

(283/43) It is related that once he (Abu Zarr) asked the Messenger of Allah ﷺ: "O Messenger of Allah! There is a man who loves the chosen bondsmen of the Lord, but is incapable of doing deeds like them. (What is going to be his end)?" The Prophet ﷺ replied: "Abu Zarr! You will be with whom you love." Messenger of Allah ﷺ, (exclaimed Abu Zarr). "I love Allah and His Messenger." "You will be with whom you love", the Prophet ﷺ, again, replied. On hearing it, Abu Zarr repeated the enquiry, and the Messenger of Allah ﷺ gave the same reply once again. (Abu Dawood)

(٢٨٤/٤٤) عَنْ أَنَسٍ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ وَيْلَكَ وَمَا أَعْدَدْتُ لَهَا قَالَ مَا أَعْدَدْتُ لَهَا إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ قَالَ أَنْتَ مَعَ مَنْ أَحْبَبْتَ قَالَ أَنَسٌ فَمَا رَأَيْتُ الْمُسْلِمِينَ فَرِحُوا بِشَيْءٍ بَعْدَ إِسْلَامِهِمْ فَرَحَهُمْ بِهَا (رواه البخارى و مسلم)

(284/44) Anas relates that, once, a person said to the Messenger of Allah ﷺ, Messenger of Allah ! When will be the Hour (of Doom)? "Fie upon you", observed the Prophet. "(You want to know about the Hour). (Tell me), what preparation have you made for it?" "I have made no special preparation", replied the questioner. "But I (do) love Allah and His Messenger". "You will be with whom you love", remarked the Prophet ﷺ. The narrator, Anas, adds that "I have not seen the Muslims (the Companions) happier (to hear) any other tidings since they had embraced Islam." (Bukhari and Muslim)

Commentary: In another version of the above Tradition, the concluding remark of Sayyidina Anas ﷺ has been quoted as follows:

"We (the Companions), never felt happier at anything than the Prophet's ﷺ observation 'You are with whom you love'. By the Grace of Allah, I love the Messenger, and I love Abu Bakr and Umar, and I do hope to be blessed with their company, on account of this

فَمَا فَرَحْنَا بِشَيْءٍ فَرَحَنَا بِقَوْلِهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْتَ مَعَ مَنْ
أَحْبَبْتَ فَإِنَّا أَحِبُّ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ
وَأَرْجُو أَنْ أَكُونَ مَعَهُمْ بِحُبِّي
إِيَّاهُمْ وَإِنْ لَمْ أَغْمَلْ أَعْمَالَهُمْ

love, although my works are not the same as their works."

Two things, however, must be borne in mind. First, to be with whom one loves does not mean that the position of the lover and the beloved will be wholly alike and they will be treated entirely in the same manner, but that with regard to their respective states and stations, it will be identical to what is obtained, in this world, between the servants and the masters, and the followers and their leaders, and, it too, is a very great honour and blessing indeed.

Secondly, submission is a necessary accompaniment of love, and it is inconceivable that a person is in love with Allah and His Messenger but leads a life of defiance and transgression. Thus, people who commit sins and violate Divine laws, without compunction, and, still, claim to have love for Allah and the sacred Prophet ﷺ are liars and hypocrites, and if they really imagine themselves to be of those who are blessed with devotion and attachment just referred to, they are labouring under a great fallacy and are victims of self-deception. About such a man, Sayyidah Rabia Basri has aptly remarked:

تُعْصِي الْإِلَهَ وَأَنْتَ تُظْهِرُ حُبَّ
لَوْ كَانَ حُبُّكَ صَادِقًا لَا طَعَنَهُ
هَذَا لَعَمْرِي فِي الْقِيَاسِ بَدِيعُ
إِنَّ الْمُحِبَّ لِمَنْ يُحِبُّ مُطِيعُ

"Oh pretender of Love! Thou disobeyest Allah, and, yet, claim to have love for Him. It is impossible! If thou wert, really, truthful in what thou asserteth, thou wouldst be faithful to Him for a lover carries out the wishes of the beloved with all his heart and soul."

Be that as it may, it is necessary to observe one's duties to Allah and the Prophet ﷺ in order to be in love with them. True

submission is born out of love alone.

The tidings that those who love Allah and His Messenger are in the company of the Prophets, the Truthful, the Martyrs and the Righteous are contained in the Qur'an itself:

Whose obeyeth Allah and the Messenger, they are with those to whom Allah hath shown favour, of the Prophets and the Sincere and the Martyrs and the Virtuous. The best of company are they! (Al-Nisaa 4:69)

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ
مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ
النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ
رَفِيقًا (النساء ٤: ٦٩)

The difference between this verse and the aforementioned Tradition is, simply, of interpretation, otherwise, basically, their purport is the same.

It is, further, supported by Sayyidah Ayshah's رضي الله عنها narrative that has been quoted by Ibn Kaseer in his Commentary, on the authority of Mardwaih and Tabarani, while explaining the background of the verse from *Surah Nisa* we have just seen. It, briefly, tells that once a person came to the Messenger of Allah ﷺ and said: "Messenger of Allah! I love you even more than my wife, and my children, and my own life. My condition is that when I am at home I think of you and there is no peace for me until I come and see you, and when I think of my death and your death, I feel that, after death, you will go to Paradise and will be elevated to the lofty station of the Prophets while even if I went to Heaven, by the Grace of Allah, I will not be able to attain that place, and, thus, remain deprived of the joy of seeing you in After-life." The sacred Prophet ﷺ, upon it, kept quiet until the Qur'anic verse quoted above was revealed.

It gave the assurance, as one would say, to that as well as to all the sincere lovers of the Prophet ﷺ that if they were honest in their love, they would, naturally, be loyal and faithful to Allah and His Messenger, and, in that case, they were going to be in the company of the chosen bondsmen of the Lord in the Hereafter.

The brief elucidation seemed necessary as people, often, fail to appreciate the real significance of love and the intimate connection

it has with self-surrender.

اَللّٰهُمَّ ارْزُقْنَا حُبَّكَ وَحُبَّ رَسُوْلِكَ وَحُبَّ مَنْ يَنْفَعُنَا حُبُّهُ عِنْدِكَ

(O Allah! Grow in us love for you and Your Messenger, and love for those whose love draws us near You.)

RELIGIOUS BROTHERHOOD AND ISLAMIC FELLOW FEELING

The sacred Prophet ﷺ is a 'Mercy to the Worlds'. His teachings are a blessing for the whole mankind. Some of his exhortations concerning doing good and showing kindness to all living beings have been reproduced in the preceeding pages, but since the community which believes in him as the Divine Messenger and follows the religion brought by him has, by Allah's command, been cast into a religious brotherhood, through a common spiritual bond, and, now, it has to function, till the Last Day, as the deputy and representative of the holy Prophet ﷺ, and this is possible only when its members behave like a fraternity, bound together by ties of religious solidarity, brotherly love and kindly feelings, the Prophet ﷺ has attached a great importance to it. Most of his Traditions relating to it are such that it will be more appropriate to discuss them in the chapter on *M'uashirat* (Social Conduct)- and this is what we propose to do-, but a few may, however, be taken up here as well.

Fellow Feeling Among Muslims

(٢٨٥/٤٥) عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادُّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى
عَضْوًا تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى
(رواه البخارى و مسلم)

(285/45) It is related by Nu'man bin Bashir that the Messenger of Allah ﷺ said: "In kindness and affection, the Muslims are like a singly body. If any part of it is stricken with disease, the whole body develops fever and feels restless." (Bukhari & Muslim)

Commentary: It tells that the Believers should feel for each other

so strongly that if anyone of them was afflicted with grief, the rest should consider it their own and show readiness to share his misfortune. If it is not so then their faith and belief is imperfect. And this is what the Qur'an describes in brief:

رَحْمَاءُ بَيْنَهُمْ (الفتح ٤٨: ٢٩)

(Merciful Among themselves) (Al-Fath 48:29)

(٢٨٦/٤٦) عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُ
لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا تَمَّ شَبْكُ بَيْنِ أَصَابِعِهِ

(رواه البخارى ومسلم)

(286/46) Sayyidina Abu Musa Al-Ash'ari رضي الله عنه said that the Holy Prophet ﷺ said: "Believers are to one another like a building whose parts support one another." He then interlaced his fingers (to show how Muslims should stay close together)¹

(Bukhari and Muslim)

Forbidding Mutual Hatred, Jealousy And Fault-Finding

In the same way, the holy Prophet ﷺ has condemned mutual suspicion and mistrust, contemptuous upbraiding, scandalmongering and backbiting, and warned his followers earnestly against the painful sequel of these habits.

(٢٨٧/٤٧) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّا كُفْمُ
وَالظَّنُّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلَا تَحَسَّسُوا وَلَا تَجَسَّسُوا وَلَا تَنَاجَشُوا
وَلَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

(رواه البخارى ومسلم)

(287/47) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Do not be suspicious, for suspicion is the height of falsehood, nor bear a grudge or enmity against each other, nor be jealous of each other, nor indulge in back-biting, nor pry into the secrets of one another, nor try unreasonably to excel one another, nor turn your faces against each other, but O bondsmen of Allah! live like brothers as Allah has commanded."

(Bukhari and Muslim)

Commentary: The evils mentioned above are highly detrimental to the growth of good and friendly relations. They cause ill-will and produce bitterness in the hearts. The sacred Prophet ﷺ has, first of all, spoken of suspicion which is a form of unfounded fear and misdoubt, and whoever has a suspecting nature sees viciousness in everything a man does with whom he has the least difference, and his attitude towards him is, naturally, influenced by it. The other person, too, reacts and an atmosphere of sullen malice and ill-will is created between them.

The Prophet ﷺ has termed suspicion as *اكذب الحديث* (the highest degree of a lie). Generally, every Muslim knows that to tell a lie is a sin but everyone does not consider suspicion to be as evil. The Messenger of Allah ﷺ has told us, however, that suspicion is the greatest lie. The sin of the heart is not less than the lie of the tongue.

Another *hadith* tells us that to hold a good image of anyone is the best form of worship. Its words are:

”حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ“ (رواه احمد و ابو داود، عن ابى هريرة)

(Ahmad, Abu Dawood, on the authority of Abu Hurayrah)

The same is the case with the other habits indicated in it. They breed hatred and enmity and leave no room for goodwill and fellowship to develop which the common religious tie demands.

The last words of the *hadith*, "live like brothers as Allah has commanded" indicate that only when hatred is removed from the hearts will you be able to live like brothers.

(٢٨٨/٤٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يُحْقِرُهُ اتَّقُوا هَٰذَا وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ بِحَسْبِ امْرِءٍ مِنَ الشَّرِّ أَنْ يُحْقِرَ أَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعَرَضُهُ

(رواه مسلم)

(288/48) Sayyidina Abu Hurayrah رضي الله عنه said that the Messenger of Allah ﷺ said: "A Muslim is another Muslim's brother; he does not wrong, desert or despise him. Piety is another found here (pointing three times to his breast). Despising his brother Muslim is enough evil for any man to do. Every Muslim's blood, property and honour are sacred to a Muslim."¹ (Muslim)

Commentary: This hadith tells us that a Muslim has a right over another in that when he needs it, and is on the truth and oppressed, he should help him. Another hadith tells us: "If your brother is an oppressed, help him and if he is an oppressor then stop him from being an oppressor. To prevent him from being oppressive is actually helping him."

Warning to Those Who Cause Hardship to Believers

(٢٨٩/٤٩) عَنْ ابْنِ عُمَرَ قَالَ صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِنْبَرَ فَكَادَى بِصَوْتٍ رَفِيعٍ يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُقْضَى الْإِيمَانُ إِلَى قَلْبِهِ لَا تُؤْذُوا الْمُسْلِمِينَ وَلَا تُعَيِّرُوهُمْ وَلَا تَتَّبِعُوا عُورَاتِهِمْ فَإِنَّهُ مَنْ يَتَّبِعْ عُورَةَ أَخِيهِ الْمُسْلِمِ يَتَّبِعْ اللَّهُ عُورَتَهُ وَمَنْ يَتَّبِعْ اللَّهُ عُورَتَهُ يَفْضَحْهُ وَلَوْ فِي جُوفِ رَحْلِهِ

(رواه الترمذی)

(289/49) Sayyidina Ibn Umar رضی اللہ عنہ said that the Messenger of Allah ﷺ mounted the pulpit and called out in a loud voice, "You who have accepted Islam with your tongues but whose hearts have not been reached by faith, do not annoy the Muslims, or revile them, or seek out their faults, for he who seeks out the faults of his Muslim brother will have his faults, sought out by Allah, and he whose faults are sought out by Allah will be exposed by Him, even though he should be in the interior of his house." (Tirmizi)

Commentary: When faith and belief reaches the heart, man is over powered with the thought of the hereafter and he is careful of the rights of Allah and fellow-men. He is more careful about the rights of those slaves of Allah who are close to Him and have a True Faith. He refrains from causing them hardship, backbiting them, insulting them or looking out for their faults. However, if Faith has not reached the heart, the condition is the opposite of what we have described. He particularly targets the pious men of Allah and torments them. The Messenger of Allah ﷺ has warned this type of men to refrain from such activities otherwise they will suffer despair in this very world even if they hide themselves.

Warning Against Envy

(٢٩٠/٥٠) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ (رواه ابو داود)
(290/150) Abu Hurayrah رضي الله عنه relates that the Messenger of Allah ﷺ said: "Guard yourselves against envy for envy eats up good deeds as fire eats up wood." (Abu Dawood)

Commentary: When the fire of envy burns in anyone's heart, he misses no opportunity to hurt or harm the person at the sight of whose excellence or success he feels discontented. and, if nothing else, he seeks satisfaction by slandering him and speaking ill of him behind his back, and, as we learn from other Traditions of the Prophet ﷺ, the lowest penalty the envious are going to pay in future existence is that their good deeds will be allotted to those against whom they have sinned. It will, perhaps, explain what is meant by the eating up of good deeds by envy, as stated in the above narrative.

(٢٩١/٥١) عَنِ الزُّبَيْرِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ الْحَسَدُ وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ لَا أَقُولُ تَخْلِقُ الشَّعْرَ وَلَكِنْ تَخْلِقُ الدِّينَ (رواه احمد والترمذی)

(291/51) It is reported by Sayyidina Zubayr رضي الله عنه that the Messenger of Allah ﷺ said: "The maladies of the previous people are overtaking you — (they are) jealousy and malice. They are the ones to completely shave off. I do not say that they shave the hair but that they shave off religion."

(Musnad Ahmad, Tirmizi)

Commentary: Allah has testified in the Qur'an that the Companions رضي الله عنهم are رحماء بينهم (Merciful among themselves)¹. He has also said:

فَأَلَفَ بَيْنَ قُلُوبِكُمْ فَاصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا (ال عمران ١٠٣)

So He made friendship between your hearts so that you became as brothers by His grace. (Aal-e-Imran 3:103)

وَأَلَفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَفْتَ بَيْنَ قُلُوبِهِمْ

(الأنفال ٦٣:٨)

And (as for the Believers) He has attuned their hearts. If you had spent all that is in the earth you could not have attuned their hearts
(Al-Anfal 8:63)

So, these verses of the Qur'an testify that as far as the Companions are concerned, their hearts were attuned to one another with love and compassion. There was no hint whatever of jealousy and malice in their hearts.

Hence, the words of this hadith, "The maladies are overtaking you", refer to the people who were to follow them later and the Prophet ﷺ had been disclosed this fact beforehand. Accordingly, he forewarned his people and they must be cautious.

The Curse of Maliciousness

(٢٩٢/٥٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْرَضُ أَعْمَالُ النَّاسِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ يَوْمَ الْإِثْنَيْنِ وَيَوْمَ الْخَمِيسِ فَيُغْفَرُ لِكُلِّ عَبْدٍ مُؤْمِنٍ إِلَّا عَبْدًا بَيْنَهُ وَبَيْنَ أَخِيهِ شَحَاءٌ فَيُقَالُ أَتْرَكُوا هَذَيْنِ حَتَّى يَقِينَا

(رواه مسلم)

(292/52) Abu Hurayrah رضي الله عنه related to us, saying that the Messenger of Allah ﷺ said: "The deeds of men are presented (before Allah) on two days each week: Monday and Thursday, — and the decision of forgiveness is taken for (all) Believers except the two who bear malice against one another. As regards them, the command is given to leave them out i.e., not to write about them that they have been forgiven until they have cleaned their hearts of ill-will."
(Muslim)

Commentary: It is corroborated by another Tradition quoted by Imam Munziri, on the authority of Tabarani. It says : "The (record of the) deeds of all men is placed before Allah on each Monday and Thursday. Whoever has begged forgiveness from the Lord is forgiven, and whoever has offered sincere repentance, his repentance is accepted, but the deeds of those who bear malice against each other are returned to them. (The decision of forgiveness is not taken about them and their repentance is not

accepted until they have given up the sinful habit)."

Some other Traditions, also, are of an identical nature and they, all, go to show that a Muslim who bears malice against another Muslim brother will not be deserving of the mercy of Allah as long as he does not purge his heart of it.

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ
آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ
(الحشر ٥٩:١٠)

Our Lord! Forgive us and our brethren who were before us in the Faith, and place not in our hearts any rancour toward those who believe. Our Lord! You are full of Pity, Merciful.

(Al-Hashr 59:10)

Rejoicing At The Misfortune of Others

(٢٩٣/٥٣) عَنْ وَائِلَةَ بِنِ الْأَسَقَعِ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا
تُظْهِرِ الشَّمَاتَةَ بِأَخِيكَ فَيَعَافِيهِ اللَّهُ وَيَتَّيْلِكَ
(رواه الترمذی)

(293/53) It is related by Wasilah bin al-Asqa' that the Messenger of Allah ﷺ said: "Do not rejoice the misfortune of a brother. (It is quite possible) that, (as a result of it), Allah will deliver him of his misfortune and afflict you with it." (Tirmizi)

Commentary: Like envy, the vicious habit of taking delight in the loss or suffering of anyone, too, is highly repugnant to Allah, and, sometimes, He inflicts punishment for it, even in this world, by removing the other man's distress and sending it down on those who rejoice at it.

Mildness and Affability

Mildness, lenity and readiness to oblige and put others at ease are virtues of the highest order in the Islamic design of morality.

(٢٩٤/٥٤) عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ تَعَالَى
رَفِيقٌ يُحِبُّ الرِّفْقَ وَ يُعْطَى عَلَى الرِّفْقِ مَا لَا يُعْطَى عَلَى الْعَنْفِ وَمَا لَا يُعْطَى
عَلَى مَا سِوَاهُ
(رواه مسلم)

(294/54) It is related by Sayyidah Ayshah رضي الله عنها that the Messenger of Allah ﷺ said: Allah is compassionate and likes toleration and forbearance. (He wants the bondsmen to be kind

and gentle to each-other). He grants more to the kind-hearted and the them to those who are harsh and severe." (Muslim)

Commentary: Some people are ill-tempered and harsh in their behaviour. while others are mild and good-natured. A common misconception is that people who are ruthless and unrelenting are more successful in life. The above Tradition dispels it.

First of all, it draws attention to the virtue of kind-heartedness and amiability, and says that it is a Divine Attribute, and Allah wants His bondsmen to be mild and sympathetic in their dealings with one another. It, then, goes on to assure that success or failure depends on the Will of Allah, and whatever takes place in the world is at His command. The practice of the Lord is that He gives more on kindness and good nature than on severity and sternness. In fact, Allah does not grant as much on anything else as on warm-heartedness and compassion. It is, thus, in one's own interest to be kind and considerate to others in social behaviour as well as monetary dealings. In other words, whoever wishes Allah to be compassionate to him and fulfil his wants should show compassion to others and make tolerance the rule of his life.

(٢٩٥/٥٥) عَنْ جَرِيرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ يُحْرَمُ الرَّفْقُ

يُحْرَمُ الْخَيْرَ (رواه مسلم)

(295/55) Jarir related to us, saying that the Prophet ﷺ said:

"Whoever is devoid of kindness is devoid of all virtue." (Muslim)

Commentary: It shows that kind-heartedness is such a noble quality that whoever does not possess it, has, as one would say, no virtue in him.

Or, to put it differently, many good and commendable human qualities have their roots in kind-heartedness, and a person who is not blessed with it has very little of goodness in him.

(٢٩٦/٥٦) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أُعْطِيَ

حَظَّهُ مِنَ الرَّفْقِ أُعْطِيَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ وَمَنْ حُرِمَ حَظُّهُ مِنَ الرَّفْقِ

حُرِمَ حَظُّهُ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ (رواه البغوى فى شرح السنة)

(296/56) Sayyidah Ayshah رضي الله عنها said that the Messenger of

Allah ﷻ said: "He who is given his share of gentleness is given his share of the good of this world and the next, but he who is deprived of his share of gentleness is deprived of his share of the good of this world and the next." (Baghawi, Sharah as-Sunna)

(٢٩٧/٥٧) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُرِيدُ اللَّهُ بِأَهْلِ بَيْتٍ رِفْقًا إِلَّا نَفَعَهُمْ وَلَا يُحَرِّمُهُمْ آيَةً إِلَّا ضَرَّهُمْ

(رواه البيهقي في شعب الإيمان)

(297/57) It is reported by Sayyidah Ayshah رضي الله عنها that the Messenger of Allah ﷺ said: "Allah does not grant kindness to a family without giving them benefit, and He does not deprive them of it without injuring them." (Baihaqi)

Commentary: It is the practice of Allah that when He grants gentleness to a family, He grants them thereby many benefits and blessings but those whom He deprives of it, He deprives of them of blessings.

Among the characteristics of man, gentleness and harshness have a large sphere of use. A person who is harsh will be rude to his family, relatives and neighbours, and to his students and subordinates. The result is that he will find his life miserable and make the life of other people miserable.

On the other hand, the kindhearted, gentle person will find his life comfortable and make other people comfortable and peaceful too. Mildness grows love and compassion while hard-heartedness grows hatred and enmity.

These are a few examples of the consequences of the two characteristics which we experience in our daily life. The consequences in the hereafter can be imagined from the sayings of the Prophet ﷺ.

(٢٩٨/٥٨) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ وَبِمَنْ تَحْرُمُ النَّارُ عَلَيْهِ عَلَى كُلِّ هَيْئٍ لَيْنٍ
قَرِيبٍ سَهْلٍ

(رواه ابو داود والترمذی)

(298/58) Abdullah ibn Mas'ud رضي الله عنه relates that the Messenger of Allah ﷺ said: "May I tell you of the man who is forbidden to the Fire of Hell, and the Fire of Hell is forbidden to him? (Now,

listen: The Fire of Hell is forbidden to him) who is not harsh of temperament, but mild and gentle, and feels warmly for others."

(Abu Dawood and Tirmizi)

Commentary: It tells that a person who is soft-hearted and has a sympathetic nature and is friendly and sociable, and the others, too, feel drawn to him shall go to Heaven.

As it has been explained, over and over again, since the Companions رضي الله عنهم had realised fully from the commandments of the Qur'an and the teachings of the holy Prophet ﷺ and those who possess some knowledge of the Faith know it clearly even today, that happy tidings, like it, appertain only to people who believe and observe the principal religious duties, it was, generally, not found necessary to mention it, in so many words, every time such tidings were given. But, we must always keep this elementary condition in the mind. It is a fundamental principle of Islam that without Faith, deeds and morals have no value in the sight of Allah.

(٢٩٩/٥٩) عَنْ حَارِثَةَ بْنِ وَهَبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا

يَدْخُلُ الْجَنَّةَ الْجَوَاظُ وَلَا الْجَعْظَرِيُّ (رواه ابو داود)

(299/59) It is related by Harithah ibn Wahb رضي الله عنه that the Messenger of Allah ﷺ said: "A rude and ill-tempered person shall not go to Heaven."

(Abu Dawood)

Commentary: In order to emphasise the foulness of a deed and discourage men from acting that way, it is, sometimes, said that whoever will do so or behave like it shall not enter Heaven. The aim, simply, is to indicate that such an act or habit is not worthy of a Believer, and is likely to prove a hinderance in his progress towards Paradise. True Believers and earnest seekers of salvation should, therefore, keep away from it.

The essential meaning of Sayyidina Harithah ibn Wahb's narrative, too, is the same.

Forebearance of The Prophet

(٣٠٠/٦٠) عَنْ أَنَسٍ قَالَ خَدَمْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ

بِالْمَدِينَةِ وَأَنَا غُلَامٌ لَيْسَ كُلُّ أَمْرِي كَمَا يَشْتَهُي صَاحِبِي أَنْ يَكُونَ عَلَيْهِ مَا قَالَ

لِي فِيهَا أَتِ قَطُّ وَمَا قَالَ لِي لَمْ فَعَلْتُ هَذَا أَوْ أَلَا فَعَلْتُ هَذَا (رواه أبو داود)
 (300/160) Anas رضي الله عنه relates " I remained in the service of the Messenger of Allah ﷺ for ten years in Madinah, and being a young boy, every act of mine was not to the liking of the Prophet ﷺ. (I often, used to commit mistakes owing to my adolescence). But during the whole of that period (of ten years), the Prophet ﷺ never admonished me even once, nor asked why I did or did not do such-and-such a thing." (Abu Dawood)

Commentary: Sayyidina Anas رضي الله عنه was about ten years old at the time of *Hijrah*¹, and it was at that time that his mother, Umm Sulaym, gave him, permanently, in the service of the holy Prophet ﷺ. He, thus, served the Prophet ﷺ till the last day of the latter's life.

In it, he tells that though, due to his young age, he, often, neglected his duties, the Prophet ﷺ did not reproach him, even once, or take him to task. It is not an easy thing to do, of course, but this is the standard set for the Believers by the holy Prophet ﷺ.

Self-Restraint of The Manners Stressed By The Holy Prophet ﷺ is to Control One's Tempers

(٣٠١/٦١) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصِنِي

قَالَ لَا تَغْضَبُ فَرَّدَ ذَلِكَ مِرَارًا قَالَ لَا تَغْضَبُ (رواه البخاري)

(301/61) It is related by Abu Hurayrah رضي الله عنه that once, a person said to the Prophet ﷺ: "Give me some (good) advice". The Prophet ﷺ replied: "Do not lose your temper". The man asked repeatedly, and the Prophet ﷺ gave the same reply: "Do not lose your temper." (Bukhari)

Commentary: It appears that the questioner was an unusually hot-tempered person, and, for him, the best and most useful advice was to exercise self-control.

Among the undsirable habits, anger, doubtlessly, is most hurtful. Under its influence, a man cares neither for the Divine injunctions nor for his own gain or loss. He becomes a plaything in the hands of the devil.

①. The Migration of the Prophet from Makkah to Madinah which happened in A.D. 622..

In another Tradition, it is stated that "anger spoils Faith as aloe spoils honey." (*Kitah al-Iman*)

It should, however, be noted that only such anger is forbidden which is for the satisfaction of a personal grievance and when overcome by it, a man is likely to become heedless of the limits prescribed by Allah. But an anger that is for the sake of Allah, and actuated by considerations of truth and justice, and does not go beyond the limits of the law of Allah is a sign of perfection in Faith and a reflection of the Divine Attributes of Power and Majesty.

A Wrestler is He Who Overcomes Anger

(٣٠٢/٦٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

(رواه البخارى ومسلم)

(302/62) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "He is not a wrestler who overpowers his rival, but he who keeps himself under control when roused to anger."

(Bukhari and Muslim)

Commentary: It shows that the most dangerous enemy of man, against whom he should always remain on guard, is his own self, and to keep it in check when one is provoked is not in everybody's power. Hence, a real wrestler or strong man is he who restrains himself when enraged and does not do a thing that may be wrong or undesirable.

We, further, learn, from it that what Allah and the Prophet ﷺ demand of us is not that we never get angry, — it is a natural tendency from which even the Prophets عليهم السلام were not exempt, but that we do not lose control over ourselves when provoked and avoid behaving in a way that is repugnant to the spirit of servitude to Allah.

What to Do When Aroused?

(٣٠٣/٦٣) عَنْ أَبِي ذَرٍّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَالْأَفْئُتُ طَجِعَ

(رواه احمد والترمذى)

(303/63) It is related by Abu Zarr Ghiffari رضي الله عنه that the Messenger of Allah ﷺ said: "When anyone of you is roused to anger, he should sit down if he is standing. If the anger subsides (as a result of it), well and good, and if it does not, he should lie down."
(Musnad Ahmad and Tirmizi)

Commentary: The holy Prophet ﷺ has suggested a psychological remedy, in it, for the control of one's feelings when aroused, and there is no doubt about its efficacy. Another advantage of it is that by sitting down firmly at a place, or, still more, by lying down, the possibility of many nasty and harmful things a man, generally, does in anger is reduced.

(٢٠٤/٦٤) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِمُوا وَيَسِّرُوا وَلَا تُعَسِّرُوا وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ (رواه احمد والطبراني في الكبير)

(304/64) It is related by Abdullah ibn Abbas رضي الله عنهما that the Messenger of Allah ﷺ said: "Instruct the people in Religion; teach Religion; and make the education easy. Do not make it difficult. And when anyone of you is feeling angry, he should keep quiet." (The narrator adds that the Prophet ﷺ said the last thing thrice).
(Musnad Ahmad and Tabarani)

(٣٠٥/٦٥) عَنْ عَطِيَّةِ بْنِ عُرْوَةَ السَّعْدِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ وَإِنَّ الشَّيْطَانَ خُلِقَ مِنَ النَّارِ وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ. (رواه ابو داود)

(305/65) It is related by Atya ibn Urwah that the Messenger of Allah ﷺ said: "Anger is roused under the influence of Satan, (one goes beyond the limits laid down by Allah under the influence of the Devil), and Satan has been created from fire, and fire is put out with water. So, when anyone of you is seized with anger, let him perform wudhu¹.
(Abu Dawood)

Commentary: It tells of an excellent method of controlling one's temper which is more effective than all the other methods. If a person can remember this Tradition when his anger is aroused and get up and perform the wudhu thoroughly and well, his temper will

cool down immediately, and he will feel that the water used in it was falling directly on the flames of indignation.

Superiority of Suppressing One's Anger for The Sake of Allah

(٣٠٦/٦٦) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَجْرَعُ عَبْدٌ أَفْضَلَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مِنْ جُرْعَةٍ غَيِظٍ يَكْظُمُهَا ابْتِغَاءَ وَجْهِ اللَّهِ تَعَالَى (رواه احمد)

(306/66) It is related by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "No one drank a draught superior, in the sight of Allah, to the draught of anger that was drunk with the intention of earning His good pleasure." (Musnad Ahmad)

Commentary: To 'drink' anger is an idiom in the Arabic language, as it is in Urdu, and perhaps, it has been borrowed in Urdu from Arabic. What the above Tradition seeks to convey is that though there are many things which people drink and it is pleasing to the Lord when they do so, nothing gives Him greater pleasure than that a person 'drank' anger for His sake.

In the words of the Qur'an, one of the distinguishing qualities of the virtuous bondsman for whom Paradise has been laid:

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ (آل عمران ٣: ١٣٤)

"they control their wrath, and are forgiving towards mankind....." (Aal-e-Imran 3:134)

(٣٠٧/٦٧) عَنْ سَهْلِ بْنِ مَعَاذٍ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَظَمَ غَيْظًا وَهُوَ يَقْدِرُ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ اللَّهُ عَلَى رُؤْسِ الْخَلَائِقِ يَوْمَ الْقِيَمَةِ حَتَّى يُخَيَّرَ فِي آيِ الْحُورِ رِشَاءً (رواه الترمذی و ابو داؤد)

(307/67) It is related by Sahl ibn Mu'az, on the authority of his father, that the Prophet ﷺ said: "Whoever drinks his anger when he is in a position to quench it, i.e., suppresses anger, solely for the sake of Allah, although he can give vent to his feelings, and refrains from visiting his wrath upon the person who incurs it, Allah will call him to Himself, in the presence of

everyone, on the Day of Resurrection, and tell him to choose whichever bride he like from among the brides of Heaven."

(Tirmizi and Abu Dawood)

Commentary: As we all know, when a man is enraged, his foremost desire is to give expression to his anger. Thus, anyone who will control his feelings and forgive the person or persons who have angered him, for the sake of Allah, and in spite of having the power to punish them, his reward, in the Hereafter, will be that the Almighty will summon him to His presence, before the whole creation, and tell him to select, in return for the sacrifice, whoever he liked from among the brides of Paradise.

(٣٠٨/٦٨) عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ خَرَنَ لِسَانَهُ سَتَرَ اللَّهُ عَوْرَتَهُ وَمَنْ كَفَّ غَضَبَهُ كَفَّ اللَّهُ عَنْهُ عَذَابَهُ يَوْمَ الْقِيَمَةِ وَمَنْ إِغْتَدَرَ إِلَى اللَّهِ قَبْلَ اللَّهِ عُدْرَةً (رواه البيهقي في شعب الایمان)

(308/68) Sayyidina Anas رضي الله عنه has said that the Messenger of Allah ﷺ said: If one guards his tongue, Allah will conceal his secrets; if one restrains his anger, Allah will keep His punishment from him on the Day of Resurrection; and if one makes his excuse to Allah, He will accept his excuse." (Baihaqi)

Restraint

(٣٠٩/٦٩) عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا شَجَّ عَبْدٌ الْقَيْسِ إِنْ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمُ اللَّهُ الْهَلُمُّ وَالْأَنَاءُ (رواه مسلم)

(309/69) Ibn-i-Abbas relates that the Messenger of Allah ﷺ said to Ashajj, leader of the tribe of Abd al Qays, "There are two habits of yours that are pleasing to Allah: one is forbearance, i.e., not to be overcome with anger, and the other is not to act in a hurry." (Muslim)

Commentary: Once a deputation of the tribe of Abd Al-Qays had come to meet the holy Prophet ﷺ in Madinah, and, it so happened, that all the members of it jumped down from their mounts and rushed to the place where the Prophet ﷺ was sitting except their leader, Munzir, who was, also, known as Ashajj. Instead of showing impatience, Ashajj calmly collected his luggage, and put

it at a safe place, and, then, took a bath and changed his clothes, before going to meet the Prophet ﷺ. The Prophet ﷺ appreciated his cool and dignified way of doing things and showed it by making the remark we have seen above.

Acting In A Cool And Collected Manner

(٣١٠/٧٠) عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

الْإِنَانَةُ مِنَ اللَّهِ وَالْعُجْلَةُ مِنَ الشَّيْطَانِ (رواه الترمذی)

(310/70) It is related by Sahl ibn Sa'ad Sa'idi that the Prophet ﷺ said: "To act in a calm and collected manner (deliberation) is from the side of Allah, while to act in haste is from the side of the devil." (Tirmizi)

Commentary: What it tells is that to perform one's duties in a steady and composed manner is a commendable quality and a Divine gift, whereas unseemly haste is a bad habit and bears the stamp of the devil.

(٣١١/٧١) عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

الْتِمْتُ الْحَسْنَ وَالتَّوَدُّةَ وَالْإِقْتِصَادَ جُزْءَ مِنْ أَرْبَعٍ وَعَشْرِينَ جُزْءَ مِنَ النَّبُوءَةِ

(رواه الترمذی)

(311/71) Abdullah ibn Sarjis ؓ has quoted the Prophet ﷺ as saying: "A good manner of conduct, deliberation and moderation are a twenty-fourth part of prophecy." (Tirmizi)

Commentary: The objective of the hadith is to exhort people to adopt these three things. They are part of the characteristics of the Prophets عليهم السلام.

Moderation: It calls upon us to shun extreme limits of omission or exaggeration. Some of the Companions ؓ resolved to carry the worship of Allah to the limits by fasting every day and staying awake all night. The Prophet ﷺ cautioned them against that and disallowed them to do so. Similarly, he prevented some of his Companions from spending all their money in the cause of Allah and allowed them to spend only one-third. We have seen the Prophet's ﷺ exhortation in the *Kitab Ar-Riqaq* in many of the ahadith:

الاقتصاد فى الفقر و الغنى

(Moderation in poverty and richness).

Gentleness of Speech

Gentleness or otherwise of speech is among the attributes of highest social significance and can have far-reaching effects. The holy Prophet ﷺ, as such, has urged upon his followers to speak politely and gently and warned them against the use of intemperate language, to the extent that he did not even like them to return abuse with abuse.

(٣١٢/٧٢) عَنْ عَائِشَةَ أَنَّ يَهُودَ أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا أَلْسَامُ عَلَيْكُمْ فَقَالَتْ عَائِشَةُ عَلَيْكُمْ وَلَعَنَكُمْ اللَّهُ وَغَضِبَ اللَّهُ عَلَيْكُمْ قَالَ مَهْلًا يَا عَائِشَةُ عَلَيْكَ بِالرِّفْقِ وَإِيَّاكَ وَالْعُنْفَ وَالْفَحْشَ (رواه البخارى)

(312/72) Sayyidah Ayshah رضي الله عنها related to us that (once) some Jews called on the Messenger of Allah ﷺ, and (out of viciousness), they greeted him with *As-saam-o-Alaikum* (Instead of *As-Salam-u-Alaikum*) (Peace be with you). On realising the meaning and intention of their salutation, she retorted, "May it be with you, and the curse of Allah." Upon it the Prophet ﷺ observed: "(No, Ayshah, No). Control your tongue, and be polite, and guard yourself against foulness of speech." (Bukhari)

The Prophet ﷺ did not allowed her to retaliate harshly to the vicious manner of the Jews. He advised her to be mild.

(٣١٣/٧٣) عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْمُؤْمِنُ بِطَعَّانٍ وَلَا لَعَّانٍ وَلَا فَاحِشٍ وَلَا بَذِيٍّ (رواه الترمذى)

(313/73) It is related by Abdullah ibn Mas'ud رضي الله عنه that the Messenger of Allah ﷺ said: "A faithful believer neither attacks with his tongue nor utters a curse nor speaks ill of anyone nor calls names." (Tirmizi)

Commentary: It shows that to indulge in indecent language is below the dignity of a true Believer. We have, already, seen the Tradition denoting that to revile and resort to coarse and insulting

speech at the time of a dispute is the quality of a hypocrite¹.

(٣١٤/٧٤) عَنْ عَائِشَةَ قَالَتْ إِسْتَأْذَنَ رَجُلٌ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بِنْسٍ ابْنِ الْعَشِيرَةِ أَوْ بِنْسٍ رَجُلُ الْعَشِيرَةِ ثُمَّ قَالَ أَتَذْنُونَا لَهُ فَلَمَّا دَخَلَ الْآنَ لَهُ الْقَوْلُ فَقَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ أَلَأَنْتَ لَهُ الْقَوْلُ وَقَدْ قُلْتَ لَهُ مَا قُلْتَ قَالَ إِنَّ شَرَّ النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَمَةِ مَنْ وَدَّعَهُ أَوْ تَرَكَهُ النَّاسُ لِإِتْقَاءِ فُحْشِهِ.

(رواه البخارى ومسلم و ابو داود واللفظ له)
(314/74) Sayyidah Ayshah رضى الله عنها related to us, that (once), a man asked for permission to meet the Prophet ﷺ. The Prophet ﷺ said to us that he was a bad son (or member) of his tribe, and asked us to let him come. When he came, the Prophet ﷺ spoke to him very politely. (After he had gone), Sayyidah Ayshah رضى الله عنها said: 'Messenger of Allah ﷺ! You spoke to him cheerfully although earlier you had expressed a poor opinion of him — that he was a bad representative of his tribe.' 'The Prophet ﷺ replied: "In the judgement of Allah, the worst man, on the Day or Resurrection, in terms of rank, will be whom people may leave, i.e., avoid meeting on account of his rudeness." (Bukhari and Muslim)

Commentary: The sum and substance of the above Tradition is that even if a man is not good, we should speak to him with politeness, otherwise people may begin to avoid our company on account of our incivility, and such a man is worthless in the sight of Allah, and he will be in great loss in the Hereafter.

A few points are worth elaborating in this context.

(a) The holy Prophet ﷺ had, probably, wanted to tell those who were with him, at that time, about the man who wanted to come in that he was an undesirable person, and, therefore, they should take care not to say or do anything that was not to be said or done in the presence of such a man. To warn, with such an intention, against the wickedness or depravity of anyone does, of course, not amount to back-biting. On the other hand, it is our duty to do so, as the following Tradition denotes:

اذكروا الفاجر بما فيه لى يحذره الناس

"Tell people of the evil that may be present in a corrupt and unprincipled person so that they take care to protect themselves from his mischief."
(KanzulUmmal)

(b) We should talk gently even to those about whom we know that they are not good people. In another account of the same incident, mentioned in *Bukhari*, it is, distinctly, stated:

فلما جلس تطلق النبي صلى الله عليه وسلم في وجهه انبسط إليه

The holy Prophet ﷺ received the man with a smile and talked to him pleasantly. It goes to show how wrong they are who suppose that one should not behave decently with men who are bad or vicious in one's judgement.

Imam Bukhari, further, has quoted it directly from Sayyidina Abu Darda ؓ, a celebrated Companion of the Prophet ﷺ, "we meet and speak to many people in a pleasant and courteous manner whom we curse in our hearts on account of their deeds and character."

If at any time, however, the expression of severity and displeasure is necessary or expedient, it will be proper to disregard the advice given above.

(c) In yet another version of this Tradition in Abu Dawood, it is stated, that when Sayyidah Ayshah رضى الله عنها inquired from the sacred Prophet ﷺ why he had met and spoken so politely to the man about whom he had said that he was not good, he replied: "Allah does not hold him dear who uses foul or hurtful language." Meaning, how could the Prophet ﷺ be discourteous and impolite when it was apparent that a vulgar or bitter tongue deprived a man of the love of Allah.

(٣١٥/٧٥) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكَلِمَةُ الطَّيِّبَةُ

(رواه البخارى)

صَدَقَةٌ

(315/175) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "To speak gently is (a kind of) charity." (Bukhari)

Commentary: This saying is a part of a long narrative. Imam Bukhari has reproduced the whole of the report while, at one place, he has quoted only this one sentence. The meaning is obvious. To talk to anyone in a polite and pleasing manner is to bring joy to his

heart which, evidently, is an act of virtue.

The Virtue of Talking Less And Avoiding Vain And Rotten Speech

Most of the quarrels arise out of evil and irresponsible talk, and the major sins that are commonly committed, also, are related, for the most part, to the tongue. The holy Prophet ﷺ, thus, has stressed upon his followers the need to keep their tongues under control and avoid gainless and rotten conversation. It is better to keep quiet if one had nothing good or useful to say. It is among the important teachings of the Prophet ﷺ upon which, as he tells, depends the salvation of man. The acceptance of the fundamental duties like prayers, fasting, *Zakah*¹ and *Hajj*², and their effulgence, too, is contingent on the control of the tongue.

(٣١٦/٧٦) عَنْ مَعَاذٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) أَخْبِرْنِي بِعَمَلٍ يَدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ قَالَ لَقَدْ سَأَلْتَ عَنْ أَمْرٍ عَظِيمٍ وَإِنَّهُ لَيْسَ بِشَيْءٍ عَلَى مَنْ يَسْرُهُ اللَّهُ تَعَالَى عَلَيْهِ تَعَبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا وَتَقِيُمُ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجَّ الْبَيْتَ، ثُمَّ قَالَ إِلَّا أَذْلَكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جَنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ ثُمَّ تَلَاَتَجَافَى جُنُوبَهُمْ عَنِ الْمَصَاجِعِ حَتَّى بَلَغَ يَعْمَلُونَ ثُمَّ قَالَ إِلَّا أَذْلَكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذُرْوَةِ سَنَامِهِ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذُرْوَةُ سَنَامِهِ الْجِهَادُ. ثُمَّ قَالَ إِلَّا أَخْبَرَكَ بِمَلَكَ ذَلِكَ كُلِّهِ قُلْتُ بَلَى يَا نَبِيَّ اللَّهِ فَأَخَذَ بِلِسَانِهِ فَقَالَ كَفَّ عَلَيْكَ هَذَا فَقُلْتُ يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِدُونَ بِمَا نَتَكَلَّمُ بِهِ قَالَ ثَكَلْتِكَ أُمُّكَ يَا مَعَاذُ وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ السِّنِّيَةِ.

(رواه احمد والترمذى وابن ماجه)

(316/76) Sayyidina Mu'az ﷺ one day asked the Messenger of Allah ﷺ: "Tell me of something on account of which I may gain admission to Heaven and stay away from Hell." "You

①. Obligatory Charity, payable to a fixed rate.

②. Pilgrimage to Makkah.

asked a great thing", replied the Prophet ﷺ. "But, (in spite of its gravity and magnitude), it is easy for whom Allah makes it easy. Now, listen. First of all, worship Allah and associate no one with Him, and offer prayer correctly, and pay *Zakah*, and keep fasts, and perform *Hajj*." The Prophet ﷺ, then, asked: "May I also, tell you about the doors of goodness?"¹ Seeing the keenness of Sayyidina Mu'az رضي الله عنه, he went on to say: "Fasting is a shield (to protect against sins, and against the Fire of Hell), and charity puts out the sins, (and the fire that results from them), in the same way as water extinguishes the fire, and the same is the case with prayer of the middle part of the night (*Tahajjud*)". Then he recited the following verse from *Surah Sajda* regarding the superiority of *Tahajjud* and *Sadqa* (Charity):

تَتَجَا فِى جُنُوبِهِمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءُ كِيمًا كَانُوا يَعْمَلُونَ ۝

Who forsake their beds (in the night) to cry unto their Lord, in fear and hope, and spend of what We have bestowed upon them.

(Al-Sajadah 32:16)

The Prophet then asked, "May I (also) tell you of the heads of matter (Faith), and its pillar and highest peak?" "Do, please", replied Mu'az. Thereupon, he said: "The head or upper end of Faith is Islam, and its pillar is prayer, and highest peak is *Jihad*²." He, further, asked: "May I tell you of the thing upon which it all rests, i.e., without which these things are of no value?" "Do, please", Mu'az replied. The Prophet ﷺ, then, held his tongue (between his fingers), and said: "Check it. (Keep the tongue under control and do not let it function freely and without restraint)". Upon it, Sayyidina Mu'az enquired: "Will we, also, be called to account for what we say?" "May my mother weep over you³", exclaimed the Prophet ﷺ. "People will be cast head foremost (or nose foremost?) into Hell mainly

- ①. The holy Prophet صلی اللہ علیہ وسلم had, as it were so far told Sayyidina Mu'az رضی اللہ عنہ about the basic tenets of Islam. He, latter on, asked him if he wanted to know about the other sources of goodness by which, he probably, meant the supererogatory deeds of worship.
- ②. Meaning to exert oneself to the utmost, even to the extent of laying down one's life, in the path of Allah. In common parlance, it denotes a war fought in the defence of Faith.
- ③. An expression of affection in the Arabic language.

owing to the indiscretions of their tongues."

(Musnad Ahmad, Tirmizi and Ibn Majah)

Commentary: In it, reference of fasting and *Sadaqa* by the sacred Prophet ﷺ, as the "doors of goodness", after he had spoken of the principal tenets of Islam, denotes, in our view, the supererogatory fasts and charity, and, that is, probably, why he has included *Tahajjud* as well which is the most superior of all the supererogatory prayers.

The Prophet ﷺ has, further, declared that Islam was the 'head of the Faith'. Apparently, Islam, here, signifies the acceptance of it as one's religion, and its purport is that if a person does good deeds and his moral conduct and monetary dealings, too, are up to the mark, but he does not confess his faith in Islam, he will be like a body whose arms, legs etc., may be intact, but it is headless.

Besides the holy Prophet ﷺ has described prayer as 'pillar of Faith', which shows that just as a building cannot endure without the pillar, Faith, also, does not last without prayer. The Prophet ﷺ, again, said that *Jihad*, was the 'highest peak of Faith.' The glory of Faith, obviously, is dependent on *Jihad*.

The last part of the saying, for which it has been reproduced here, tells that all the things mentioned in it are subject to the condition that one guards one's tongue. The indiscretions of the tongue deprive the good acts of their virtue. When Sayyidina Mu'az ؓ expressed his surprise at it and wanted to know if men will, also, be called to account for what they say, the Prophet ﷺ exclaimed that people will go to Hell mostly owing to the sins they commit with their tongues. In our time, we can see that the major evils and transgressions that are prevalent in the society, and in respect of which we, on the whole, are negligent are mostly related to the tongue.

(٣١٧/٧٧) عَنْ أَبِي سَعِيدٍ رَفَعَهُ قَالَ إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلَّهَا

تُكْفِرُ اللِّسَانَ فَتَقُولُ اإِنِّي اللَّهُ فَيُنَا نَحْنُ بِكَ فَإِنْ اسْتَقَمْتَ اسْتَقَمْنَا وَإِنْ

(رواه الترمذی)

اغْوَجَّتْ اغْوَجَّجْنَا

(317/77) Sayyidina Abi Sa'eed ؓ reported the Prophet ﷺ as saying that when a man gets up in the morning all the limbs

humble themselves before the tongue and say, "Fear Allah for our sake, for we are dependant on you; if you are straight we are straight, but if you are crooked we are crooked¹." (Tirmizi)

Commentary: The hadith preceeding this one told us that many people will go to Hell because of the wrong use of the tongue. This hadith informs us that all the limbs request the tongue very humbly that it should control itself for their success or failure depended on how it conducted itself, hence it must show mercy to them.

Another hadith singles out the heart with this peculiarity.

إِذَا صَلَحَ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَ فَسَدَ الْجَسَدُ كُلُّهُ

It means that all the limbs of a man depended on the heart for their well-being or otherwsie. There is, however, no contradiction in the two. It is the heart actually but the tongue as its representative is mentioned in the above hadith as a limb that can be seen.

(٣١٨/٧٨) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ

يُضْمِنُ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمِنَ لَهُ الْجَنَّةَ (رواه البخارى)

(318/78) Sahi ibn Sa'ad relates that the Messenger of Allah ﷺ said: "Whoever undertakes to guard his tongue and his private parts, I take for him the responsibility of Paradise." (Bukhari)

Commentary: Apart from the tongue, it is the private parts, among the limbs of a man, whose protection against improper use is of highest importance. Hence, in this Tradition, the holy Prophet ﷺ has stated that he could give the assurance of Paradise, on behalf of Allah, to anyone who promised not to use his tongue improperly as well as to keep his sexual desires within the limits of the Divine law.

It may be advisable, again, to stress that exhortations like these of the sacred Prophet ﷺ, are addressed to believing men and women who have realised the basic truth, through his teachings, that such assurances hold good only for the bondsmen who believe and observe the fundamental duties.

(٣١٩/٧٩) عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ الثَّقَفِيِّ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا أَخَوْفُ مَا

تَخَافُ عَلَيَّ قَالَ فَأَخَذَ بِلِسَانِ نَفْسِهِ وَقَالَ هَذَا (رواه الترمذی)

(319/79) Narrates Sufyan ibn Abdullah Thaqafi that he asked the Messenger of Allah ﷺ: Which is the most dangerous among the things in respect of which you have the fear concerning me (that I will be guilty of them)"? The Prophet ﷺ, thereupon, held his tongue (between the fingers), and said: "The greatest danger is from it." (Tirmizi)

Commentary: What it shows is that there was no greater danger to Sayyidina Sufyan ibn Abdullah Thaqafi from another evil than that he indulged in filthy, vicious or fruitless talk. He should, hence, be careful about it. Maybe, the questioner was a sharp-tongued fellow, and, hence, the holy Prophet ﷺ thought it necessary to sound the warning.

(٣٢٠/٨٠) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

مَنْ صَمَتَ نَجَا (رواه احمد والترمذى والدارمى والبيهقى فى شعب الایمان)

(320/80) It is related by Abdullah ibn Amr ibn al-'Aas that the Messenger of Allah ﷺ said: "Whoever observes silence will attain salvation." (Musnad Ahmad, Tirmizi, Darami and Baihaqi)

Commentary: It denotes that a person guards his tongue against foolish and undesirable talk is saved from punishment in the life after death.

As we have, already, seen in Sayyidina Mu'az's narrative, people will be cast headlong into Hell owing to the misuse of their tongues.

(٣٢١/٨١) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ لَقِيتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَقُلْتُ مَا النِّجَاةُ؟ فَقَالَ أَمْلِكْ عَلَيْكَ لِسَانَكَ وَلْيَسْعَكَ بَيْتُكَ وَابْكْ

عَلَى خَطِيئَتِكَ (رواه احمد والترمذى)

(321/81) 'Uqba ibn 'Aamir has narrated that when he met the Messenger of Allah ﷺ once, he asked him: "What is the secret of salvation?" The Prophet ﷺ replied: 'Keep your tongue under control and let there be room enough for you in your house, and shed tears over your sins before the Almighty. (Tirmizi)

Commentary: The meaning of exercising restraint over one's tongue and weeping over one's sins in the presence of Allah is clear. As for the second advice, that it should be that there was

enough space for oneself in one's house, it denotes that people should better stay at home and take an interest in their household affairs devote themselves to worship instead of wasting their time in aimless wandering.

As we know, the habit of staying out unnecessarily and moving here and there pruposelessly can lead to numerous ills and evils.

(٣٢٢/٨٢) عَنْ أَنَسٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا أَبَا ذَرٍّ أَلَا أَذْلُكَ عَلَىٰ خَصْلَتَيْنِ هُمَا أَخَفُ عَلَى الظَّهْرِ وَ أَثْقَلُ فِي الْمِيزَانِ؟ قَالَ قُلْتُ بَلَى قَالَ طَوْلُ الصَّمْتِ وَحُسْنُ الْخُلُقِ وَالَّذِي نَفْسِي بِيَدِهِ مَا عَمِلَ الْخَلَائِقُ بِمِثْلِهِمَا

(رواه البيهقي في شعب الایمان)

(322/82) Sayyidina Anas رضي الله عنه quoted the Messenger of Allah ﷺ as saying: "Shall I not guide you, Abu Zarr, the two qualities that are very light on the back, but very heavy in the scale?" On his replying, "Certainly", he said: "Long silence and a good character. By Him in whose hand my soul is, mankind can do nothing to compare with them."¹ (Baihaqi)

Commentary: As, indeed, we have pointed out, the meaning of long silence is to refrain from unnecessary and undesirable speech. Such a person will automatically speak less. The Messenger of Allah ﷺ needed to speak much to guide people, even those who are born later upto the Day of Resurrection; therefore, he did not diminish on the necessary speaking. He taught every minor and major thing.

In spite of that, the Companions رضي الله عنهم described him in these words:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَوِيلَ الصَّمْتِ

The Messenger of Allah ﷺ observed long silence.² and

وَلَا يَتَكَلَّمُ إِلَّا فِيمَا يَرْجُو ثَوَابَهُ

He spoke only when he hoped for reward on his speech.³

①. Mishkat Al-Masabih, V2 p1013.

②. Baghawi, on the authroity of Jabir

③. Tabarani, on the authroity of Al-Hasan ibn Ali

(٣٢٣/٨٣) عَنْ عِمْرَانَ بْنِ حِطَّانَ قَالَ أَتَيْتُ أَبَا ذَرٍّ فَوَجَدْتُهُ فِي الْمَسْجِدِ مُحْتَبِيًا بِكَسَاءٍ أَسْوَدَ وَحَدَهُ فَقُلْتُ يَا أَبَا ذَرٍّ مَا هَذَا الْوَحْدَةُ؟ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْوَحْدَةُ وَإِمْلَاءُ الْخَيْرِ خَيْرٌ مِنَ السُّكُوتِ وَالسُّكُوتِ خَيْرٌ مِنْ إِمْلَاءِ الشَّرِّ (رواه البيهقي في شعب الإيمان)

(323/83) Imran ibn Hittan, a taba'ee¹, related to us, saying: '(One day), as I went to see Abu Zarr Ghiffari, I found him sitting alone in the mosque, wrapped in a black blanket. 'Oh, Abu Zarr!' I said to him. 'Why this seclusion?' He replied: 'I have heard the Messenger of Allah ﷺ say: 'To be alone is better than to sit with bad companions, and to sit with a good companion is better than to be alone, and to tell a good thing to anyone is better than to keep quiet, and to keep quiet is better than to tell a bad thing'."

(Baihaqi)

Commentary: The virtue of silence lies only in comparison to foolish or vicious speech, otherwise to tell a good and useful thing is better than to keep quiet. Similarly, it tells that though solitude is better than the company of undesirable persons, the society of good and virtuous men is preferable to remaining alone.

Note: As we know that the nature of different people as also their inclinations vary. The teachings of the Messenger of Allah ﷺ take into account these variations. For instance, some people find it unbearable to meet those people whom they do not like and they find it damaging to meet such people. The foregoing hadith has instructions for such people. However there are some who tolerate meeting those that they do not like and try to reform them thereby. They are able to protect themselves from the evil influences of those people. There are instructions for such in other ahadith of the Prophet ﷺ which we will see later.

This is what we see in the lives of the different Companions and those that followed them. And, this variation in human nature is accommodated in the teachings of the Prophet ﷺ. Those narrow-minded people who wish to see everyone in colour have

①. followers; companions; attendants. The term is applied *par excellence* to the Muslim doctors who followed the immediate *Ashab* or Companions رضى الله عنهم of the holy Prophet ﷺ and whose reports and narratives regarding the Prophet ﷺ form part of the *Sunnah*.

not truly pondered over the all-encompassing, broad teachings of religion.

On Giving Up What Is Foolish And Absurd

(٣٢٤/٨٤) عَنْ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ (رواه مالك و احمد، ورواه ابن ماجه عن
 ابى هريرة و الترمذى و البيهقى فى شعب الايمان عنهما)

(324/84) It is related by Ali Ibn al-Husain Zainul Abedin عليه السلام that the Messenger of Allah ﷺ said: "It, also, is a part of the beauty and perfection of Faith that one abandoned what was not necessary and useful to him."

(This Tradition has been quoted, as a *Mursal*¹, by Imam Maalik in *Muwatta*, and by Imam Ahmad in *Musnad*, on the authority of Sayyidina Ali ibn al-Husain عليه السلام and by Ibn Majah رحمته الله, in the *Sunan*, on the authority of Sayyidina Abu Hurayrah رضي الله عنه, and by Imam Tirmizi, in his *Jam'aa*, and Baihaqi in *Sh'ab-al-Iman*, in the same form and from the same narrators).

Commentary: It shows that to give up or desist from what is worthless is a sign of perfection in Faith.

Tale-Bearing

Among the detestable habits that are related to the tongue and have been condemned by the holy Prophet ﷺ as a grievous sin, a most common is tale-bearing or carrying of reports from one person to another with a view to poisoning their relations and making them mistrustful of each other. Since promotion of mutual affection and sympathy is among the aims and objects of raising up of the Prophet ﷺ, to the extent that, in some Traditions, these social moral attributes have been described as more important than duties of worship, anything that creates bad blood between two persons and gives rise to suspicion and hatred must be a sin of the highest order. Anyhow, tale-bearing has been denounced by the sacred Prophet ﷺ as a most hateful offence against the law of

①. Some times a *Taba'ee* relates a Tradition, but does not mention the name of the Companion through whom it had reached him. Such a Tradition is called *Mursal* in the special terminology of Islam.

Allah and warned the perpetrators of it of a painful sequel in after-life.

(٣٢٥/٨٥) عَنْ حَدِيقَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا

يَدْخُلُ الْجَنَّةَ قَتَاتٌ (رواه البخارى وفى رواية مسلم تمام)

(325/85) It is related by Huzaifah ؓ that he heard the Messenger of Allah ﷺ say, "The tale-bearer shall not enter Heaven."
(Bukhari and Muslim)

Commentary: It shows that tale-bearing is such a despicable habit that no one possessing it will be able to gain admission to Paradise except, of course, that Allah may forgive him out of His Mercy.

(٣٢٦/٨٦) عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ وَأَسْمَاءَ بِنْتِ يَزِيدَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ قَالَ خِيَارُ عِبَادِ اللَّهِ الَّذِينَ إِذَا رَأَوْا ذِكْرًا لِلَّهِ وَشَرَارَ عِبَادِ اللَّهِ الْمَشَاوِينَ بِالنَّمِيمَةِ الْمُفْرِقُونَ بَيْنَ الْأَحْيَةِ الْبَاغُونَ الْبِرَاءَ الْعَنَتِ

(رواه احمد والبيهقى فى شعب الايمان)

(326/86) Abdur Rahman ibn Ghanam ؓ and Asma bint Yazid رضى الله عنها have reported the Prophet ﷺ as saying, "The best slaves of Allah are those who when they are seen cause Allah to be remembered and the worst slaves of Allah are those who go about slandering, who separate friends, and seek to distress or lead to sin the upright."¹

(Masnad Ahmad, Baihaqi)

Commentary: This hadith tells us of the distinctive signs of the slaves of Allah. The worst of them are those who are tale-bearers, separators of friends and who distress slaves of Allah. Thus we must make friends with the first type of people and shun the evil type.

(٣٢٧/٨٧) عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا

يُلَافِي أَحَدٌ مِنْ أَصْحَابِي عَنْ أَحَدٍ شَيْئًا فَإِنِّى أُحِبُّ أَنْ أُخْرَجَ إِلَيْكُمْ وَأَنَا سَلِيمٌ

(رواه ابو داؤد)

الصَّادِرِ

(327/87) It is related by Abdullah ibn Mas'ud ؓ that the Messenger of Allah ﷺ said: "None of my Companions should carry tales concerning another (Companion) to me. I want that

when I met you, my heart should be free from taint (against everyone)." · (Abu Dawood)

Commentary: Its purport is that people should avoid even listening to things against others that are likely to produce the feelings of anger or enmity in their hearts. It should, however, be clear that there can be occasions on which it may be in the interest of the Faith or necessary from the viewpoint of the *Shari'ah* to say or hear such a thing. In such an event, the rule will not apply.

Slander And Back-Biting

Speaking ill of others behind their backs, scandal-mongering, slander and vilification are moral vices that are more woeful in their consequence than tale-bearing. Back-biting, malicious upbraiding, and spreading false reports against anyone that tend to cause him pain or injures his reputation is the height of perversitive. To stress the foulness of back-biting, it has been likened in the Qur'an and the Traditions to eating the flesh of one's dead brother'.

(٣٢٨/٨٨) عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَا مَعْشَرَ مَنْ آمَنَ بِلِسَانِهِ وَلَمْ يَدْخُلِ الْإِيمَانُ قُلُوبَهُ لَا تَغْتَابُوا الْمُسْلِمِينَ وَلَا
تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ اتَّبَعَ عَوْرَاتِهِمْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ
يَفْضَحْهُ فِي بَيْتِهِ (رواه ابو داود)

(328/88) It is related by Abu Barzah Al Aslami رضي الله عنه that the Messenger of Allah ﷺ said: "O people who have affirmed Faith (only) with the tongue, and Islam has not yet entered into their hearts! Do not speak ill of Muslims behind their backs, and do not pry into their secrets, for whoever does so, Allah, too, will treat him in the same manner, and whoever will be treated like that, from the side of Allah will be made lowly and debased, by Him, in his own house." (Abu Dawood)

Commentary: It shows that to malign and vilify a Muslim and speak ill of him behind his back is the characteristic of a hypocrite and only those will do so who are Muslims simply in name and their hearts are devoid of real Faith.

(٣٢٩/٨٩) عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا عُرِجَ بِي مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نَحَاسٍ يَخْمِشُونَ وَجُوهَهُمْ وَصُدُورَهُمْ فَقُلْتُ مَنْ هَؤُلَاءِ يَا جِبْرِيلُ قَالَ هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لَحْمَ النَّاسِ وَيَقْعُونَ فِي أَعْرَاضِهِمْ.

(329/89) It is related by Anas رضي الله عنه that the Messenger of Allah ﷺ said: "During *Mi'raj*¹, I passed by some people whose nails were red like copper, (and) they were scratching their faces and breasts with them. I enquired about them from Jibril as to who they were that such a terrible punishment was being inflicted upon them. Jibril replied that they used to eat the flesh of men in their lives i.e., spoke ill of them and played foul with their reputations."

(Abu Dawood)

Commentary: Apparently, the nails of these persons had become red like copper in the heat of the fire of Hell and it was with them that they were scratching and wounding their faces and chests. In *Barzakh*², this punishment was, particularly, prescribed for them because back-biting was their favourite pastime in the world which, as we have just seen, was similar to eating the flesh of one's brother.

(٣٣٠/٩٠) عَنْ أَبِي سَعِيدٍ وَجَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْغِيَّةُ أَشَدُّ مِنَ الزِّنَا، قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ أَلْغِيَّةُ أَشَدُّ مِنَ الزِّنَا؟ قَالَ إِنَّ الرَّجُلَ لَيَزْنِي فَيَتُوبُ فَيَغْفِرَ اللَّهُ لَهُ (وَفِي رِوَايَةٍ فَيَتُوبُ فَيَغْفِرَ اللَّهُ لَهُ) وَإِنْ صَاحِبَ أَلْغِيَّةٍ لَا يَغْفِرُ لَهُ حَتَّى يَغْفِرَهَا لَهُ صَاحِبُهُ (رواه البيهقي في شعب الایمان)

(330/90) It is related by Abu Sa'eed Khudri and Jaber رضي الله عنهما that the Messenger of Allah ﷺ said: "Back-biting is worse than adultery". He was asked: Messenger of Allah ﷺ! How can back-biting be worse than adultery?" He explained: "If a person, unfortunately, commits adultery, he can be forgiven by Allah if he offers repentance but a back-biter will not be forgiven until he is forgiven by the person he had spoken ill of behind his back."

(Baihaqi)

1. The ascension of the Holy Prophet to Heaven; the Journey by Night
2. The interval between death and the resurrection on the Day of Resurrection.

(٣٣١/٩١) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اتَذَرُونَ مَا لِيْغِيَّةٌ؟ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهْتَهُ
(رواه مسلم)

(331/91) Abu Hurayrah رضي الله عنه related to us that one day the Messenger of Allah ﷺ said: "Do you know what is back-biting?" "Allah and His Messenger know best", the Companions رضي الله عنهم replied. The Messenger of Allah ﷺ, thereupon, observed : "When you talk about a brother in a way that hurts or harms him, it is back-biting". "Would it, also, amount to back-biting if I spoke of an evil of my brother that was, actually, present in him?" asked the Companion. "It will be back-biting only when the evil is present in him, while if it is not present (in him), it will be slander (which is even worse than back-biting)," the Prophet ﷺ replied. (Muslim)

Commentary: This hadith tells us of the difference between back-biting and slander. It should, however, be noted that in case, it became necessary to relate, truthfully, the fault or viciousness of an individual or group to others out of goodwill and sincerity to the bondsmen of Allah or for the eradication of an evil or mischief, or should the realisation of an objective relating to the *Shari'ah* or morality be dependent on it then it will not amount to the back-biting which is forbidden by the *Shari'ah* and is a major sin. On the other hand, in certain circumstances, it will be a virtuous act, meriting reward in the future.

Thus to depose against a criminal before an officer of the realm or to warn the people against a professional cheat or the rebutting of evidence of false and unreliable narrators by the scholars of the Traditions, or the acquaint the people with the errors of treacherous pedlars in Faith by religious docotrs, will all, belong to the same category.

Double-Dealing

It is the habit of some people that when there is a dispute or enmity between two persons or groups they speak to each of them

in an unfavourable way about the other. In the same way, some people show friendliness and sincerity when they meet a person, but speak ill of him or act against his interests behind his back. It is a form of hypocrisy and has been condemned in the severest terms by the sacred Prophet ﷺ.

(٣٣٢/٩٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَجِدُونَ شَرَّ النَّاسِ يَوْمَ الْقِيَمَةِ ذَا لَوْجَهَيْنِ الَّذِي يَأْتِي هَؤُلَاءِ بِوَجْهِهِ وَهَؤُلَاءِ بِوَجْهِهِ

(رواه البخارى ومسلم)

(332/92) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "On the Day of Resurrection, the biggest loser will be the double-faced person who talks in one voice when he goes to one party, and, in another voice when he goes to the other party."

(Bukhari and Muslim)

Commentary: We can imagine the frightful sequel that awaits a dissembler and hypocrite of that class, in the Hereafter, from the Tradition that follows.

(٣٣٣/٩٣) عَنْ عَمَّارٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ ذَا لَوْجَهَيْنِ فِي الدُّنْيَا كَانَ لَهُ يَوْمَ الْقِيَمَةِ لِسَانَانِ مِنْ نَارٍ.

(رواه ابو داود)

(333/93) It is related by Ammar ibn Yaasir that the Messenger of Allah ﷺ said: "Whoever is double-faced in the world, i.e. talks to different people in different voices, there will be two tongues of fire in his mouth on the Day of Resurrection.

(Abu Dawood)

Commentary: Good manners and good deeds on which there is the promise of a reward in the Hereafter are of different kinds and belong to different grades. Similarly, bad manners are evil deeds on which there is the warning of a penalty in After-life, too, are of different kinds and grades. The Almighty, in His infinite wisdom, has prescribed a reward or punishment on every good or evil act in proportion to its goodness or evilness. Thus, for double-dealing, the punishment on the Day of Reckoning will be that there will be two tongues of fire in the mouth of such a man.

It is significant to note that some snakes, also, have two tongues.

There are, in fact, some faults and weaknesses that are most dangerous and a grave misdeed in the judgement of Allah, but we do not, generally, attach much importance to these vices, nor take enough care to avoid them. It is about such acts and iniquities that the Qur'an has said:

وَلَحَسْبُؤُنَا هَيْنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ (النور ٢٤: ١٥)

"Ye counted it a trifle, (but) in the sight of Allah it is very great."

(Al-Nur 24:15)

The evil habit of hypocrisy and double-dealing, too, is one of them. Many of us are apt to regard it an ordinary matter though both the aforementioned Traditions tell how sinful it is to indulge in it and what a grievous penalty has been readied in the Hereafter for those who play a double game or speak in two voices.

TRUTHFULNESS AND TRUSTWORTHINESS

Truthfulness and Trustworthiness are virtues of foremost importance in Islam. In the words of the sacred Prophet ﷺ, these are the pre-requisites of Faith. Without them, no one can be a true Muslim. In *Kitab al-Iman* we have seen the Tradition that to tell a lie, to betray a trust and to break a pledge are the special signs of a hypocrite. A person in whom these attributes are present is a dissembler, not a faithful Believer. We have, again, examined the Traditions that "in whom there is no trustworthiness, in him there is no Faith", and "a true Believer can never be a habitual liar."

We now, proceed to take up the Traditions in which the holy Prophet ﷺ has directly exhorted us to cultivate these qualities, and keep away from the filthy habits of falsehood and unfaithfulness to a trust.

Truthfulness And Falsehood

(٣٣٤/٩٤) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالطِّبْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَالْبِرُّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا وَإِنَّمَا الْكُذْبُ فَإِنَّ الْكُذْبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكُذْبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا

(رواه البخاري ومسلم)

(334/94) It is related by Abdullah ibn Mas'ud ؓ that the Messenger of Allah ﷺ said: "Observe truthfulness as a duty and always speak the truth, for truthfulness puts you on the path of virtue, and virtue leads you to Heaven, and when a person tells the truth as a rule, and makes truthfulness a way of life, he

attains the place of sincerity and faithfulness, and, with Allah, his name is written as a truthful. And stay strictly away from falsehood, for falsehood puts you on the path of immorality, and leads you to Hell, and when a man takes to lying, the sequel is that his name is written, with Allah, as a great liar."

(Bukhari and Muslim)

Commentary: What it seeks to convey is that truthfulness, besides being a noble habit, in itself, makes a man virtuous in other spheres of life as well, and one who habitually, speaks the truth attains the high station of those who are eminently truthful, in the sight of Allah. Conversely, falsehood, apart from being a filthy habit, in itself, gives rise to viciousness and evil doing in the other fields of existence, too, and makes him deserving of Hell, and the ultimate end of a habitual liar is identical to that of men on whom there is the eternal curse of Allah.

(٣٣٥/٩٥) عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي قُرَادٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ يَوْمًا فَجَعَلَ أَصْحَابُهُ يَتَمَسَّحُونَ بِوَضُوئِهِ فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَعْملُكُمْ عَلَى هَذَا قَالُوا أَحَبُّ إِلَهُ وَرَسُولِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَهُ أَنْ يُحِبَّ اللَّهَ وَرَسُولَهُ أَوْ يُحِبَّهُ اللَّهُ وَرَسُولُهُ فَلْيَصْدُقْ حَدِيثَهُ إِذَا حَدَّثَ وَلْيُؤَدِّ أَمَانَتَهُ إِذَا تَمَنَّيَ وَلْيُحْسِنْ جَوَارَ مَنْ جَاوَرَاهُ. (رواه البيهقي في شعب الایمان)

(335/95) Narrates Abdur Rahman ibn Abu Qurad that, the Messenger of Allah ﷺ Performed wudu one day, and the Companions ﷺ began to wipe themselves with the water he used for it. The Prophet ﷺ enquired (from them): "What makes you do it?" "The love of Allah and His Messenger", they replied. The Prophet ﷺ, thereupon, observed: "Whoever sincerely wishes to love Allah and His Messenger or that Allah and His Messenger loved him should always speak the truth when he speaks, and restore honesty what he has received in trust to whom it is due, and be good and courteous to the neighbours."

(Baihaqi)

Commentary: It tells that an essential condition of sincere devotion to Allah and the Prophet ﷺ is that a man should always speak the truth, observe trustworthiness, and abstain from falsehood and violation of faith.

(٣٣٦/٩٦) عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
 إِضْمِنُوا لِي سِتًّا مِنْ أَنْفُسِكُمْ أَضْمِنَ لَكُمْ الْجَنَّةَ أَصْدُقُوا إِذَا حَدَّثْتُمْ وَأَوْفُوا
 إِذَا وَعَدْتُمْ وَأَدُّوا إِذَا تَمِيتُمْ وَاحْفَظُوا أَرْوَاجَكُمْ وَغَضُّوا أَبْصَارَكُمْ وَكَفُّوا
 أَيْدِيَكُمْ (رواه احمد والبيهقى فى شعب الايمان)

(336/96) It is related by Ubadah ibn Saamit ؓ that the Messenger of Allah ﷺ said: "You promise six things (to me), and I (shall) give you the guarantee of Paradise. (These are): speak the truth when you speak; fulfil a promise when you make one; render back honestly when a trust is placed in your charge; protect your private parts from a forbidden act (specially fornication and adultery); shut your eyes to things to look at which is prohibited; (and) holdback your hands on occasions on which you are commanded to hold them back, (as for instance, do not hurt or harm anyone unjustly or stretch the hand to seize a thing unlawfully." (Musnad Ahmad and Baihaqi)

Commentary: It shows that if a person has affirmed his faith in Islam, and observes his duties, and, also, pays attention to the six moral virtues indicated in it, for him there is the assurance of Paradise from Allah and His Messenger, and he is destined to attain salvation.

Honesty In Trade

(٣٣٧/٩٧) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ
 (رواه الترمذى والدارقطنى)

(337/97) It is related by Abu Sa'eed Khudri ؓ that the Messenger of Allah ﷺ said: "The honest trader will be with the Prophets, the Truthful and the Martyrs."

(Tirmizi, Darami, and Dara Qurni)

Commentary: We learn from the above Tradition that it is not necessary for spiritual advancement and gaining propinquity to the Lord to renounce the world and abjure its affairs and interests. Even a trader, sitting in the market or working diligently in his shop or office, can win the company of the Prophets, the Truthful and the Martyrs, in the Hereafter, if he abides by the

commandments of Allah and His Messenger and fulfils the religious obligations of honesty and trustworthiness.

(۳۳۸/۹۸) عَنْ عُيَيْبِ بْنِ رِفَاعَةَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
التَّجَارُ يُحْشَرُونَ يَوْمَ الْقِيَمَةِ فُجَارًا إِلَّا مَنْ اتَّقَى وَتَرَوَّصَدَقَ

(رواه الترمذى وابن ماجه و الدارمى)

(338/98) Ubayd ibn Rifa'ah has reported on the authority of his father, Rifa'ah رضي الله عنه that the Prophet ﷺ said, "The traders will be resurrected on the Day of Resurrection with the sinners except those of them who were Allah-fearing, pious and truthful."

(Tirmizi, Ibn Majah, Darami)

Falsehood And Breach of Trust Are Inimical to Faith

(۳۳۹/۹۹) عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يُطْبِعُ الْمُؤْمِنُ عَلَى الْخِلَالِ كُلِّهَا إِلَّا الْخِيَانَةَ وَالْكَذِبَ

(رواه احمد والبيهقى فى شعب الايمان)

(339/99) Abu Umama Bahili relates that the Messenger of Allah ﷺ said: "There is a place for any habit in the nature of Believer except falsehood and breach of faith." (Musnad Ahmad and Baihaqi)

Commentary: What it denotes is that Faith and the shameless habit of lying cannot co-exist. A true Muslim may have any other weakness, but he can never be a habitual liar and a false-hearted and untrustworthy person. Should, however, an evil like that be present in a Believer, it will show that the reality of Islam has not yet dawned upon him and he must cure himself of the vicious habit if he is not to rest content with the state of imperfection in Faith.

Filth of Falsehood

(۳۴۰/۱۰۰) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا

كَذَبَ الْعَبْدُ تَبَاعَدَ عَنْهُ الْمَلَكُ مِيلًا مِنْ ثَنِي مَا جَاءَ بِهِ

(رواه الترمذى)
(340/100) It is related by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "When a bondsman tells a lie, the Angel goes a mile away (from him) owing to the stench." (Tirmizi)

Commentary: Just as material things give out a pleasant or foul

odour, good or evil words or deeds, too, have their own smell, though, generally, it is felt by the Angels alone. Sometimes, however, spiritually evolved men, also, can perceive it in this world.

A Most Serious Form of Perfidy

(٣٤١/١٠١) عَنْ سُفْيَانَ بْنِ أَصِيدٍ الْحَضْرَمِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كَبُرَتْ خِيَانَةٌ أَنْ تُحَدِّثَ أَخَاكَ حَدِيثًا وَهُوَ لَكَ بِهِ مُصَدِّقٌ وَأَنْتَ بِهِ كَاذِبٌ

(رواه ابو داود)

(341/101) Sufyan bin Aseed al-Hadrami related to us that he heard it directly from the lips of the Messenger of Allah ﷺ: A most serious form of betrayal of faith is that you tell a lie to a brother while he believes that you are truthful in what you say."

(Abu Dawood)

Commentary: Lying is a sin, in any case, and a very grave one, indeed, but, in certain circumstances, its seriousness becomes even greater. One of these is that a person trusts you and regards you a truthful man, but you take advantage of his confidence and tell him a lie and play false by him.

Bearing False Witness And Swearing A False Oath

(٣٤٢/١٠٢) عَنْ خُرَيْمِ بْنِ فَاتِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الصُّبْحِ فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ غَدَلْتُ شَهَادَةَ الزُّورِ بِالْأَشْرَافِ بِاللَّهِ تِلْكَ مَرَاتٍ ثُمَّ قَرَأَ فَاجْتَنِبُوا الرَّجْسَ مِنَ الْأَوْتَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ

(رواه ابو داود ابن ماجه)

(342/102) Khuraym ibn Fatik has said that the Messenger of Allah ﷺ offered the morning prayer (Fajr) once and then stood up suddenly and said, "To bear false witness is equivalent to ascribing a partner to Allah." He said this three times, and then recited the verse:

فَاجْتَنِبُوا الرَّجْسَ مِنَ الْأَوْتَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ

(الحج ٢٢: ٣١)

"So shun the filth of idols, and shun lying speech, turning to Allah (only) not ascribing partners to Him." (Al-Hajj, 22:30/31)

Commentary: We have seen earlier that falsehood is a sin but some of its forms are very grave sin. False witness is one of those, and to harm someone thereby. It is bracketed with polytheism and idol-worship in the verse of *Surah Hajj* cited above. The same word is used to tell us to shun both the evils. This is what the Prophet ﷺ emphasised by standing up.

In another hadith in *Tirmizi* we are told that one day he said to his Companions and repeated it three times, "Shall I tell you what the gravest sins are". He then said, "To join partners with Allah, to disobey parents, and to bear false witness and to lie." The narrator has said that he was first sitting in a reclining position, then he sat straight and he repeated his message frequently until the Companions thought that he was under a heavy pressure and should not burden himself.

False Oath

(٣٤٣/١٠٣) عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَلَفَ عَلَى يَمِينٍ صَبْرٍ وَهُوَ فِيهَا فَاجِرٌ يَقْتَطِعُ بِهَا مَالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللَّهَ يَوْمَ الْقِيَمَةِ وَهُوَ عَلَيْهِ غَضْبَانٌ
(رواه البخاري ومسلم)

(343/103) According to Sayyidina Ibn Mas'ud ؓ the Messenger of Allah ﷺ said: "If anyone swears a firm oath acting wickedly thereby and appropriates by it property belonging to a Muslim, Allah will be angry when he meets Him on the Day of Resurrection."¹ (Bukhari and Muslim)

(٣٤٤/١٠٤) عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اقْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ بِيَمِينِهِ فَقَدْ أَوْحَبَ اللَّهُ لَهُ النَّارَ وَحَرَّمَ عَلَيْهِ الْجَنَّةَ فَقَالَ لَهُ رَجُلٌ وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللَّهِ قَالَ وَإِنْ كَانَ قِضِيًّا مِنْ أَرَاكِ
(رواه مسلم)

(344/104) Abu Umamah ؓ reported the Messenger of Allah ﷺ as saying: "If anyone appropriates by his oath what rightly belongs to a Muslim, Allah has made Hell necessary for him and deprived him of Paradise." A man asked him whether that applies even if it were a small amount, and he said, "Even if it

were a stick from an arak tree.¹

(Muslim)

Commentary: That is, even if it is an ordinary and worthless thing that he appropriates, he will go to Hell.

(٣٤٥/١٠٥) عَنْ الْأَشْعَثِ بْنِ قَيْسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَقْتَطِعُ أَحَدٌ مَالًا يَمِينٍ إِلَّا لَقِيَ اللَّهَ وَهُوَ أَجْدَمٌ.
(رواه ابو داؤد)
(345/105) Al-Ash'ath ibn Qays said that the Messenger of Allah ﷺ said: "Anyone who appropriates property by an oath will meet Allah in maimed condition."²

Commentary: All these three ahadith tell us of the consequences of swearing false oath. The first one tells us that such a person will meet Allah on the Day of Resurrection and He will be angry and the second tells us that Paradise is disallowed to such people while he will be sent to Hell. The third hadith narrated by Al-Ash'ath ibn Qays that such a man will be raised as a maim on the Day of Resurrection. There is no contradiction in these three ahadith, and anyone who dies before he could make amends, may undergo each of these forms of punishment.

Indeed, it is a grave sin liable to grave punishment to swear a false oath before a judge and, in this way, call Allah to witness to the lie, simply to appropriate someone's property or to dishonour him.

(٣٤٦/١٠٦) عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ قَالَ أَبُو ذَرٍّ خَابُوا وَخَسِرُوا مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ الْمُسْبِلُ وَالْمُنَانُ وَالْمُنْفِقُ سَلَعَتْهُ بِالْحَلْفِ الْكَاذِبِ.
(رواه مسلم)

(346/106) Abu Zarr Ghiffari رضي الله عنه said that the Messenger of Allah ﷺ said that there were three people to whom Allah will neither speak on the Day of Resurrection, nor cast a graceful look on them nor purify them of sins and filth. And for them is a painful punishment. Abu Zarr Ghifari رضي الله عنه asked: "These people, then, are at a loss and hopeless." Who are they, Messenger of

①. Mishkat Al-Masabih, V1 p 800.

②. Mishkat Al-Masabih. V1 p 803

Allah ﷻ? He said: "He who drags his trousers below ankles, he who reminds of his favours and he who swears false oath to transact his business."
(Muslim)

Commentary: Just as it is a wrong use of Allah's name to swear a false oath before a judge so too it is wrong to swear before a customer to sell one's wares. It is also a grave kind of lie calling for a sever punishment on the Day of Resurrection. A trader who is a liar will be deprived of speaking with Allah, His kind glance and Forgiveness of his sins.

Disguised Or Imperceptible Falsehood

We have seen a few major and more serious forms of falsehood in the previous sections. But there are some kinds of untruth which many people do not regard a lie. The sacred Prophet ﷺ has enjoined upon us to abstain from them as well.

(٣٤٧/١٠٧) عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ قَالَ دَعَتْنِي أُمِّي يَوْمًا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ فِي بَيْتِنَا فَقَالَتْ مَا تَعَالِ أُعْطِيكَ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَرَدْتَ أَنْ تُعْطِيَهُ؟ قَالَتْ أَرَدْتُ أَنْ أُعْطِيَهُ تَمْرًا فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا أَنْتِ لَوْ لَمْ تُعْطِهِ شَيْئًا كُتِبَتْ عَلَيْكَ كَذِبَةٌ.

(رواه ابو داود و البيهقي في شعب الایمان)

(347/107) It is related, on the authority of Abdullah ibn 'Aamir, "Once when the Messenger of Allah ﷺ was present in our house, my mother said to me: 'Come quickly, I will give you something.' The Messenger of Allah thereupon, asked my mother what she was going to give me. 'A date', replied my mother. 'Remember', observed, the Prophet, "If you had not given anything to the child after promising to do so, a lie would have been written down in your Scroll of Deeds."

(Abu Dawood and Baihaqi)

Commentary: The moral of it is that a lie should not be uttered even to coax or cajole a child, for a Muslim's tongue must always be free from the filthiness of falsehood. Another wisdom of it is that if parents will tell lies before their children, even to please them or make them do something, they, too, will develop the habit of lying, and not relaise the filthiness of lie.

(٣٤٨/١٠٨) عَنْ بَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيْلٌ لِمَنْ يُحَدِّثُ فَيَكْذِبُ لِيَضْحَكَ بِهِ الْقَوْمُ وَيْلٌ لَهُ وَيْلٌ لَهُ.

(رواه احمد والترمذى و ابو داود والدارمى)

(348/108) Bahz ibn Hakeem related from his father, Mu'awiya, on the authority of his grandfather, Haidah, that the Messenger of Allah ﷺ said: "Fie upon him who tells lie to make people laugh." (Musnad Ahmad, Tirmizi, Abu Dawood and Darami)

Commentary: It shows that it is forbidden to tell a lie even for entertainment

(٣٤٩/١٠٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَى

بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

(رواه مسلم)

(349/109) It is related by Abu Hurairah ؓ that the Messenger of Allah ﷺ said, "It is enough falsehood in a man to go about circulating what he hears (from others)." (Muslim)

Commentary: It tells that to spread a report among the people, without confirmation, also, is a form of falsehood, and as a person with the habit of telling a deliberate lie is, commonly, treated as unreliable, in the same way, such a man, too, will not be worthy of trust.

Anyway, a Believer should, also, guard his tongue against all the forms of concealed or imperceptible falsehood.

Covert Or Concealed Perfidy

Just as people do not regard some untruth as lie, so too they do not consider betrayal as treacherous sometimes .

(٣٥٠/١١٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا بِي

الْهَيْثَمِ بْنِ التَّيْهَانِ إِنْ الْمُسْتَشَارُ مُؤْتَمَنٌ.

(رواه الترمذى)

(350/110) Abu Hurayrah ؓ relates that the Messenger of Allah ﷺ, once, said to Abu Al-Haysham ibn Tayhan: "Whoever is consulted in a matter is a trustee in respect of it, and a trust, (thereby), is committed to his charge." (Tirmizi)

Commentary: This remark was made by the Prophet ﷺ when Abu Al-Haysham had sought his advice on something. What it

signifies is that when a person is consulted in a matter, he should realise that the man who had sought his advice had placed his confidence in him and it was his duty to prove worthy of the trust and give the best advice he could, and keep the whole thing to himself, otherwise he will, to an extent, be guilty of breach of faith.

(٣٥١/١١١) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

إِذَا حَدَّثَ الرَّجُلُ الْحَدِيثَ ثُمَّ أَلْفَتَ فِيهِ أَمَانَةً (رواه الترمذى وأبو داود)

(351/111) Jabir ibn Abdullah رضي الله عنه relates that he heard the Messenger of Allah ﷺ say: "When anyone says something and looks around then it becomes a trust." (Tirmizi and Abu Dawood)

Commentary: It shows that if a person tells us something and does not ask, in so many words, to keep it a secret, but by his behaviour it appears that he does not want others to know it, it becomes a trust and should be guarded in that spirit.

Nevertheless, in another Tradition, it is candidly stated that if a plot to kill anyone or to swindle or defraud him or cause him financial loss in any other way or injure his reputation comes to our knowledge, we should not keep it a secret, but inform the person concerned in due time and manner. Let us see that hadith.

(٣٥٢/١١٢) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَجَالِسُ

بِالْأَمَانَةِ إِلَّا ثَلَاثَةً مَجَالِسُ سَفْكَ دَمٍ حَرَامٍ أَوْ فَرْجٍ حَرَامٍ أَوْ إِفْطَاعٍ مَالٍ بِغَيْرِ حَقٍّ.

(رواه أبو داود)

(352/112) It is related by Jabir رضي الله عنه that the Messenger of Allah ﷺ said: "Meetings should be held with trust. (If a consultation is held at a meeting or a decision is taken in strict confidence, those who participate in it should hold themselves bound in trust not to disclose it). But the following meetings are excluded from it: one, in which it is conspired to shed anyone's blood unjustly; two, which is concerning the violation of anyone's modesty; and, three, which is aimed at acquiring anyone's property by force or fraud."

(Abu Dawood)

Commentary: The three conditions indicated above should be taken as an example. The object of the Tradition is to show that if some persons collect together with the purpose of committing an offence, and we, too, are present there, our duty will lie not in

keeping it a secret, but in foiling it and informing whom it may be necessary to inform.

To Say Something on One's Own In Order To Bring A Dispute Or Mischief To An End Is Not Falsehood

(٣٥٣/١١٣) عَنْ أُمِّ كَلْثُومٍ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ

الْكُذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ وَيَقُولُ خَيْرًا وَيَنْمِي خَيْرًا (رواه البخاري ومسلم)

(353/113) It is related by Umm Kulsoom (daughter of 'Uqba ibn Abu Mu'ayt), that the Messenger of Allah ﷺ said: "He is not a liar or a sinner who tries to make peace among people who are on bad terms with one another, and, with that end, carries reports of goodwill and well-wishing from one party to the other and says good things (that may have a conciliatory effect)."

(Bukhari and Muslim)

Commentary: Sometimes it happens that there is a great deal of ill-will between two persons or groups which may even lead to bloodshed. When passions are aroused, each party, in fact, considers itself justified in causing as much loss and suffering to the other as possible. If, in these circumstances, someone strives to bring about reconciliation between them, and, with that object, conveys things of friendliness and amity from one party to another which it may not have actually not been said or done, then this act of his will not amount to falsehood.

Fulfilling A Promise

To fulfil a promise is a practical form of trustworthiness while to break it is identical, in effect, to untruthfulness. The holy Prophet ﷺ has, thus, stressed upon us the need to discharge every engagement and keep a promise when we make one.

We have, earlier, seen the Tradition that to fulfil one's promises is among the few moral virtues about which the holy Prophet ﷺ has said that he could give the assurance of forgiveness in After-life to those who possessed them.

Likewise, we have quoted earlier the Tradition denoting that "he who does not fulfil his promise has no share in Faith."

(٣٥٤/١١٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ آيَةُ الْمُنَافِقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ وَإِذَا أُؤْتِمِنَ خَانَ

(رواه البخارى ومسلم)

(354/114) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "The signs of a hypocrite are three: "When he speaks, he is false; when he promises, he fails; and, when he is trusted, he betrays."

(Bukhari and Muslim)

Commentary: While commenting on an almost identical Tradition, related on the authority of Sayyidina Abdullah ibn Umar, we have, already, indicated, at length, what is actually meant by these acts or habits being the signs of a hypocrite. These practices, as we said, bear a close relationship with hypocrisy and a sincere Believer should stay clear of them. Whoever possesses these habits is a hypocrite, if not in the sphere of faith, at least in the sphere of conduct.

In another version of the same Tradition, reproduced in *Sahih Muslim*, it is added that though such a person may be observing prayer and fasting, and he may, also, be professing to be a Muslim, he is a hypocrite, all the same, owing to these habits.

(٣٥٥/١١٥) عَنْ عَلِيٍّ وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(رواه الطبراني في الاوسط)

وَسَلَّمَ الْعِدَّةُ دَيْنٌ

(355/115) It is related, on the authority of Sayyidina Ali and Abdullah ibn Mas'ud رضي الله عنهما, that the Messenger of Allah ﷺ said: "Promise, too, is a kind of debt, (and should, therefore, be repaid)."

(Tabarani)

Commentary: It denotes that if a person promises to give anything to anyone or do him some other favour or enters into an arrangement with him, he should fulfil it, as a matter of duty. Nevertheless, should the promise be relating to a thing which is forbidden by the Shari'ah or involves the violation of the rights of anyone, it will not be binding. The duty will, then, lie in ignoring it and there will be no sin on its non-fulfilment, but reward for compliance with the holy law.

(٣٥٦/١١٦) عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْحَمَسَاءِ قَالَ بَايَعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ أَنْ يُبْعَثَ وَيَقِيَتْ لَهُ بَقِيَّةٌ فَوَعَدْتُهِ أَنْ آتِيَهُ بِهَا فِي مَكَانِهِ فَنَسِيتُ فَذَكَرْتُ بَعْدَ ثَلَاثٍ فَإِذَا هُوَ فِي مَكَانِهِ فَقَالَ لَقَدْ حَقَّقْتُ عَلَى أَنَا هُنَا مِنْذُ ثَلَاثٍ أَنْتَظِرُكَ
(رواه ابو داؤد)

(356/116) Abdullah ibn Abul Hamsa has said, "I bought something from the Prophet ﷺ before he received his prophetic commission, and as there was something still due to him I promised him I would bring it to him at his place, but I forgot. When I remembered three days later, I went to that place and found him there. He said, "You have vexed me; I have been here three days waiting for you."
(Abu Dawood)

Commentary: This shows that he was true to his promise even before he became a Prophet and waited for that man for three days. We must know that it is not necessary to observe a promise to this limit according to Shari'ah but the nature of the Messenger demanded that.

(٣٥٧/١١٧) عَنْ زَيْدِ بْنِ أَرْقَمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ وَعَدَ رَجُلًا فَلَمْ يَأْتِ أَحَدَهُمَا إِلَى وَقْتِ الصَّلَاةِ وَذَهَبَ الَّذِي جَاءَ لِيُصَلِّيَ فَلَا اِثْمَ عَلَيْهِ
(رواه رزين)

(357/117) Zayd ibn Arqam ؓ has said that the Messenger of Allah ﷺ said: "If someone makes an appointment with a man and one of them does not come before the time of prayers, if the one who has come goes off to pray he is guilty of no sin!" (Razin)

Commentary: The one who has come has fulfilled his duty. If he goes away to pray when it is time of prayer, or goes away to attend to something else then he cannot be blamed for breaking his promise. There will be no sin on him.

(٣٥٨/١١٨) عَنْ زَيْدِ بْنِ أَرْقَمَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا وَعَدَ الرَّجُلُ أَخَاهُ وَمِنْ بَيْنِهِ أَنْ يَقِيَ وَلَمْ يَخْبِئِ لِلْمِيعَادِ فَلَا اِثْمَ عَلَيْهِ
(رواه ابو داؤد والترمذی)

(358/118) It is related by Zayd ibn Arqam ؓ that the

Messenger of Allah ﷺ said: "If a person promises his brother to visit him, and it is, also, his intention to do so, but, (owing to some reason), he cannot go at the appointed time then there is no sin on him."

(Abu Dawood and Tirmizi)

Commentary: The emphasis, in it, is on intention. If the man really meant to fulfil the engagement, but could not do so on account of something or another, he will not be a defaulter in the sight of Allah. But if the intention was not there and it was only a deception then he would, doubtlessly, be called to account.

Humility

Humility is a virtue on which a special stress is laid in the Qur'an and the Traditions. Man, after all, is a slave of Allah, and, like a good slave, it is expected of him that every act of his is performed with humbleness. Meekness is a mark of servitude, while pride is the exclusive attribute of divinity. It, thus, does not become a bondsman to be haughty and vainglorious.

(٣٥٩/١١٩) عَنْ عِيَّاضِ بْنِ حِمَارٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَبْغَى أَحَدٌ عَلَى أَحَدٍ وَلَا يَقْهَرَ أَحَدٌ عَلَى أَحَدٍ (رواه ابو داؤد)

(359/119) It is related by Ayaz ibn Himar that the Messenger of Allah ﷺ said: "Allah has revealed to me, and commanded me to observe humility. The effect of it should be that no one should oppress or be unjust to others, nor give himself airs."

(Abu Dawood)

(٣٦٠/١٢٠) عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ وَهُوَ عَلَى الْمِنْبَرِ يَا أَيُّهَا النَّاسُ تَوَاضَعُوا فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ فَهُوَ فِي نَفْسِهِ صَغِيرٌ وَفِي أَعْيُنِ النَّاسِ عَظِيمٌ وَمَنْ تَكَبَّرَ وَضَعَهُ اللَّهُ فَهُوَ فِي أَعْيُنِ النَّاسِ صَغِيرٌ وَفِي نَفْسِهِ كَبِيرٌ حَتَّى لَوْ هَوَّنَ عَلَيْهِمْ مِنْ كُلِّ أَوْخَزِيرٍ (رواه البيهقي في شعب الایمان)

(360/120) It is related that Sayyidina Umar ibn Khattab ؓ one day, in the course of a sermon from the pulpit, said: "O people! Observe meekness for I have heard the Messenger of Allah ﷺ

say: 'Whoever observes meekness, (for the sake of Allah, i.e., with the aim of earning His good pleasure), Allah will exalt him, and though he is lowly in His own judgement, others will hold him in esteem, and whoever is proud and vainglorious, Allah will reduce him to a lower condition and he will become worthless in the eyes of others, and though he may be having a high notion of himself, others will consider him worse than dogs and pigs'.

(Baihaqi)

(٣٦١/١٢١) عَنْ حَارِثَةَ بْنِ وَهْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْأَخْيَرُ كُمْ بِأَهْلِ الْجَنَّةِ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ لَوْ أَقْسَمَ عَلَى اللَّهِ لَا بَرَّةَ إِلَّا أُخْبِرُ
كُم بِأَهْلِ النَّارِ كُلُّ عُتْلٍ جَوَاطِ مُسْتَكْبِرٍ
(رواه البخارى و مسلم)

(361/121) Haritha ibn Wahb رضي الله عنه has said that the Messenger of Allah ﷺ said: "Shall I not tell you about the inhabitants of Paradise? They are every weak one who if considered weak who if he were to swear an oath by Allah, He would keep it. Shall I not tell you about the inhabitants of Hell? They are very surely, uncivil and proud one. "¹

(Bukahri and Muslim)

Commentary: This hadith describes the people of Paradise as weak. It is not the weakness of health for one hadith says:

المؤمن القوى خير وأحب إلى الله تعالى من المؤمن الضعيف

(Strong believers are better and more dear in the sight of Allah than the weaker ones).

Rather, here, weak means a noble, humble and mild person who deals humbly with others whom others regard as weak. In comparison, the proud and arrogant will go to Hell.

Another characteristic of these weak people of Paradise is that if they swear on Allah, Allah fulfils their promise. The Prophet ﷺ wishes to emphasise that if anyone draws himself near to Allah by negating his own self then Allah would help him keep his promise. Or, if he swears an oath that Allah must help him and approve his supplication then He will do so.

(٣٦٢/١٢٢) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا
يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ
(رواه مسلم والبخارى)

(362/122) It is related by Abdullah ibn Masud رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever will have pride in his heart, even of the weight of an atom, shall not enter Heaven."

(Bukhari and Muslim)

Commentary: Greatness is for Allah in whose hands is the life and honour of everyone. He is Eternal and Everlasting, while everything else, living or non-living, is bound to perish one day. As the Qur'an says:

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (جاثية ٤٥: ٣٧)

And unto Him (alone) belongeth majesty in the heavens and the earth, and He is the Mighty, the Wise. (Al-Jathiyah 45:37)

Thus, a proud and swollen-headed person who thinks too highly of himself and looks down upon others, so to speak, forgets his true state and begins to compete with the Almighty which is the height of insolence. It is about such a man that it is said that, owing to his arrogance, he will not be admitted to Paradise.

As we have seen on various occasions in the past, when it is told, in the Traditions, about a misdeed that whoever is guilty of it will not enter Heaven, it, generally denotes that it has the effect of making a man unworthy of entry into Paradise or that such a person will not be admitted to Heaven along with the faithful Believers, or straightaway like them, but will have to do a spell in Hell.

In the light of it, the above Tradition would mean that a vain and conceited person would not go to Heaven immediately, but pay the penalty of his pride in Hell, and it would be only after the element of vanity had been destroyed in him and he had been cleansed from it in the everlasting Fire, and was, also, a Believer, that he would enter Paradise.

(٣٦٣/١٢٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ — وَفِي رَوَايَةٍ وَلَا يُنْظَرُ إِلَيْهِمْ — وَلَهُمْ عَذَابٌ أَلِيمٌ، شَيْخٌ زَانٌ وَمَلِكٌ كَذَّابٌ وَعَائِلٌ مُسْتَكْبِرٌ (رواه مسلم)

(363/123) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "There are three men to whom Allah will not speak on the Day of Resurrection, nor will He purify them. (In

another version of the same Tradition, it is stated that He will not even look at them). One, the aged adulterer (or fornicator); two, the lying ruler, and three, the proud pauper." (Muslim)

Commentary: Some sins are grave in themselves but their seriousness becomes even greater when they are committed by certain persons and in certain circumstances. As for instance, to steal is a great sin in itself, but if a wealthy person who has no need to do it or a policeman or watchman commits theft, it is unforgivable. In the above Tradition, it is told about three such offenders that, on the Day of Last Judgement, the Almighty will neither speak to them nor sanctify them and they will remain deprived of His benevolence, the aged adulterer, the lying ruler, and the proud pauper. The reason is not far to seek. If a person has an illicit sexual intercourse in his younger years, he can be excused for to yield to sexual passions during that period of life is a natural weakness. But if an old man does it, he is a shameless lecher. Likewise, if an ordinary person tells a lies, it is understandable, but if a man who is in power does so, it will mean that there is no fear of Allah in his heart and his viciousness is beyond measure. Again, human nature being what it is, if a rich man gives himself airs, one can understand it, but when a beggar begins to behave like that, it is pure meanness.

In sum, all the three kinds of men will have no share in Divine Mercy on the Day of Resurrection. That Allah will not 'purify' them, apparently, denotes that their misdeeds will not be forgiven and they will not be included among the faithful Believers merely on the ground of faith or some virtuous deeds. They will have to undergo chastisement in life to come.

Modesty

Modesty has a vital role to play in character-building. It restrains a man from behaving in an undesirable manner and acts as a shield against lewdness and immorality. It holds the key to piety and good-doing.

(۳۶۴/۱۲۴) عَنْ زَيْدِ بْنِ طَلْحَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ

لِكُلِّ دِينٍ خُلْفًا وَخُلُقُ الْإِسْلَامِ الْحَيَاءُ

(رواه مالك مرسلًا ورواه ابن ماجة والبيهقى فى شعب الايمان عن انس وابن عباس)
(364/124) It is related by Zayd ibn Talhah that the Messenger of Allah ﷺ said: "Every religion has a distinctive quality, and the distinctive quality of Islam is modesty."

(Mowatta, Ibn Majah and Baihaqi)

Commentary: It shows that in every faith or canonic law, some particular aspect of moral behaviour receives paramount attention and an extraordinary emphasis is laid on it. Thus, compassion and forbearance form the cardinal point of the teachings of Jesus. In Islam, in the same way, modesty is of fundameltal significance.

It needs, however, be emphasised that the word "modesty" is used in a very wide sense in the special terminology of the Qur'an and the Traditions. In the common usage, what it signifies, simply, is that a man avoided lewdness and kept away from lustful and indecent acts. But, in Islam, it appears that it stands for a state of feeling which is intolerant of everything that is not desirable and produces a reaction of disgust and agony within anyone who, knowingly or unknowingly, falls into an error or behaves in a manner having a semblance of sinfulness.

We learn, further, from the Qur'an and the Traditions that modesty is not in relation merely to our own species, but the greatest claim, on it, is of the Supreme Being who created man and is sustaining him, from moment to moment, and from whom nothing is hidden. Or, let us take it this way. A modest man is, generally, inclined to feel shy in the presence of his parents and other elders and benefactors, and Allah being the King of Kings and the Benefactor of Benefactors, the bondsman should, naturally, be modest and humble, in the highest degree, in respect of Him, the primary requirement of which will be that he felt pain and repugnance at everything that was displeasing to Allah and, therefore, abstained from it.

(٣٥٦/١٢٥) عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى رَجُلٍ
مِنَ الْأَنْصَارِ وَهُوَ يَعْظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
دَعُهُ فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ (رواه البخارى و مسلم)

(365/125) It is related by Abdullah ibn Umar ؓ that the Messenger of Allah ﷺ passed by an Ansar who, [at that time], was advising his brother about modesty and admonishing him in that regard. The Prophet ﷺ, thereupon, said to him: "Leave him to his state for modesty is a part of faith." (Bukhari and Muslim)

Commentary: It tells that, among the Ansar, there was a man whom Allah had, particularly, blessed with the virtue of modesty owing to which he was very mild and lenient in his dealing with others. He avoided severity in the realisation of dues and did not like to be outspoken even when it seemed necessary. A brother of his who did not approve of it was, one day, reproaching him and telling him that it was not good to be so timid and diffident that the Sacred Prophet ﷺ happened to pass that way, and, on hearing the conversation, told the Ansar to leave his brother alone. His was a highly blessed condition. Modesty was a branch or fruit of Faith, and even if it was not profitable from the point of view of worldly interests, it would, surely, lead to elevation in ranks in the Hereafter.

(٣٦٦/١٢٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَيَاءُ مِنَ الْإِيمَانِ وَالْإِيمَانُ فِي الْجَنَّةِ وَالْبَدَأُ مِنَ الْجَفَاءِ وَالْجَفَاءُ فِي النَّارِ

(رواه احمد والترمذی)

(366/126) Sayyidina Abu Hurayrah ؓ has said that the Messenger of Allah ﷺ said: "Modesty is apart of faith, and faith is in Paradise. But obsenity is a part of hardness of heart and hardness of heart is in Hell."¹ (Ahmad and Tirmizi)

Commentary: This hadith and the preceeding one tell us that modesty is a branch of faith, or its fruit. In a hadith in *Bukhari* and *Muslim* which we have reproduced in *Kitab al-Iman*, we are told:

والحياء شعبة من الإيمان

(Modesty is a branch of Faith)

Anyway, there is a close relationship between modesty and faith. These are different ways to describe it and the next hadith does that too.

(٣٦٧/١٢٧) عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْحَيَاءَ

وَالْإِيمَانَ قَرْنَاءُ جَمِيعًا فَإِذَا رُفِعَ أَحَدُهُمَا رُفِعَ الْآخَرُ (رواه البيهقي في شعب الإيمان)

(367/127) It is related by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "Modesty and Faith exist together, and when one of them is removed, the other, too, is removed."

(Baihaqi)

Commentary: It shows that Faith and modesty are so closely related to each other that either both will be present in an individual or community or none of them.

(٣٦٨/١٢٨) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ (رواه البخاري و مسلم)

(368/128) It is related by Imran ibn Husain that the Messenger of Allah ﷺ said: "Modesty brings nothing but good."

(Bukhari and Muslim)

Commentary: On superficial view, modesty may appear to act to one's disadvantage, but the above Traditions insist that it, invariably, does good and leads to beneficial results, and even when from a narrow, materialistic angle, it seems to be a drawback, there is nothing but gain in it from the larger Islamic view point.

Some people argue that modesty prevents some people from discharging their Islamic duties. This is not correct. Those people are prevented by their own timid nature to do so and ignorant people call it modesty.

(٣٦٩/١٢٩) عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ

مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى إِذَا لَمْ تَسْتَحْيَ فَاصْنَعْ مَا شِئْتَ

(رواه البخاري)

(369/229) It is related by Abdullah ibn Mas'ud رضي الله عنه that the Messenger of Allah ﷺ said: "A familiar saying that has reached us from the former prophets is that when there is no modesty in you, do as you like."

(Bukhari)

Commentary: Though the complete teachings of the earlier Prophets could not remain intact, some of the sayings and precepts have withstood the ravages of time and become proverbial, one of

which is what has been referred to by the holy Prophet ﷺ in the above Traditon: "When there is no modesty in you, do as you like". Which is translated in Persian: "*Be shameless, and do what you like.*"

(٣٧٠/١٣٠) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَخِيُوا مِنْ اللَّهِ حَقَّ الْحَيَاءِ قُلْنَا إِنَّا نَسْتَخِي مِنْ اللَّهِ يَا رَسُولَ اللَّهِ وَالْحَمْدُ لِلَّهِ قَالَ لَيْسَ ذَلِكَ وَلَكِنَّ الْإِسْتِخْيَاءَ مِنَ اللَّهِ حَقَّ الْحَيَاءِ أَنْ تَحْفَظَ الرَّأْسَ وَمَاوَعِيَ وَالْبُطْنَ وَمَا حَوَى وَتَذْكُرَ الْمَوْتَ وَالْبَلَى وَمَنْ أَرَادَ الْآخِرَةَ تَرَكَ زِينَةَ الدُّنْيَا وَآثَرَ الْآخِرَةَ عَلَى الْأُولَى فَمَنْ فَعَلَ ذَلِكَ فَقَدْ اسْتَخِي مِنْ اللَّهِ حَقَّ الْحَيَاءِ. (رواه الترمذی)

(370/130) It is reported by Abdullah ibn Mas'ud ؓ that the Messenger of Allah ﷺ said: "Show modesty to Allah as it should be shown." Someone asked, "Al-Hamdulillah! We observe modesty with Him." He said, "Its not that (limited), but to show modesty to Allah demands that you be careful of your head and what it thinks, of your belly and what you fill it with, and that you remember death and what will happen in the grave. He who makes the Hereafter his objective will be free of the world and its luxuries and he will prefer for him success in the life to come to the luxury of this short life. He who does all that, shows modesty before Allah." (Tirmizi)

Commentary: This hadith expands on the meaning of modesty as given in the previous hadith. It also tells us that only he shows modesty who gives up the luxury of this world for success in the Hereafter. But he who does not do so is not modest no matter how he pretends to be.

Contentment

Among the moral virtues which make a man beloved of the Lord, and raise him, also, in the estimation of the world, and save him from a lot of frustration is contentment. What it denotes, in a nutshell, is that one should rest satisfied with what one has and be not greedy of more. He, indeed, is fortunate who is blessed with a contented heart. There is a special favour of Allah on him.

(٣٧١/١٣١) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرَزَقَ كَفَافًا وَقَنِعَ اللَّهُ بِمَا آتَاهُ

(رواه مسلم)

(371/131) It is related by Abdullah ibn Amr ؓ that the Messenger of Allah ﷺ said: 'Successful is he who is blessed by Allah with the reality of Islam, and is granted enough provision to sustain life, and Allah, also, made him satisfied with it.'

(Muslim)

Commentary: Happy is the man who is blessed with the wealth of Faith, and, with it, he, also, has enough worldly goods to meet his needs, and the Almighty has, further, favoured him with a contented heart. Contentment can make even the life of a beggar happier than that of a king.

A person may have heaps of wealth, but if his acquisitive desire is beyond reason and it is ceaselessly urging him on to acquire more, he can never enjoy peace of mind, and will, in fact, be no better than a beggar. On the contrary, if his worldly possessions are sufficient to keep him going, and he is satisfied with what he has, he is rich at heart in spite of poverty, and his life will be a life of comfort and cheerfulness.

(٣٧٢/١٣٢) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ الْغِنَى

عَنْ كَثْرَةِ الْعُرُوضِ وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ

(رواه البخارى)

(372/132) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Prosperity does not come from worldly possessions, but real prosperity is the contentment of the heart."

(Bukhari)

(٣٧٣/١٣٣) عَنْ أَبِي ذَرٍّ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا

ذَرٍّ تَقُولُ كَثْرَةُ الْمَالِ الْغِنَى قُلْتُ نَعَمْ، قَالَ تَقُولُ قَلْبُ الْمَالِ الْفَقْرُ؟ قُلْتُ نَعَمْ،

قَالَ ذَالِكَ ثَلَاثًا، ثُمَّ قَالَ الْغِنَى فِي الْقَلْبِ وَالْفَقْرُ فِي الْقَلْبِ

(رواه الطبراني في الكبير)

(373/133) Abu Zarr Ghiffari ؓ has said, "One day, the Messenger of Allah ﷺ said to me: "O Abu Zarr! Do you think prosperity is the name of abundance of worldly goods?" 'Yes,' I replied." (So it is supposed). The Prophet ﷺ then, asked: 'Do

you think poverty is the name of scarcity of worldly goods?' 'Yes,' I replied. '(So it is supposed)'. The Prophet ﷺ said it thrice, and, then, observed: 'Real prosperity is in the heart, and so, also, is real poverty'." (Tabarani)

Commentary: In truth, prosperity and poverty are related more to the heart than to wealth. If the heart of a man is contented, he is rich, and if it is full of avarice, he will never know what well-being is and will always remain a grumbler though he may be possessing any amount of wealth.

(٣٧٤/١٣٤) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ نَاسًا مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَاهُمْ ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ حَتَّى إِذَا نَفَذَ مَا عِنْدَهُ قَالَ مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدْخِرَهُ عَنْكُمْ وَمَنْ يَسْتَعِثَّ يَعْثَفُ اللَّهُ وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ وَمَنْ يَتَصَبَّرْ يُصْبِرْهُ اللَّهُ وَمَا أُعْطِيَ أَحَدٌ مِنْ عَطَاءٍ أَوْسَعَ مِنَ الصَّبْرِ (رواه ابو داود)

(374/134) Sayyidina Abu Sa'eed Khudri رضي الله عنه said that some men of Ansar once asked the Messenger of Allah ﷺ for something. He gave it to them. (But, their demand continued) and they asked again, and he again gave them what they had asked for, until whatever he had, he gave all of it. He was exhausted everything with him and had nothing left). Then he said to them. "Listen whatever I will have, and whatever I will receive from anywhere, I will not keep it away from you or hoard with myself. (But I will go on giving it to you and remember that sufficiency is not had by begging for it, the law of Allah that he who wishes to preserve himself from begging, Allah helps him and saves him from the ignominy of begging. He who preserves himself from speaking of his needs to the people, Allah makes him independent of them. And, he who wishes to be patient during difficult and trying time, then Allah makes him patient. And, no slave has received a blessing higher than patience."

(Abu Dawood)

Commentary: This hadith teaches us that a slave must try his best to refrain from begging, and be independent of other people and face difficulties boldly. If he does so, Allah will help him and he will get these characteristics.

Patience is a great blessing of Allah, and the Qur'an exhorts us to it:

اِسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ (البقرة ٢: ١٥٣)

Seek help in steadfastness and prayer (Al-Baqarah 2:153)

Patience or steadfastness is given priority over prayer.

(٣٧٥/١٣٥) عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ قَالَ لِي يَا حَكِيمُ إِنَّ هَذَا الْمَالَ خِصْرٌ خَلَوْ فَمَنْ أَخَذَهُ بِسَخَاوَةٍ نَفْسٍ بُورِكَ لَهُ فِيهِ وَمَنْ أَخَذَهُ بِإِشْرَافٍ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى قَالَ حَكِيمٌ فَقُلْتُ يَا رَسُولَ اللَّهِ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَرِزُ أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أَفَارِقَ الدُّنْيَا

(رواه البخارى و مسلم)

(375/135) Hakeem ibn Hizam ؓ narrates "Once, I asked the Messenger of Allah ﷺ for some money which He gave me. (After sometime), I, again, asked him for it, and he, again, gave it(to me). The Prophet ﷺ, then, observed (by way of an advice): 'Wealth is pleasant to everyone and it is sweet. So, whoever will obtain it with high-mindedness and without greed, for him there will be abundance and auspiciousness in it, and whoever will obtain it with greediness of the heart, for him there will be no abundance and auspiciousness, and his condition will be like that of a glutton who eats to excess and yet remains hungry. And the upper hand is better than the lower hand. (The place of the giver is higher while to stretch one's hand before others is degrading, and a person should avoid it as far as possible.)' "Hakeem ibn Hizam adds that "(on hearing it), I said to the holy Prophet ﷺ: 'By the Holy Being who raised you up as the Prophet with truth! I will not accept anything from anyone, after you, till the end of my days'." (Bukhari and Muslim)

Commentary: In the version of this Tradition, in *Sahih Bukhari* it is told that Sayyidina Hakeem ibn Hizam ؓ remained true to his word to the extent that after the holy Prophet's ﷺ death, Sayyidina Abu Bakr ؓ and Sayyidina Umar ؓ sent for him repeatedly, during their tenures of office as the Caliph, (when grants and stipends were being given to everyone), and offered him

something, but he declined.

It is, further, mentioned by Hafiz ibn Hajr in *Fath-ul-Bari*, on the authroity of Musnad Ishaq- ibn Rahwiyah that Hakeem bin Hizam did not accept a grant or allowance, also, during the Caliphate of Sayyidina Uthman ؓ and hadhrat Mua'wiyah ؓ till he passed a way at the age of 123 in 54 A.H.

(۳۷۶/۱۳۶) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ خَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَيَاكُمْ وَالشُّحُّ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالشُّحِّ أَمَرَهُمْ بِالْبُخْلِ فَبَخِلُوا وَأَمَرَهُمْ بِالْقَطِيعَةِ فَقَطَعُوا وَأَمَرَهُمْ بِالْفُجُورِ فَفَجَرُوا. (رواه ابو داود)

(376/136) It is related by Abdullah ibn 'Amr ؓ "One day, the Messenger of Allah ﷺ delivered a sermon in which he said: 'Protect yourselves from greed because it has been the undoing of the earlier communities. It bade them to be miserly, and they became miserly ; it bade them to sever ties of kinship, i.e., infringe on the rights of relatives, and they severed the ties of kinship ; it bade them to evil-doing, and they took to evil-doing."

(Abu Dawood)

Commentary: It shows that avarice is not only a bad habit, but it, also gives rise to many other evils in society which eat into its vitals, and ultimately, destroy it. The Muslims should, therefore, guard themselves religiously against greediness.

(۳۷۷/۱۳۷) عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرُّمَا فِي رَجُلٍ شُحٌّ هَالِعٌ وَجَبْنِ خَالِعٌ (رواه ابو داود)

(377/137) It is related by Abu Hurayrah ؓ that he heard the Messenger of Allah ﷺ as say: "The worst thing in a man is vexing greed and confounding cowardice."

(Abu Dawood)

Commentary: A greedy person is constantly tormented by the thought that he hasn't got this thing and that thing while such-and-such a man is doing so well and enjoying so much superiority or success. Likewise, a coward is always assailed by fears, real or imaginary, and there is no peace for him. The holy Prophet ﷺ has described the two states as exceedingly distressing.

Patient, Perseverance and Gratitude

In this world of ours there is joy as well as sorrow, comfort as well as pain, kindness as well as cruelty, and all this is from Allah, and by His will and command. A faithful bondsman should, therefore, neither feel grieved nor lose heart when misfortune befalls him, but accept it with good cheer and fortitude, believing that it is, after all, the working of Allah's will who is All-Wise and All-merciful, and it is He, alone, who could remove his distress.

In the same way, when the circumstances are favourable and a person is getting what he wants and leading a comfortable life, he should not attribute it to his own effort or skill, but to the benevolence of Allah and remember that the Almighty could withhold His favour whenever He liked. The bondsmen should, as such, feel thankful to Allah and express their gratitude to Him at every good turn of fortune.

These are among the special teachings of Islam and the sacred Prophet ﷺ has attached much importance to them. An advantage of it is that the bondsman remains devoted to Allah, in all circumstances, and another that he never gives way to despair.

(٣٧٨/١٣٨) عَنْ صُهَيْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سُرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ (رواه مسلم)

(378/138) It is related by Suayb that the Messenger of Allah ﷺ said: "Strange is the case with faithful bondsman. There is nothing but good for him in every circumstance. If joy or comfort reaches him, he feels grateful to Allah and there is nothing but good for him in it, and if he is visited by sorrow or an affliction, he endures it with patience, and perservance, and there is nothing but a source of goodness and welfare to him."

(Muslim)

Commentary: There is pain and pleasure for every one in this world, but to make it a means of gaining the propinquity of the Lord is given only to those who have forged such a living bond of faith with Allah that they give thanks to Him on all occasions of joy and success, and show forbearance and fortitude, as becomes a

devoted slave, in adversity.

Besides, as the life is never free from pain and pleasure, or joy and sorrow, the hearts of such bondsmen, also, are always laden with the noble sentiments of patience and gratitude.

(٣٧٩/١٣٩) عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَقُولُ اللَّهُ
تَبَارَكَ وَتَعَالَى يَا ابْنَ آدَمَ إِنْ صَبَرْتَ وَاحْتَسَبْتَ عِنْدَ الصَّلَامَةِ الْأُولَى لَمْ
أَرْضَ لَكَ ثَوَابًا دُونَ الْجَنَّةِ
(رواه ابن ماجه)

(379/139) It is reported by Abu Umamah رضي الله عنه that the Messenger of Allah ﷺ said: "O son of Aadam, if you show patience in the first signs of sorrow, I will not be pleased with any reward for you besides Paradise." (Ibn-e-Majah)

Commentary: When a man is grieved, the initial effects are very intense. After some days, the effect wears out. Hence, that patience only is reliable which is shown in the beginning with Allah in mind and hope for His pleasure and reward. Excellence is only for that patience and the promise for reward also applies to that. It is natural to resign to the damage later on and that is not valued in the eyes of Allah.

This hadith assures us that Allah will not be pleased to grant anything lesser than Paradise to anyone who patiently endures the loss he has suffered. He addresses his slaves directly in announcing for him this reward. In other words, there will emerge a close relationship between Allah and His slave when the latter shows patience in the beginning of his grief.

When anyone is grieved and he becomes patient, remembering this hadith then he will experience a particular delight on showing patience. In the Hereafter, Paradise is promised to him, definitely.

(٣٨٠/١٤٠) عَنْ ابْنِ عَبَّاسٍ رَفَعَهُ مَنْ أَصِيبَ بِمُصِيبَةٍ فِي مَالِهِ أَوْ فِي نَفْسِهِ
فَكَتَمَهَا وَلَمْ يَشْكُهَا إِلَى النَّاسِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَغْفِرَ لَهُ
(رواه الطبرانی فی الاوسط)

(380/140) It is related by Abdullah ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever is faced with an economic or physical distress and does not reveal it to anyone or gives utterance to his grief or discontent before the people, it is

due from Allah that He will forgive him (his sin)." (Tabarani)

Commentary: A superior grade of patience is that one endures hardships and other strokes of ill-luck with resolute endurance and does not disclose his sorrow or suffering to others. To such bondsmen, a firm promise of forgiveness and deliverance in the Hereafter has been given in this Tradition.

(٣٨١/١٤١) عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ أَرْسَلْتُ ابْنَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِ أَنْ إِنِّي لِيَأْتِي قَيْصٌ فَأَتَانَا فَأَرْسَلَ يَقْرَأُ السَّلَامَ وَ يَقُولُ إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى وَ كُلٌّ عِنْدَهُ بِأَجَلٍ مُسَمًّى فَلْتَصْبِرْ وَلْتَحْتَسِبْ فَأَرْسَلْتُ إِلَيْهِ تُقْسِمُ عَلَيْهِ لِيَأْتِيَنَهَا فَقَامَ مَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمَعَادُ بْنُ جَبَلٍ وَأَبَى بْنُ كَعْبٍ وَزَيْدُ بْنُ ثَابِتٍ وَرَجُلٌ فَرَفَعَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّبِيَّ وَنَفْسُهُ يَتَقَعَّقُ فَفَاضَتْ عَيْنَاهُ فَقَالَ سَعْدٌ يَا رَسُولَ اللَّهِ مَا هَذَا فَقَالَ هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ فَإِنَّمَا يَرْحَمُ اللَّهُ مَنِ عِبَادِهِ الرَّحَمَاءَ (رواه البخارى ومسلم)

(381/141) Narrates Usama ibn Zayd that Zaynab, the daughter of the Messenger of Allah ﷺ (once), sent a message to the Prophet ﷺ asking him to come (to her house) as the condition of her child was critical. In reply, the Prophet ﷺ sent to her his Salaam¹ and the Message. "Oh daughter! Whatever Allah takes from anyone, He takes what is His, and whatever He gives to anyone He gives what is His. In short, everything belongs to Allah. And for everything, there is a time and a limit pre-determined by Allah. (When the time comes, it is taken away from the world). So, be patient, and pray to Allah for recompense." Zaynab, once again, sent him the message, imploring him, in the Name of Allah, to come. The Messenger of Allah ﷺ, hereupon, got up and left for Zaynab's house, and Sa'd ibn Ubada, Mu'az ibn Jabal, Ubayy ibn Ka'b, Thabit ibn Zayd and some other Companions, too, went with him. (When the Prophet reached there), the child was lifted and placed in his lap. It was gasping for breath. The Prophet ﷺ was moved to tear on seeing its condition, upon which Sa'd ibn Ubadah asked: "Messenger of Allah ﷺ! "What is it?" "It is the effect of compassion, Allah has bestowed upon the hearts of His

1. Salutation; greeting; compliments.

bondsmen, and the Mercy of Allah will be on the bondsmen in whose hearts there is pity. (They will not be deserving of His kindness whose hearts are devoid of compassion)," replied the Prophet ﷺ. (Bukhari and Muslim)

Commentary: From the last part of the hadith, we learn that to react to a sorrowful happening and shed tears is not contrary to patience. What patience signifies, briefly, is that believing a hardship or calamity to be the Will of Allah, we should accept it as becomes a bondsman and despair not of His Mercy, but be mindful of the Divine injunctions and observe them.

As for the feeling of grief or pain and the shedding of tears at a distressing event, it is the natural outcome of the sentiments of kindness with which Allah has blessed the human heart.

Sa'd ibn Ubadah had made his enquiry, on seeing tears in the eyes of Prophet ﷺ, because he did not know, till then, that the shedding of tears and such other expression of grief were not opposed to the spirit of fortitude.

(٣٨٢/١٤٢) عَنْ مَعَاذٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ مَاتَ لَهُ ابْنٌ فَكَتَبَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّغْزِيَةَ "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى مَعَاذِ بْنِ جَبَلٍ سَلَامٌ عَلَيْكَ فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَمَا بَعْدُ فَأَعْظِمَ اللَّهُ لَكَ الْأَجْرَ وَاللَّهُمَّكَ الصَّبْرَ وَرَزَقْنَا وَإِيَّاكَ الشُّكْرَ فَإِنَّ أَنْفُسَنَا وَأَمْوَالَنَا وَأَهْلَنَا مِنْ مَوَاهِبِ اللَّهِ الْهَيْئَةِ وَعَوَارِيهِ الْمُسْتَوْدَعَةِ مَتَّعَكَ اللَّهُ بِهِ فِي غِبْطَةٍ وَسُرُورٍ وَقَبْضَةٍ مِنْكَ بِأَجْرٍ كَبِيرٍ، الصَّلَاةُ وَالرَّحْمَةُ وَالْهُدَى إِنْ احْتَسَبْتَهُ فَاصْبِرْ وَلَا يُحِبُّ جَزَعُكَ أَجْرَكَ فَتَتَدَمَّ وَاعْلَمْ أَنَّ الْجَزَعَ لَا يَرُدُّ مَيْتًا وَلَا يَدْفَعُ حَزَنًا وَمَا هُوَ نَارِلٌ فَكَانَ قَدْ وَالسَّلَامُ (رواه الطبرانی في الكبير والارسط)

(382/141) It is related by Mu'az ibn Jabal رضي الله عنه that when his son died, the Messenger of Allah ﷺ had this letter of condolence sent to him:

"In the Name of Allah, Most Kind, Most Merciful.

"From Muhammad, the Messenger of Allah, to Mu'az ibn Jabal.

"Salaam Alaik!

"First of all, I relate to you the Praise of Allah save whom there is no Diety. (After it), I pray that Allah may recompense you

most bounteously on your loss, and endue you heart with patience, and grant you and me the good fortune to be thankful (to Him) for His favours. Our lives and our possessions and our children are the gifts of Allah and the trusts He has placed in our charge (Your son, also, was a trust of Allah, given in your keeping). As long as He wished, He gave you the opportunity to profit from him with joy and make yourself happy, and when He willed, He took the charge back from you. He is going to recompense you with a vast reward. (There are glad tidings of) the special favour of Allah, and benevolence and guidance from Him if you show patience, in confident expectation of the reward, and with the ideas of wholehearted surrender to His will. So, O Mu'az, be patient, and let not bewailing and loud lamentation ruin the recompense, and, then, you feel sorrow and shame (at suffering the loss, and, yet remaining deprived of the reward). And, believe it no dead person returns (to the earth) by mourning and lamentation, nor does it lessen the grief. And the will of Allah shall be done. In truth, it has been done already.

Was-Salaam!"

(Tabarani)

Commentary: In the Qur'an, glad tidings of three things are given to those who patiently persevere:

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

(البقرة ٢: ١٥٧)

Such are they on whom are blessings from their Lord and mercy. Such are the rightly guided. (Al-Baqarah 2:157)

Alluding to it, the holy Prophet ﷺ advised Sayyidina Mu'az, in his letter, that if he remained patient in his bereavement, with the intention of propitiating Allah and earning the Divine recompense, there was the promise, for him, of the blessings of Allah, and His mercy and guidance.

The letter contains a full provision of condolence, sympathy and good counsel for all bondsmen in moments of loss or grief.

(٣٨٣/١٤٣) عَنْ أُمِّ الدَّرْدَاءِ قَالَتْ سَمِعْتُ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ يَا عِيسَى ابْنِي بَاعِثْ مِنْ بَعْدِكَ أُمَّةً إِذَا أَصَابَهُمْ مَا يُحِبُّونَ حَمِدُوا اللَّهَ وَإِنْ أَصَابَهُمْ مَا

يَكْرَهُونَ إِخْتَسَبُوا وَصَبَرُوا وَلَا جَلْمَ وَلَا عَقْلَ فَقَالَ يَا رَبِّ كَيْفَ يَكُونُ هَذَا لَهُمْ
وَلَا جَلْمَ وَلَا عَقْلَ قَالَ أَعْطَيْتُهُمْ مِنْ جَلْمِي وَعِلْمِي (رواه البيهقي في شعب الإيمان)
(383/143) Umm al-Darda رضى الله عنها has said that she heard Abu
ad-Darda say that he heard Abul Qasim say that Allah Who is
blessed and exalted said, "O Isa, I am sending after your time, a
people who will praise Allah when what they like happens to
them and seek their reward from Allah and show endurance
when what they dislike afflicts them, though they do not possess
forbearance and intelligence." He asked, "My Lord, how can
this be when they do not possess forbearance or intelligence?"
Allah said, "I shall give them some of My forbearance and
Knowledge."¹ (Baihaqi)

Commentary: It is a common weakness with human beings that they lose hope in difficult times and become overjoyed when they are blessed and prosperous. The Qur'an says about it:

إِنَّ الْإِنْسَانَ خَلِيقٌ هَلُوعًا إِذَا مَسَّهُ الشَّرُّ جَزُوعًا، وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا.

(المعارج ١٩:٧٠-٢١)

Lo! Man was created anxious, fretful when evil befalls him, and, when good befalls him, grudging. (Al-Ma'arij 70:19-21)

Thus, if people are given to be patient in times of difficulty and grateful when blessed then Allah will be much pleased with them. That will be their distinction. The Companions رضي الله عنهم and the righteous believing men of the generation after them were blessed with these characteristics which was not the result of any knowledge or forbearance they possessed but of the favour of Allah bestowed on them.

Allah had informed some of the earleir Prophets عليهم السلام of the outstanding characteristics of this *ummah* so that they may know that their mission would be perfected with this last *ummah*.

Reliance on Allah

One of the fundamental truths we have learnt through the Prophets عليهم السلام is that whatever is taking place in the world and everything that is reaching us or not, is from Allah, and by His leave. The causes which, apparently, bring about a result are,

①. Mishkat Al-Masabih, VI p 368 (Eng. tr: Robson), Ashraf Lahroe.

simply, the ways and means, decreed by the Lord Himself, of carrying the things to us in the same way as the pipes through which water is brought into our homes are, merely, the means to carry the water, but they do not specify or determine its distribution, nor can they interfere with it in any manner. The causes are not the 'author' of things. Allah, alone, is the doer, and it is His writ that runs in the world.

To put one's trust in Allah, to be steadfast in one's loyalty towards Him, to keep one's eyes set upon His Pwoer and Beneficence, to make Him the centre of one's hopes and fears, and to supplicate to Him for one's needs, with a complete faith in the reality we have just indicated, this is what is called Tawakkul (Reliance on Allah) in religious parlance.

It stands for just that: neither more nor less. The denial, rejection or abandonment of effort or means is not necessary for Tawakkul. This is the Tawakkul that has been practised by the Prophets عليهم السلام, particularly, Prophet Muhammad ﷺ, and his Companions and by men of high virtue and spirituality in all ages. They all believed that the law of cause and effect was under the control of the Divine Will, and, normally, made use of the means as well, in accordance with that belief, and considering that Allah, in His Infinite wisdom, had so willed it, but put their trust wholly in what has been decreed by the Alimghy. The causes, to them, were no more than the water-pipes, as we have explained. Hence, they paid the fullest regard to the good pleasure of Allah and His commandments while making use of worldly means and resources, and believed that the Divine Will and Power was not bound by the causes, and the Lord could do anything without or outside of them, also, if He liked, and sometimes, they even had an experience of it in their lives.

In sum, repudiation or relinquishment of earthly means is neither a part of Tawakkul nor an essential condition of it. However, if anyone is overwhelmed by the inner state of Allah-realisation and forsakes the causes, no blame will attach to him. It will, on the other hand, be a sign of perfection in his case. Similarly, it will be quite proper and justifiable for a man to take to the path of rejection of the causes with the object of freeing

himself from their hold and placing reliance wholly upon Allah or setting an example to others. But the actual significance of Tawakkul is just the same as we have indicated, and it is what has been advised and set forth in the Qur'an and Traditions.

In any case, *Tawakkul* is the logical effect and outcome of perfection in faith and monotheism, and whoever is not blessed with it, his faith and belief in the doctrine of Divine Oneness is incomplete.

The place of submission to Divine Will is even higher than that of Tawakkul. It denotes that a bondsman resigns himself with a willing heart to whatever happens to him and in whichever state he finds himself, believing that everything, agreeable or disagreeable, that reaches him is from Allah, and, therefore, it is for his good.

(٣٨٤/١٤٤) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي سَبْعُونَ أَلْفًا بِغَيْرِ حِسَابٍ هُمْ الَّذِينَ لَا يَسْتَرْقُونَ وَلَا يَتَطَيَّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ
(رواه البخارى ومسلم)

(384/144) It is related by Abdullah ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ said: "Seventy thousand of my followers will be admitted to Heaven without Reckoning, i.e., without the Balance-sheet of their deeds being examined on the Day of Judgement. They will be the bondsmen who do not take recourse to sorcery or augury, but place reliance on their Lord and Creator."
(Bukhari and Muslim)

Commentary: Two evils were most common among the Arabs at the time of the advent of the Prophet ﷺ. One was that when anyone or his children fell ill, he went to the sorcerer imagining that magical formulas and other forms of exorcism were the easiest and most effective way to drive off the disease or any other distress, and, secondly, when they intended to do a thing that could be both, beneficial and harmful, and end up in success as well as failure, they resorted to augury, and if it did not augur well, they gave up the idea, thinking that it was ill-omened. The holy Prophet ﷺ condemned both the practices on various occasions, and advised the people not to have recourse to witch-craft in illness or to augury or divination for knowing beforehand whether the step they

were going to take would be fruitful or not, but to believe that health and sickness, and gain and loss, were wholly in the control of Allah, and, as such, reliance ought to be placed on Him alone, and only such measures adopted to gain an object that were not displeasing to Him. The world is governed by the Will and Command of Allah, and not by causes, and it would be the height of folly, indeed, to adopt ways and methods He did not approve of for the accomplishment of a purpose.

From it, some people have concluded that the bondsmen to be admitted to Paradise without Reckoning will be those who observe Tawakkul by totally renouncing material means and resources and forsaking the causes, but it is not correct. The holy Prophet ﷺ would, certainly, have made it clear had it been in his mind while, in this Tradition, he has mentioned only two things, exorcism and augury, from the whole range of means that are supposed to help one to attain a purpose. It, distinctly, shows that the bondsmen referred to in it will be those who place their trust solely in Allah in their needs, and as a result of it, do not resort to practices that are repugnant to Him.

The above Tradition thus, is enough to show that the denial and rejection of means for the accomplishment of an end or purpose for which the Lord Himself has prescribed them and are, also, not forbidden in the Shari'ah is not what is required by Tawakkul, but only the means that are abhorrent to Him, and, also, not have been permitted in the Shariah.¹

Nevertheless, for Tawakkul it is necessary that means are considered merely to be a route or a path, and a veil or curtain of the wisdom of Allah, and real trust is put in Him, and this is what, basically, distinguishes between the conduct of a man who believes in and practices Tawakkul and a man who does not.

As for the 'seventy thousand' bondsmen, as we have had occasions to remark in the earlier volumes, this figure is, generally, used in Arabic to emphasise the abundance of a thing, and here, too, it, apparently, has been employed in the same sense, i.e., to denote that a large number of Muslims will enter Heaven, without

①. The same explanation of the above Tradition has been given by Shah Waliullah in *Hujjatullah-il-Baligha*. Vol: II. p.92.

the scrutiny of their deeds, and as a result of abstention from the sinful practices of witchery, fetishism and divination.

Hence, in another version of the same narrative it is added that "with each of these seventy thousand bondsmen, another seventy thousand will be admitted to Heaven without Reckoning."

It is, further, worthy of note that this Tradition is not simply by way of a prophecy, foretelling an event that is going to happen on the Day of Resurrection, but its real purpose is to stress upon the Muslims the need to lead a life of Tawakkul so that they are included among the bondsmen who will enter Paradise without a close examination of their deeds.

(٣٨٥/١٤٥) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ تَغْدُو خِمَاصًا وَتَرُوحُ بِطَانًا
(رواه الترمذی وابن ماجه)

(385/145) It is related by Umar ibn Khattab رضی اللہ عنہ "I heard the Messenger of Allah ﷺ Say, "If you put your trust in Allah, as is His due, He will give you sustenance in the same way as He gives to the birds which come out of their nests hungry in the morning, and return in the evening with a full stomach."

(Tirmizi and Ibn Majah)

Commentary: It shows that if people placed reliance on Allah for the necessities of life as they ought to, Allah would treat them in the same manner as He treats the birds which get their sustenance without having to toil hard for it as they have to do now.

(٣٨٦/١٤٦) عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِقَلْبِ ابْنِ آدَمَ بِكُلِّ وَادٍ شُعْبَةً فَمَنْ اتَّبَعَ قَلْبُهُ الشُّعْبَ كُلَّهَا لَمْ يَبَالِ اللَّهُ بِآيِ وَادٍ أَهْلَكَهُ وَمَنْ تَوَكَّلَ عَلَى اللَّهِ كَفَّاهُ الشُّعْبَ
(رواه ابن ماجه)

(386/146) Sayyidina Amr ibn Al-'Aas رضی اللہ عنہ said that the Messenger of Allah ﷺ said: "The heart of the son of Aadam has a piece in every wadi, and if anyone lets his heart follow all the pieces, Allah will not care in which wadi He destroys him: but to anyone who trusts in Allah He will supply enough for all the pieces."¹¹

(Ibn Majah)

Commentary: Man has an eye on every field and if pursues his desires all round then Allah does not care about it and where he perishes. Man must depend on Allah for all his needs and observe his commands. Allah will then be enough for him and he will fulfil his needs.

(٣٨٧/١٤٧) عَنْ ابْنِ عَبَّاسٍ قَالَ كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ يَا غُلَامُ احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ وَإِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ
(رواه احمد والترمذی)

(387/147) Abdullah ibn Abbas رضی اللہ عنہ related "One day as I was riding on the same camel with the Messenger of Allah ﷺ, sitting at his back, he turned to me and said: My boy! You take care of Allah, i.e. observe your duty to Him as one should, and He will take care of you, and protect you from the calamities of this world as well as the next. Remember Allah as he ought to be remembered, and you will find Him right in front of yourself, and if you wish to ask for anything, ask only from Him, and if you need help at any time, ask for help only from Him and remember well that if all mankind joins to do good to you with anything, it will be able to do good only with the thing that has been determined beforehand for you by Allah, and if all mankind joins to do harm to you with anything, it will be able to harm only with the thing that has been determined beforehand for you by Allah, and with no other thing. The pens have been done away with, and the leaves have become dry'."

(Musnad Ahmad and Tirmizi)

Commentary: The gist and substance of this Tradition is that every kind of gain or loss is in the control of Allah, and, aside of Him, there is no one who has anything in his power, so much so that if all the men in the world got together to do a harm or good to anyone, they could do nothing against the will and command of Allah. Only what has been foreordained by Him and written down by the 'pen of desitny' much in advance even the writing has, now,

dried up-can and will happen. Such being the case, it is pure foolishness to address one's petitions to anyone save Allah. We should supplicate only to Him and stretch our hand before no one else for our needs, and the way to have our petitions granted and prayers answered is that we remembered His injunctions and fulfilled His rights. He will, also, remember us, and fulfil our needs and be kind and merciful to us both in this world and the next.

: The doctrine of predestination has been discussed by us in earlier pages, and it has been explained why it was necessary to make efforts, the creed of destiny notwithstanding. It would be futile to go here, again, into the doubts that are, generally, expressed in that regard.

(٣٨٨/١٤٨) عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنْ شَيْءٍ يُقَرِّبُكُمْ إِلَى الْجَنَّةِ وَيُبَاعِدُكُمْ مِنَ النَّارِ إِلَّا قَدْ أَمَرْتُكُمْ بِهِ وَلَيْسَ شَيْءٌ يُقَرِّبُكُمْ مِنَ النَّارِ وَيُبَاعِدُكُمْ مِنَ الْجَنَّةِ إِلَّا قَدْ نَهَيْتُكُمْ عَنْهُ وَإِنَّ الرُّوحَ الْأَمِينَ (وَفِي رَوَايَةٍ وَإِنَّ رُوحَ الْقُدُسِ) نَفْسٌ فِي رَوْعِي أَنْ نَفْسًا لَنْ تَمُوتَ حَتَّى تَسْتَكْمَلَ رِزْقَهَا إِلَّا فَاتَّقُوا اللَّهَ وَأَجْمِلُوا فِي الطَّلَبِ وَلَا يَحْمِلَنَّكُمْ اسْتِبْطَاءُ الرِّزْقِ أَنْ تَطْلُبُوهُ بِمَعَاصِي اللَّهِ فَإِنَّهُ لَا يُدْرِكُ مَا عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ

(رواه البغوي في شرح السنة والبيهقي في شعب الایمان)

(388/148) It is related by Abdullah ibn Mas'ud رضي الله عنه that the Messenger of Allah ﷺ said: "There is nothing that takes you close to Heaven and away from Hell and I have not told you to observe it, and, in the same way, there is nothing that takes you close to Hell and away from Heaven that I have not told you to avoid it. (I have imparted to you to the knowledge of all good and evil deeds, and taught you, in detail, what is legitimate and what is forbidden, and conveyed to you all the positive and negative commandments of Allah that were revealed to me). And *Rooh-ul-Amin*, (the Trustworthy Spirit), (and according to another report, *Rooh-ul-Quddus* the Holy Spirit), (both of which denote the Angel Jibril), has just brought to me the Revelation that no living creature dies until he has eaten up the sustenance decreed for him. (The appointed provision reaches everyone, without fail, before he dies, and death, in any case, cannot come

until it, consumed). Thus, O People! Fear Allah and be honest and Allah-fearing in seeking your livelihood, and let not a little delay in sustenance induce you to try to obtain it through unlawful means and by transgression of the Law of Allah for what lies in the power of Allah can be obtained only through submission and obedience to Him." (Baghawi and Baihaqi)

Commentary: The opening part is introductory. The holy Prophet ﷺ, in fact, wanted to convey to his listeners what Jibril had instilled into his heart at that time, but in order to give a special force to what he was going to tell, he, first, said that he had taught them all that there was to be taught concerning what was allowed and what was forbidden by the Shari'ah, and now he wanted to inform them of a thing just revealed to him by Jibril which, in a nutshell, was that the sustenance of everyone had been determined beforehand and it was sure to reach him before he died, and, thus, a faithful bondsman should abstain from doing anything with regard to his livelihood that was displeasing to Allah, and if there was a delay or hardship in it, even then he should not act in violation of a Allah-given law, but believing in the Almgihy as the Great Provider of the daily bread, try to earn it only through fair and legitimate means as the favour of Allah and His blessings could be gained only through submission.

Suppose a man is hungry and he has no money to buy food. At that moment, he sees someone who is fast asleep and the devil tempts him to steal his goods and go and sell them and purchase for himself something to eat. It is for such an occasion that the sacred Prophet ﷺ has taught that the bondsman should take it for granted that the provision that is to reach him shall reach him in any event. So, why should he incur the displeasure of the Lord, defile his soul and ruin his prospects in the world to come by committing theft? His aim and endeavour ought to be to earn his livelihood through honest means instead of despicable act like stealing. The scope for earning an honest living is not limited by any means.

(٣٨٩/١٤٩) عَنْ أَبِي هُرَيْرَةَ قَالَ دَخَلَ رَجُلٌ عَلَى أَهْلِهِ فَلَمَّا رَأَى مَا بِهِمْ مِنَ
الْحَاجَةِ خَرَجَ إِلَى الْبَرِيَّةِ فَلَمَّا رَأَتْ امْرَأَتُهُ قَامَتْ إِلَى الرَّحَى فَوَضَعَتْهَا وَإِلَى

التُّنُورِ فَسَحَرَتْهُ ثُمَّ قَالَتْ اٰللهُمَّ ارْزُقْنَا فَنَظَرَتْ فَاِذَا الْجَفْنَةُ قَدِ امْتَلَاَتْ قَالَ
وَذَهَبَتْ اِلَى التُّنُورِ فَوَجَدَتْهُ مُمْتَلِئًا قَالَ فَرَجَعَ الزَّوْجُ قَالَ اَصَبْتُمْ بَعْدِي شَيْئًا
قَالَتْ اَمْرَاتُهُ نَعَمْ مِنْ رَبِّنَا وَقَامَ اِلَى الرَّحَى فَذَكَرَ ذٰلِكَ لِلنَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ فَقَالَ اَمَّا اَنْتَ لَوْ لَمْ يَرْفَعْهَا لَمْ تَزَلْ تَدُوْرُ اِلَى يَوْمِ الْقِيَمَةِ (رواه احمد)

(389/149) Sayyidina Abu Hurayrah رضي الله عنه said that when a man went to his family and saw their needy condition, he went out to the desert (to pray to Allah humbly). When his wife saw his embarrassment she got up and when she had made the mill ready and lit a fire under the oven she said: "O Allah, grant us provision." She then looked and saw that the platter had become full, and when she went to the oven she found it had become full. The husband returned, and on his asking if they had got something since his departure, his wife replied, "Yes, from our Lord," and the man went and lifted the mill-stone. The matter was reported to the Prophet ﷺ who said: "If he had no raised it, it would have kept turning till the Day or Resurrection." ¹ (Ahmad)

Commentary: This incident concerns items of sustenance. Generally, Allah grants through some means but sometimes we see His all-embracing power when He gives directly without intermediaries.

When such things are witnessed at the hands of a Prophet that is called a (*mu'jizah*) miracle. Again, when a righteous follower of a Prophet performs such a deed it is called a *karamat*.

The couple in the above incident had shown exemplary reliance on Allah, and He approved their supplication.

Those people who are deprived of Faith and reliance on Allah and unaware of the powers of Allah do not find it easy to understand such and they doubt the reports. However, those who are blessed with belief they understand these happenings and believe in them. Allah has said:

وَمَنْ يَتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهُ (الطلاق ٣:٦٥)

And whoever puts his trust in Allah, He will suffice him.

(At-Talaq 65:3)

(٣٩٠/١٥٠) عَنْ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ سَعَادَةٍ ابْنِ آدَمَ رِضَاهُ بِمَا قَضَى اللَّهُ لَهُ وَمِنْ شَقَاوَةِ ابْنِ آدَمَ تَرْكُهُ اسْتِخَارَةَ اللَّهِ وَمِنْ شَقَاوَةِ ابْنِ آدَمَ سَخَطُهُ بِمَا قَضَى اللَّهُ لَهُ (رواه احمد والترمذی)

(390/150) It is related by Sa'd رضی اللہ عنہ that the Messenger of Allah ﷺ said: "It is from the good fortune of a man that he is contented with the decision of Allah with regard to himself, and it is from the ill-fortune of a man that he does not seek from Allah what is good, and, it too, is from his ill-luck not to remain satisfied with the decision of Allah with regard to himself."

(Musnad Ahmad and Tirmizi)

Commentary: Occasionally, a man has to pass through events and experiences that are not to his liking. In these circumstances, his felicity and good fortune would lie in reconciling himself to adversity and quietly submitting to the Divine Will, believing that Allah is Omniscient and All-wise, and Most Kind and Gracious to His bondsmen. It is set forth in the Qur'an:

”عَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ“
(البقرة ٢: ٢١٦)

But it may happen that you hate a thing which is good for you, and it may happen that you like a thing which is bad for you. Allah knows, you know not. (Al-Baqarah 2:216)

Besides, the bondsman should always beseech Allah to decide what is good for him in His judgement. The holy Prophet ﷺ, has said that it was the height of misfortune for a man not to entreat Allah for prosperity and welfare. In the same way, it is most lamentable for a bondsman to feel sore and unhappy over what the Almighty decides or prefers for him.

The state of wholehearted submission to the Divine Will be attained only when a man has a complete faith in Divine Attributes, as mentioned in the Qur'an, and the love for Allah pervades his heart and takes hold of it as a result of this belief and conviction.

SINCERITY IN ACTION AND SINGLE-MINDED DEVOTION

The moral guidance furnished to mankind by the sacred Prophet ﷺ attains fulfilment, in our humble view, in the teaching of *Ikhlas* (Sincerity in Action) and *Lillahiyyat* (Single-minded Devotion). Or, in other words, sincerity and singl-minded devotion to Allah mark the culminating lesson of the *Book of Morality*, and the highest stage of moral and spiritual advancement.

What *Ikhlas* and *Lillahiyyat* denote, in short, is that every good deed should be performed for the sake of Allah and for his propitiation, i.e., so that our Lord and Master might be pleased with us and bestowed His good graces and we remained safe from His indignation.

The Holy Prophet ﷺ has stressed that single-minded devotion is the most essential part- the inner reality — of all good and virtuous acts and behaviour. Should the apparently good deeds and morals be bereft of the spirit of sincerity and soundness of intention and prompted by any other urge, desire or motive, apart from the seeking of Divine good pleasure and reward, such as, the earning of good name, they would carry no merit in the sight of Allah.

To put it differently, the countenance of the Lord and the reward of the Hereafter that are the real fruit and outcome of all good deeds and ought to be the chief aim and objective of all believing men and women are not gained simply on good-doing, but when these acts, also, are performed with the intention of earning the favour of Allah and the reward of the hereafter. It could, of course, not be otherwise, for do we not follow the same principle in our own affairs? Suppose anyone serves us devotedly and does all sorts of things for our comfort, but, somehow, we

realise that there is no sincerity in his heart and his attachment and dutifulness are motivated by a selfish desire, will it make a favourable impression on us? The same is the case with Allah with the added difference that while we do not know what is hidden in the hearts, Allah is present everywhere, at once, and sees all things. Thus, He only accepts the deeds of bondsmen who perform good and virtuous acts for His sake and confers His blessings on them, and the full display of His Mercy and Benevolence will take place in the Hereafter which is the place of Final Requit. On the contrary, those who practise virtue and do good deeds to make a name or with a similar purpose may gain their objects in this world, but they will remain deprived of the beneficence of the Lord and it will be made wholly manifest on the Last Day.

Of fundamental significance, in this regard, is the well-known saying of the Prophet: "Actions are but judged according to the intentions." We have placed it at the head of the present book along with detailed explanatory note. It will be unnecessary to go over it here, once again, but a few other Traditions of a like nature are reproduced below.

Allah Regards What Lies In The Hearts

(٣٩١/١٥١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صَوْرِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ (رواه مسلم)
(391/151) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Allah does not regard your fine visages or wealth, but of your hearts and deeds." (Muslim)

Commentary: It shows that Divine favour or acceptance does not depend on anyone's form and figure or wealth, but on the state of his heart and mind. Allah judges and requites only on the basis of our motives and intentions. In some other versions of the same Tradition, it is stated a little more candidly:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ وَلَا إِلَى صَوْرِكُمْ وَأَعْمَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ
(جمع الفوائد ج ٢ ص ١٦٠)

"Allah is regardful not of your form and figure and apparent

deeds, but of you hearts¹."

It makes it abundantly clear that goodness or badness, and acceptability or otherwise of a deed is dependent on the intention, and however good and noble an act may apparently be, it is worthless in the judgement of the Lord if the heart is lacking in earnestness, and the aim, wholly, in not His propitiation.

Propitiousness of Single-Minded Devotion

(٣٩٢/١٥٢) عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا ثَلَاثَةٌ نَفَرٍ يَتَمَشُّونَ أَخَذَهُمُ الْمَطَرُ فَمَا لَوْا إِلَى غَارٍ فِي الْجَبَلِ فَانْحَطَّتْ عَلَى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ فَاطْبَقَتْ عَلَيْهِمْ فَقَالَ بَعْضُهُمْ لِبَعْضٍ انْظُرُوا أَعْمَالًا عَمِلْتُمُوهَا لِلَّهِ صَالِحَةً فَادْعُوا اللَّهَ بِهَا لَعَلَّهُ يُفَرِّجُهَا فَقَالَ أَحَدُهُمُ اللَّهُمَّ إِنَّهُ كَانَ لِي وَلِذَانِ شَيْخَانِ كَبِيرَانِ وَلِي صَبِيَّةٍ صَغِيرَةٍ كُنْتُ أُرْعِي عَلَيْهِنَّ فَإِذَا رُحْتُ عَلَيْهِمْ فَحَلَبْتُ بَدَاثَ بَوَالِدَيَّ أَسْقِيهِمَا قَبْلَ وَلَدِي وَإِنَّهُ قَدْ نَأَى بِي الشَّجَرُ فَمَا أَتَيْتُ حَتَّى أَمْسَيْتُ فَوَجَدْتُهُمَا قَدْ نَامَا فَحَلَبْتُ كَمَا كُنْتُ أَحْلُبُ فَجِئْتُ بِالْحَلَابِ فَقُمْتُ عِنْدَ رُؤُسِهِمَا أَكْرَهُ أَنْ أُوقِظَهُمَا وَأَكْرَهُ أَنْ أَبْدَأَ بِالصَّبِيَّةِ قَبْلَهُمَا وَالصَّبِيَّةُ تَبْتَاعُونَ عِنْدَ قَدَمِي فَلَمْ يَزَلْ ذَلِكَ دَائِبِي وَذَائِبُهُمْ حَتَّى طَلَعَ الْفَجْرُ فَإِنْ كُنْتُ تَعْلَمُ إِنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَأَفْرِجْ لَنَا فُرْجَةً نَرَى مِنْهَا السَّمَاءَ فَفَرَّجَ اللَّهُ لَهُمْ حَتَّى يَرَوْنَ السَّمَاءَ قَالَ الثَّانِي اللَّهُمَّ إِنَّهُ كَانَتْ لِي بِنْتُ عَمٍّ أَحْبَبْتُهَا كَأَشَدِّ مَا يُحِبُّ الرِّجَالُ النِّسَاءَ فَطَلَبْتُ إِلَيْهَا نَفْسَهَا فَأَبَتْ حَتَّى آتَيْتَهَا بِمِائَةِ دِينَارٍ فَسَعَيْتُ حَتَّى جَمَعْتُ مِائَةَ دِينَارٍ فَلَقِيْتُهَا بِهَا فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا قَالَتْ يَا عَبْدَ اللَّهِ اتَّقِ اللَّهَ وَلَا تَفْتَحِ الْخَاتَمَ فَقُمْتُ عَنْهَا اللَّهُمَّ فَإِنْ كُنْتُ تَعْلَمُ إِنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءً وَجْهَكَ فَأَخْرِجْ لَنَا مِنْهَا فَرَجًا لَهُمْ فُرْجَةً وَقَالَ الْآخَرُ اللَّهُمَّ إِنِّي كُنْتُ اسْتَأْجَرْتُ أَجِيرًا بِفَرَقِ أَرْضٍ فَلَمَّا قَضَى عَمَلَهُ قَالَ أَعْطِنِي حَقِّي فَعَرَضْتُ عَلَيْهِ حَقَّهُ فَتَرَكَهُ وَرَغِبَ عَنْهُ فَلَمْ أَزَلْ أَرْزَعُهُ حَتَّى جَمَعْتُ مِنْهُ بَقْرًا وَرَاعِيهَا فَبَجَاءَ نَبِيٌّ فَقَالَ اتَّقِ اللَّهَ وَلَا تَظْلِمْنِي وَأَعْطِنِي حَقِّي فَقُلْتُ إِذْهَبْ

إِلَى الْبَقَرِ وَرَاعِيهَا فَقَالَ اتَّقِ اللَّهَ وَلَا تَهْزَأْ بِي فَقُلْتُ إِنِّي لَا أَهْزَأُ بِكَ فَخُذْ
ذَلِكَ الْبَقَرِ وَرَاعِيهَا فَأَخَذَهُ فَأَنْطَلَقَ بِهَا فَإِنْ كُنْتَ تَعْلَمُ إِنِّي فَعَلْتُ ذَلِكَ
ابْتِغَاءَ وَجْهِكَ فَأَقْرِجْ مَا بَقِيَ فَقَرَّجَ اللَّهُ عَنْهُمْ

(رواه البخارى ومسلم)

(392/152) It is related by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "(Once), three men were going somewhere when it began to rain. They took shelter in a cave. In the meantime, a rock fell, covering completely the opening of the cave. Of the three men, one said to the others: 'Think of the good deeds you may have done and pray to Allah through the propitiousness of the deed you may have done particularly for His sake to remove the rock (and relieve us of the distress).' Upon it, one of them said: 'O Allah! My parents were very old and I had many children. I used to graze goats etc, in order to provide milk for them. I would return (home) in the evening, milk the goats and give the milk, first, to my parents, and, then, to the children. One day, it so happened that the trees of the pasturage took me far. (I lost the sense of distance and went a long way off grazing the goats), and could not return on time till it grew dark. When I reached home, I found that both my father and mother were asleep. I milked the goats, as usual, and went to my parents with the milk vessel [in my hands], and stood at the head of their beds. I neither liked to wake them up nor to give milk to the children before my parents had drunk it. My children were crying at my feet owing to hunger and I was standing still with the milk. It went on like that until it was morning. O Allah! If you know that I had done it solely for Your sake, move the rock a little so that we could see the sky.' The Almighty, thereupon, moved the rock to the extent that the sky could be seen. The second man, then, said: 'O Allah! My uncle had a daughter with whom I was madly in love. I asked her for sexual intercourse, but she replied that it could take place when I paid her a hundred sovereigns. I tried and collected the sovereigns and took them to her. Then, as I sat between her legs (to commence the act), she said: 'O bondsman of Allah! Fear Allah and don't brake the seal.' I, at once, got up out of the fear of Allah, and did not perform the act. My Lord! If that act of mine was wholly for Your pleasure, remove the rock and open the way for us. Allah thereupon, moved the rock a little further.

After it, the third man said: "I had, (once), engaged a labourer on a Faraq¹ of rice. When he had completed the work, he came to me and demanded the wage, but as I was about to pay, he disappeared and did not return. I then, began to do farming with the rice, i.e., paddy and went on with it for years until, with the money thus earned, I had collected several bullocks and men to look after them. After a long time, the man returned, and said:

'Fear Allah, and do not be unjust, and give me back my due'. I told him to take the bullocks and the labourers (as they belonged to him), upon which he remarked: "O man! Fear Allah, and don't joke with me." "I am not joking." I replied, 'All these are yours.' He, thereupon, took them away, O Allah! If, in Your sight, that act of mine was wholly for Your sake, remove the rock completely. ' The Lord, thereupon, removed the rock and opened the way (for them)."

(Bukhari and Muslim)

Commentary: The three persons mentioned in it were, perhaps, the followers of an earlier Prophet and the holy Prophet ﷺ has related the parable for his own followers to draw a lesson from it.

A few noteworthy features of the deeds narrated above are:

Firstly, as it is clearly stated in the report as well, all the three acts had been performed solely for the sake of Allah and for earning His good pleasure, and it was for that reason that the men had placed them before the Almighty and beseeched Him for mercy.

Secondly, the deeds offer a marvellous example of subordinating one's desires to the will and command of Allah. Just imagine, how severe is the struggle of the first man, mentioned in the parable, against the urges of the self. He has been grazing cattle, throughout the day, in the jungle, and returns home late in the evening, tired out and fatigued. He will, naturally, be wanting to go to bed soon. But since his parents have fallen asleep without taking the milk, he feels that the pleasure of Allah lies in giving them the milk when they wake up, and spends the whole night standing by the bed-side, with the milk-vessel in his hand. His children cry due to hunger at his feet but he gives priority to the right of the parents, and to the good pleasure of Allah, and willingly restrains himself from giving the milk to his children

①. A measure of weight current in Ancient Arabia.

before he has fed the aged parents with it, until it is daybreak.

The same quality is evident from the deed of the second man. He is passionately in love with a girl and when a large amount of money is settled between them as her charge for the sexual act, and he has, also, paid it and is about to fulfil the greatest desire of his life, the Name of Allah comes in at that very moment, and, out of the fear of Allah and eagerness to earn His good graces, he stands up and leaves the girl alone. Now, anyone who is not altogether dead to the cravings of the flesh can imagine what it means and what a glorious instance of subduing the carnal self for the sake of Allah does it offer.

The case of the third man, too, is identical. A laborer leaves behind a few sheers of paddy with him. He sows it on his land, and regarding the crop it yields to be the property of the labourer, saves it back year after year and invests the money in some other business as well until he acquires a whole herd of cattle. When, however, the labourer returns after a long time, the honest and trustworthy bondsman hands over to him the entire wealth he had earned by the sweat of his brow and careful planning. What temptations would the devil not have thrown in his path? How would he not have tried to induce him to keep the property he had thus acquired with himself, and of which the labourer had no knowledge? But the bondsman stood firm against all the inducements of the devil and his own base self, and handed over the whole property to the poor laborer out of the fear of Allah.

Besides, an additional peculiarity of all the three acts is that none of them belongs to the class and category of traditional worship. One is related to *Mu'ashirat* (social conduct), one to *Mu'amilat* (monetary dealings), while the special feature of another -the second deed- is that a bondsman abstained from a sin wholly for earning the countenance of Allah although it was the ruling passion of his life and he had, also, made the necessary arrangement.

We, moreover, learn from the above Tradition that if a person feels about a good deed of his that it had been performed with earnestness and whole-hearted devotion to Allah, he can present it before Him, in his prayer, as a means of conciliating His favour.

Riya Is A Form Of Polytheism

As sincerity and singleness of purpose, i.e., the intention to earn the favour and good pleasure of Allah while performing a good deed is the pre-requisite of Faith and Monotheism, Riya, or in other words, hypocrisy, deceit, duplicity and dissimulation, i.e., the doing of a good act with an eye on popularity or renown is the reverse of it and a kind of polytheism.

(٣٩٣/١٥٣) عَنْ شَدَّادِ ابْنِ أَوْسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى يُرَائِي فَقَدْ أَشْرَكَ وَمَنْ صَامَ يُرَائِي فَقَدْ أَشْرَكَ وَمَنْ تَصَدَّقَ يُرَائِي فَقَدْ أَشْرَكَ (رواه احمد)

(393/153) It is related by Shaddad Ibn Aus رضي الله عنه that he heard the Messenger of Allah ﷺ say: "Whoever offered prayer for display is guilty of polytheism, and whoever observed fasting for display is guilty of polytheism, and whoever practised charity for display is guilty of polytheism." (Musnad Ahmad)

Commentary: Real polytheism lies in associating anyone with Allah in His Being, Attributes and Functions, and in His Special rights, and yielding obedience and offering worship to anyone aside of Him. This is the 'actual', 'open' or 'major' polytheism about which it is stated in the Qur'an and is an Article of Faith with us, the Muslims, that whoever is guilty of it shall never be admitted to Heaven. But there are some acts and morals which though they do not amount to polytheism in that sense, are related to it, one way or the other. One of these is that a person offered worship or did another virtuous act not with the intention of pleasing Allah and seeking His good graces, but for impressing others so that people might say that he was a godly man and become his disciples. This is what is called *Riya*, and despite the fact that it is not polytheism in the true sense it does represent a grade of it. It is a kind of hypocrisy and a highly sinful practice. In another narrative, it has been described as 'concealed', and, in yet another as 'major' polytheism. We shall take up both the reports later.

It should, however, be noted that prayer, fasting and charity have been mentioned in this Tradition merely as an example or else any good deed which is performed with an eye on renown or any other worldly advantage is equivalent in significance to polytheism and will merit severe chastisement in place of reward.

(٣٩٤/١٥٤) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَتَذَكَّرُ الْمَسِيحَ الدَّجَالَ فَقَالَ لَا أُخْبِرُكُمْ بِمَا هُوَ أَخَوْفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ فَقُلْنَا بَلَى يَا رَسُولَ اللَّهِ! قَالَ الشِّرْكَ الْخَفِيُّ أَنْ يَقُومَ الرَّجُلُ يُصَلِّيَ فَيَزِيدُ صَلَوَاتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ

(رواه ابن ماجه)

(394/154) Abu Sa'eed Khudri رضي الله عنه narrates "One day, the Messenger of Allah ﷺ came to us, i.e., to the place where we were sitting, from his apartment. At that time, we were talking about Dajjal, the Imposter. The Prophet ﷺ remarked: 'May I tell you of something which is even more dangerous for you than Dajjal?' 'Do please', we replied. The Prophet ﷺ, thereupon, said: 'It is concealed polytheism, (an example of which is that) a man stood up for prayer, and, then, extended the prayer because, someone was seeing him offering it.' (Ibn Majah)

Commentary: What the holy Prophet ﷺ, probably, wanted to stress was that he had no great fear of the open polytheism and apostasy to which Dajjal will try to lead the people through various artful and ingenious expédients as he was confident that his true followers will not fall a prey to his deception, but he, indeed, was afraid that the devil succeeded in pushing them into disguised polythesim, an example of which was that prayer was prolonged simply to impress others.

In another Tradition quoted, again, in *Sunan Ibn Majah*, it is stated that, once, as the Prophet ﷺ expressed his fear of the Muslims falling into polytheism, some Companions رضي الله عنهم remarked, "O Messenger of Allah! How can it be that after you, did your followers take polytheism?" The holy Prophet ﷺ replied, "I am confident my followers will not worship the sun, the moon, the stones and the idols, but it can and will be that they fall a prey to concealed polytheism of the class of *Riya*."

(٣٩٥/١٥٥) عَنْ مَحْمُودِ بْنِ لَبِيدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَحَوْفَ مَا أَخَافُ عَلَيْكُمْ الشِّرْكَ الْأَصْغَرَ قَالُوا يَا رَسُولَ اللَّهِ وَمَا الشِّرْكَ الْأَصْغَرُ؟ قَالَ الرِّيَاءُ

(رواه احمد)

(395/155) Mahmood ibn Labeed relates that the Messenger of Allah ﷺ said: "The greatest fear I have concerning you is of 'minor' polytheism." "What is 'minor' polytheism?" asked the Companions." "*Riya*", the Prophet replied "(The doing of a

virutous act for show or display)."

(Musnad Ahmad)

Commentary: The Prophet ﷺ wished to caution them that they may protect themselves from minor polytheism let, the devil tempt them into it.

Any Act With The Slightest Trace of Polythesim is Not Worthy of Acceptance

(٣٩٦/١٥٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

اللَّهُ تَعَالَى أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ فَمَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي تَرَكْتُهُ وَشِرْكُهُ — وَفِي رِوَايَةٍ فَأَنَا مِنْهُ بَرِيٌّ هُوَ لِلدُّيِ عَمَلُهُ (رواه مسلم)

(396/156) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said that Allah has said: "I am absolutely independent of the need of polytheism and partnership. (I cannot put up with parners and assocaites, in any case, as others do. Every kind of polytheism and ascribing of partners is extremely repugnant to Me). Thus, whoever performs an act (like worship) in which he associates anyone with Me, (i.e., apart from My favour and good pleasure, his motive is to gain something from anyone else or make him his disciple or follower). I reject him and his polytheism wholly and altogether." In another Tradition referring to the same incident it is stated that "I have nothing to do with him. That act of his (is not for Me), but for the person for whom it is done, (i.e., who is associated with Me in it)." (Muslim).

(٣٩٧/١٥٧) عَنْ أَبِي سَعِيدٍ بْنِ أَبِي فَضَالَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ قَالَ إِذَا جَمَعَ اللَّهُ النَّاسَ يَوْمَ الْقِيَمَةِ لِيَوْمٍ لَا رَيْبَ فِيهِ نَادَى مُنَادٌ مَنْ كَانَ أَشْرَكَ فِي عَمَلٍ عَمِلَهُ لِلَّهِ أَحَدًا فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللَّهِ فَإِنَّ اللَّهَ أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ (رواه احمد)

(397/157) Abu Sa'eed ibn Abu Fadalrah ؓ relates it from the Messenger of Allah ﷺ that he said: "When Allah will gather all men, (both the former and the latter ones), on the Day of Resurrection, which is absolutely certain, a herald will proclaim: 'Whoever associated anyone else in a deed he performed for Allah should claim the reward for it from that other, for Allah is more independent of polytheism, i.e., partnership than all the partners.'" (Musnad Ahmad)

Commentary: The moral of the above Tradition is that Allah

accepts only the deed and gives the reward on it which is performed with single-minded devotion and in quest of His pleasure, and no one aside of Him is associated with it. As against it, if the winning of the favour of anyone else, too, apart from the Almighty, or the gaining of an advantage from him be the aim, it will, definitely, not find acceptance with Allah who is exceedingly intolerant of polytheism.

This is the effect and consequence of deeds that are performed for the sake of Allah, but the intention is not pure, and anyone besides Him is made a partner in it by any means. The good deeds that are done merely to make a name or a favourable impression on others will not only be rejected with disdain, but the faithless traders in duplicity and deception will, also, be thrown into Hell.

Disgrace And Ignominy Will Be The Lot of The Dissembler

(٣٩٨/١٥٨) عَنْ جُنْدُبٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَمِعَ سَمِعَ

اللَّهُ بِهِ وَمَنْ يُرَآئِي يُرَآئِي اللَّهُ بِهِ (رواه البخاري و مسلم)

(398/158) It is related by Jundub رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever will do a good deed for fame and repute, Allah will make him famous, and whoever will do a good deed for exhibition, Allah will show him much."

(Bukhari and Muslim)

Commentary: It shows that a punishment that will be meted out to those who do good deeds for renown or display will be that their falseness and hypocrisy will be laid open and everyone will come to know that their good-doing was not for the sake of Allah, but for publicity.

In short, the insincerity and hollowness of these wretched men will be laid bare on the Day of Last Judgement and they will be put to shame and humiliation before undergoing the punishment of Hell.

Stern Warning to Those Who Seek Worldly Gain in The Name of Faith

(٣٩٩/١٥٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ

فِي آخِرِ الزَّمَانِ رِجَالٌ يَخْتَلُونَ الدُّنْيَا بِالْإِيمَانِ يَلْبَسُونَ لِلنَّاسِ جُلُودَ الصَّانِ مِنَ اللَّيْلِ أَلْسِنَتَهُمْ أَهْلَى مِنَ السُّكْرِ قُلُوبُهُمْ قُلُوبُ الدِّيَابِ يَقُولُ اللَّهُ أَبِي يَغْتَرُونَ

أَمْ عَلَىٰ يَبْجَتِرُونَ فَبِئْسَ خَلْقٌ لَّا يَبْعَثَنَّ عَلَىٰ أَوْلَٰئِكَ مِنْهُمْ فِتْنَةً تَدْعُ الْحَلِيمَ فِيهِمْ
حَيْرَانَ (رواه الترمذی)

(399/159) It is related by Abu Hurayrah رضی اللہ عنہ that the Messenger of Allah ﷺ said: "During the Last Phase, deceivers and dissemblers will be born who will seek after the world in the garb of Faith. They will wear sheepskin to impress the people with their asceticism and meekness, (and) their speech will be sweeter than sugar, but in their breasts there will be the hearts of wolves. Allah says about them : 'Are they being mistaken by My tolerance or have they become so bold as to contend against Me? I swear by Myself that I shall raise from among them a mischief that will confound even the wise and the learned in their midst.'" (Tirmizi)

Commentary: It shows that the worst kind of fraud and double-dealing is to pose before the people as holy men and exploit their simplicity and credulousness for worldly gain. These pedlars in faith and spirituality who by their glib tongue and soft speech ensnare the simple-minded folk are guilty of both deception and trading in religion. For them the warning of Allah is that they will be caught in various troubles and afflictions even in their self-time.

Severest Chastisement of Hell For Deceitful Worshippers And Theologians

(٤٠٠/١٦٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَوَّذُوا بِاللَّهِ مِنْ جُبِّ الْحُزْنِ! قَالُوا يَا رَسُولَ اللَّهِ وَمَا جُبُّ الْحُزْنِ؟ قَالَ وَادٍ فِي جَهَنَّمَ يَتَعَوَّذُ مِنْهُ جَهَنَّمُ كُلَّ يَوْمٍ أَرْبَعَ مِائَةِ مَرَّةٍ، قِيلَ يَا رَسُولَ اللَّهِ وَمَنْ يَدْخُلُهَا؟ قَالَ الْفَرَاءُ الْمُرَاوُنُ بِأَعْمَالِهِمْ. (رواه الترمذی)

(400/160) It is related by Abu Hurayrah رضی اللہ عنہ that the Messenger of Allah ﷺ said: "Beg (the Lord) for refuge from Jubbul Huzn (Pit or Well of Sorrow)". "What is Jubbul Huzn?" Some Companions enquired. "It is a valley (or pit) of Hell (which is so terrible that) even the Hell seeks protection from it four hundred times each day," replied the Prophet ﷺ. It was, again, asked for him: "Who will go to it?" "The great worshippers or reciters of the Qur'an who do good deeds to show off to others," the Prophet ﷺ said. (Tirmizi)

Commentary: In it, the sacred Prophet ﷺ has used the word, Qurra for people who will be cast into Jubbul Huzn. It can mean

those who observe worship much as well as those who are distinguished for the study and recitation of Qur'an. What this Tradition, thus, denotes is that those who, apparently, are great adorers of Allah and reciters of the Qur'an, but, in fact, all their religiousness and piety is hypocritical and intended for display will be condemned to it.

The First to Be Awarded The Punishment of Hell On the Day of Judgement Will be The Hypocritical Theologian, Martyr And Doer of Charity

(٤٠١/١٦١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَوَّلَ النَّاسِ يُقْضَىٰ عَلَيْهِ يَوْمَ الْقِيَمَةِ رَجُلٌ أَسْتَشْهَدُ فَأَتَىٰ بِهِ فَعَرَفَهُ نِعْمَتَهُ فَعَرَفَهَا فَقَالَ فَمَا عَمِلْتُ فِيهَا؟ قَالَ قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهَدْتُ قَالَ كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ جَرِي فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ وَ رَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ فَأَتَىٰ بِهِ فَعَرَفَهُ نِعْمَتَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتُ فِيهَا؟ قَالَ تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ، قَالَ كَذَبْتَ وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ إِنَّكَ عَالِمٌ وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَىٰ وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَ رَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ فَأَتَىٰ بِهِ فَعَرَفَهُ نِعْمَتَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتُ فِيهَا قَالَ مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ قَالَ كَذَبْتَ وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ بِهِ عَلَىٰ وَجْهِهِ ثُمَّ أُلْقِيَ فِي النَّارِ (رواه مسلم)

(401/161) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "The first whom the sentence (of Hell) will be pronounced in the Court of the Almighty, on the Day of Judgement, will be a man who would have been martyred (in the field of Jihad). He would be produced before Allah, and He would tell him what blessings He has bestowed upon him. The man would acknowledge them, Upon it, Allah would say: 'Now, tell Me, what have you done with the blessings I had conferred?' He will answer. 'I did Jihad in your path until I was killed.'" 'You are a liar,' Allah would say. 'You desired that people should say that such a one was a brave man, and that has been said already'. He would then, be cast headlong into Hell at the command of Allah. with him there would be another man who would have acquired the knowledge of Faith and taught it to others as well, and, also, got the whole of the Qur'an by heart. Allah would

remind him, too of His blessings, and he would acknowledge them. Allah would ask, 'And what have you done with regard to My blessings? (to what use did you put them)?' He would reply, 'I learnt all that was to be learnt about You and Your Faith and taught it to others, also, and was, continually, at it during the hours of the day and the night, and I did it for Thy sake alone.' 'You are a liar', Allah would say. 'You did only desire that people should say such a one was a learned man and a reciter of the Qur'an, and that has been said already. He would, then, be cast headlong into Hell at the command of Allah. And with them, there would be a third man whom Allah had blessed with an abundance of wealth, and Allah would remind him, also, of His blessings, and he would acknowledge everything. Thereupon, Allah, would say, 'And what have done with what I gave you?' He will reply, 'I spent the wealth bestowed by You in the paths and on the acts that were to Your liking, and I did it wholly for Your sake.' 'You are a liar', Allah would say. 'You only desired that people should say that such a one was a generous man, and that has been said already.' After it, he, too, would be cast headlong into Hell at the command of Allah."

(Muslim)

Commentary: How frightful, indeed is the purport and significance of this Tradition! It is reported that Sayyidina Abu Hurayrah رضي الله عنه, sometimes, used to faint while relating it. It is, also, said that, once, as it was being related before Sayyidina Mu'awiya رضي الله عنه, he cried so much that he was taken ill.

The three deeds mentioned above are, evidently, good deeds of the highest order and if these are performed with unalloyed sincerity and earnestness, the recompense on them, surely, is the attainment of Divine good pleasure and elevation in ranks in the Hereafter. But if these very acts are done to earn renown or for obtaining any other worldly advantage, they are so intensely wrong and sinful in the judgement of Allah that the punishment of Hell will be awarded to those who are guilty of them ahead of all the other evil-doers, like the thieves, robbers and adulterers, and they will be the first to be sent to that infernal place.

To Be Respected For Good-Doing is A Favour of The Lord

(٤٠٢/١٦٢) عَنْ أَبِي ذَرٍّ قَالَ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَأَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ وَيَحْمَدُهُ النَّاسُ عَلَيْهِ وَفِي رِوَايَةٍ وَيُحِبُّهُ النَّاسُ عَلَيْهِ قَالَ تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ
(رواه مسلم)

(402/162) Narrates Abu Zarr Ghiffari ؓ that , once, it was enquired from the Messenger of Allah ﷺ "What is the command about a man who does a good deed and people speak highly of him because of it?" (In another version of it, it is stated that the questioner had asked: "What is the command about a man who does a good deed and people love him on account of it?") "It is the ready glad tiding for the faithful bondsman." The Prophet ﷺ replied. (Muslim)

Commentary: The sayings of the sacred Prophet ﷺ concerning dissimulation and the seeking of praise and honour had made the Companions ؓ so greatly afraid that some of them felt that if people started admiring anyone for a good deed, and his devoutness and well-doing began to be talked about, the deed might not find acceptance with Allah as he had been recompensed already, in this world, in the form of affection and admiration. It was as a result of this fear and anxiety that the enquiry was made. The Prophet ﷺ replied that there was nothing wrong if a person was held in high esteem owing to his virtue and good-doing. On the contrary, it should be taken as an indication of his worthiness, in the sight of Allah, and a ready recompense, in the present existence, and in advance of the real reward that awaited him in the Hereafter.

In the same way, once, as Sayyidina Abu Hurayrah ؓ was offering prayer, some chanced to come and see him in that state. The celebrated Companion tells that he felt pleased at being seen while engaged in a virtuous act like prayer. He narrated it to the holy Prophet ﷺ so that if his reaction, too, was a form of *Riya*, he might repent for it and seek the forgiveness of the Lord. But the Prophet ﷺ assured him that it was not so, and he will be rewarded both for doing a good in private and in public.

We, thus, learn from it that if a virtuous act is performed for the sake of Allah and without the intention of being seen during it, but the others come to know about it, and the person who does so feels happy over it, it will not be opposed to single-minded devotion.

Moreover, if anyone does a virtuous deed in the presence of others with the idea that they learn about it and try to emulate his example, it would not be hypocrisy. In fact, he will be rewarded for the preaching and propagation of Faith.

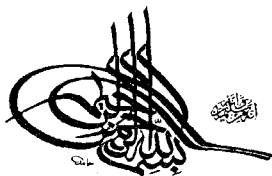
As many Traditions show, the holy Prophet ﷺ had the same purpose, also, in the mind while performing an act on a number of occasions.

فَالْحَمْدُ لِلَّهِ الَّذِي بِعِزَّتِهِ وَجَلَالِهِ تَتِمُّ الصَّالِحَاتُ

كتاب الطهارة

KITAB UT-TAHARAH

(BOOK OF PURIFICATION)



THE PLACE OF CLEANLINESS IN ISLAM

Cleanliness and purification, in Islam, is not merely an essential condition for the performance of an act of worship like prayer, recitation of Qur'an and *Tawaf*¹, but as the Qur'an and the Traditions tell, it constitutes a permanent department of Faith and possess a significance of its own as well.

It is set forth in the Qur'an:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (البقرة ٢: ٢٢٢)

Truely Allah loveth those who turn unto Him, and loveth those who have a care of cleanness. (Al-Baqarah 2:222)

Besides, in praise of the residents of Quba, the Qur'an says:

“فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ” (التوبة ٩: ١٠٨)

"Where in are men who love to purify themselves. Allah loves the purifiers. " (At-Tawbah 9:108)

One can imagine from these two verses what importance cleanliness enjoys in the Islamic scheme of things.

In the same way, the first Tradition we are going to quote from *Sahih Muslim* shows that cleanliness is not only a tenet and requirement of Islam but, also, forms a principal branch of it. Another hadith teams cleanliness as a half of faith.

The mentor of mentors, Shah Waliullah رحمه الله عليه, remarks in his monumental work, *Hujjatullah-il-Baligha*²:

"By His special grace, the Almighty has explained to me the truth that the path of felicity for giving the call of which the

①. Circumambulation of the House of K'aba

②. Vol I, p 53

Prophets عليهم السلام were raised up, and which is called *Shari'ah*, consists of many chapters and there are tens and thousands of commands under each chapter, all these can be assembled, in spite of their vast multiplicity, under the four fundamental headings of *Taharah*¹, *Ikbat*², *Samahat*³, and *'Adalat*⁴.

Proceeding, he explains the meaning of each of the titles indicated above from which it distinctly follows that the *Shari'ah*, on the whole, is divided into these four parts.

Here we shall summarise only the part of Shah Waliullah's رحمة الله عليه *Hujjah* in which he expounds the significance of cleanliness. A right-minded person, it reads, whose heart is not ruled over by bestial urges and filthy propensities feels a peculiar type of uneasiness and gloom within himself when he is involved in an impurity or seized with a strong desire for defecation or urination or has just had sexual intercourse. On the other hand, when he comes out of this state i.e., gets done with the urge for a natural evacuation and purifies himself after it, or if he has copulated, takes a bath, changes his clothes and applies perfume, the feeling of discomfort and depression disappears his cheerfulness returns and he is in good spirits again. The former state is called *hads* (i.e. impurity) and the latter, *Taharah* (i.e. cleanliness). People who possess a wholesome disposition and whose natural instincts are sound realise clearly the difference between the two states. They instinctively dislike the condition, of impurity and find the other one, i.e., of cleanliness and purification agreeable. The state of the cleanliness of the human spirit bears a close resemblance to the state of the *celestial world*, i.e., of the angels because they are eternally free from animal impurities and remain happy and at ease owing to the heavenly state of feeling, and it is for this reason that solicitude for perpetuity of cleanliness, to the extent to which it is possible, enables the soul to attain angelic heights and profit from the *celestial world* through inspiration and revelation. On the contrary, when a person is sunk in the state of uncleanness and

①. Cleanliness and Purification

②. Fear of Allah

③. Generosity

④. Justice

impurity, he develops a resemblance and affinity with the devils and a typical susceptibility is created within him of responding to satanic desires and passions¹.

It is, thus, evident that cleanliness or purity and uncleanness or impurity are the names of the two states of the soul or moral and spiritual being we have just mentioned and what we call as such are their causes and origins. The *Shari'ah*, in fact, deals with them and prescribes necessary rules and regulations. Purity has rightly been described as one-fourth of the *Shari'ah*.

Shah Waliullah رحمه الله عليه, further, writes:

"Cleanliness is of three kinds. One, purification from impurity (i.e., to attain purity or cleanliness, by taking a bath or performing ablution in states in which they become necessary or desirable according to the *Shari'ah*); two, to cleanse one's body, dress or place from an apparent impurity or filth; and, three: to remove the dirt or grime that collects in various parts of the body, such as, the cleaning of teeth and nostrils, the pairing of nails and the removing of the hair below the navel²".

Among the Traditions we are now going to discuss a few dealing with cleanliness as a whole, which covers all the three categories, while the rest are related to a particular category of it or the other.

Cleanliness is A Part of Faith

(٤٠٣/١) عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الطُّهُورُ شَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ
تَمْلَأَانِ أَوْ تَمْلَأُ مَا بَيْنَ السَّمَوَاتِ وَالْأَرْضِ وَالصَّلَاةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ
وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ
فَمُعْتِقُهَا أَوْ مُوْبِقُهَا (رواه مسلم)

(403/1) It is related by Abu Maalik Al-Ash'ari رضي الله عنه that the Messenger of Allah ﷺ said: "Cleanliness is a part of Faith. To say الحمد لله 'Praise belongs to Allah' fills the scale, to say الحمد لله and سبحان الله 'Glory be to Allah' and Praise belongs to

①. Hujjah v I, p 54

②. Hujjah, Vol I, p 173

Allah' fill the space between the heavens and the earth, prayer is a light, *Sadaqah* is a proof (of sincere faith), endurance is a shining glory, and the Qur'an is a proof on your behalf or against you. All men go out easily and sell themselves, thereby setting themselves free or destroying themselves".¹ (Muslim)

Commentary: In it cleanliness has been spoken of as *Shutrul Iman* which means half of faith while in another report conveying the same subject idea, which has been quoted by *Tirmizi*, on the authority of another Companion, the words *Nisful Iman* (Half of Faith) explicitly occur. In our view, however, what the words *Shutr* and *Nisf* denote here is that cleanliness is a principal part and most significant branch of faith. The lines quoted earlier from Shah Waliullah رحمه الله عليه are so clear that no further elucidation is needed.

It should be remembered that the narrative of Abu Maalik Al-Ash'ari is a long one, being the report of one of the Prophet's ﷺ sermons.

The Prophet ﷺ has then spoken of the reward against the *tasbih* (glorifying) and *Tahmid* (praising) of Allah. *Tasbih* is to say *Subhan Allah*. It is to express one's faith in and to bear witness that Allah is free from every kind of blemish and is above everything that is not in conformity with His divinity. *Tahmid* is to say *Al-Hamdu lillah* which is to express one's faith in and to bear witness that only Allah is perfect and only He has all the good things for which one is praised. The *tasbih* and *tahmid* is the *wazifah*² of the angels. The Qur'an quotes the angels as saying (We Glorify Your Praise.)

(البقره ٢:٣٠) نَحْنُ نُسَبِّحُ بِحَمْدِكَ (Al-Baqarah 2:30)

Thus, man too may only occupy himself in this best *wazifah*, and sacred task and praise and glorify his and everyone else's Creator and Sustiner. It was to exhort us to this task that the Messenger of Allah ﷺ said that one phrase *Subhan Allah* fills in the scale of deeds and if *Alhamdu lillah* is also recited the light from the two illuminates the entire earth and heavens.

Our senses cannot perceive this illumination but Allah does

①. Mishkat al-Masabih VI, P 64

②. Recantation.

disclose it to some of His close slaves sometimes. We must, however, sincerely believe in whatever the Holy Prophet ﷺ says, and we must conduct ourselves accordingly. The Messenger of Allah ﷺ next said that prayer is light. Those of the slaves of Allah whose prayers are sincere feel the light and blessings within their hearts and the result is that they ward away immorality and the forbidden things. This is what the Qur'an means to tell us when it says:

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ (العنكبوت ٤٥:٢٩)

"Surely, *as salah*, preserves from lewdness and iniquity".

(Al-Ankabut, 29:45)

In the hereafter, this light of prayer will brighten and illuminate the darkness and accompany the worshipper. The Qur'an says:

نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ (التحریم ٨:٦٦)

"Their light will run before them and on their right hands."

(Al-Tahreem, 66:8)

The Prophet ﷺ then said taht *sadaqah*, is clear proof, meaning that it is evidence of faith without which it is not easy to give *sadaqah*. In the next world, it will be proof of his faith and piety and earn him reward.

The prophet ﷺ then said that the endurance was shinning glory. Some scholars suggest that, having spoken of prayer and *sadaqah*, the reference here is to fasting but I feel that the word endurance is taken in its original sense and wide meaning. In the terminology of the Qur'an and *hadith* patience encompasses '*controlling temptations and enduring hardships, in the cause of Allah*'. In this sense, endurance will cover the whole of religious life and worship whether prayer, *sadaqah*, fasting, pilgrimage, *jihad* or facing hardship for the sake of Allah and , at the same time, controlling selfish desires and wrong urges. The Prophet ﷺ has called it ضياء (a shining golry) and the Qur'an refers to the light of the moon as *nur*, and of the sun as ضياء.

وَهُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا (يونس ٥:١٠)

The Prophet ﷺ then said that the Qur'an is a proof in one's favour or against. If anyone holds it in respect and obeys it is an

evidence for him otherwise it is against him.

The Prophet ﷺ concluded his saying with the remark that every man in this world no matter how he lives, sells himself everyday so that he either earns salvation or destroys himself. If he obeys Allah and worships Him then he earns abundant reward for himself ensuring deliverance, but if he obeys his base self and neglects his duty to Allah then he destroys himself preparing to go to Hell.

May Allah help us to believe in these facts and to earn from the knowledge.

Punishment of The Grave Due to Impurity.

(٤٠٤/٢) عَنِ ابْنِ عَبَّاسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَبْرَيْنِ فَقَالَ إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَتِرُ (وَفِي رَوَايَةٍ لِمُسْلِمٍ لَا يَسْتَنْزِلُهُ) مِنَ الْبَوْلِ وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا بِنِصْفَيْنِ ثُمَّ غَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً قَالُوا يَا رَسُولَ اللَّهِ لِمَ صَنَعْتَ هَذَا؟ فَقَالَ لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَنْسِبَا (رواه البخارى ومسلم)

(404/2) Abdullah Ibn Abbas ؓ has narrated that as the Messenger of Allah ﷺ happened to pass by two graves, he remarks: "The two persons who are buried in these graves are being punished, and the punishment is not owing to a sin that was a difficult matter (i.e., hard to avoid. Both of them, on the other hand, are receiving the chastisement for a misdeed from which it was quite easy to keep away). The sin of one of them was that he never tried to save himself from being soiled with urine, and the other used to speak ill of others in their absence." The Prophet ﷺ, then, took a green branch of date-palm, spilt it into two and fixed one piece (of it) on each grave. The Companions ؓ (thereupon) enquired: "O Messenger of Allah ﷺ! Why have you done that?" "It is hoped," replied the Prophet, "that the punishment of these persons will be abated till such time as the two pieces become completely dry."

(Bukhari and Muslim)

Commentary: A doctrinal discussion on the punishment of the grave has already been attempted in the preceding chapters. In the course of it we also took up the Traditions in which it was revealed

that the sharp cries of agony rising from the graves of those who are being punished were heard by all creatures that were around save men and *jinn*. The wisdom of it, too, was explained by us in the commentary. A Tradition contained in *Sahih Muslim* which showed how the sacred Prophet ﷺ became aware of the punishment that was being sent down to some of the graves was, also, included in it. The incident referred to in the above report is of an identical nature. The Lord makes it possible for His Messengers عليهم السلام to see things of the unseen world and hear sound that are, generally, not seen or heard by mortals like us.

In this Tradition the Prophet ﷺ has indicated the specific sins and transgressions of the occupiers of the two graves. The fault of one of them was that he was given to tale-bearing which is a grave moral offence and has been condemned in the Qur'an as a paganish habit and a sign of the hypocrites. It says:





وَلَا تُطْع كُلَّ حِدَافٍ مَّهِينٍ، هَمَّازٍ مَّشَاءٍ بَنَمِيمٍ (القلم ١٠:٦٨-١١)




"Neither obey thou each feeble oath-monger, detractor, spreader abroad of slanders. (Al-Qalam 68:10-11)




About the other person the Prophet ﷺ disclosed that punishment was being inflicted upon him because he did not take proper care to observe cleanliness and save himself from being polluted with his urine.

It shows that to protect oneself against the impurity of urine (as of other foul and dirty things) i.e., to save one's body or clothes from being soiled with them is one of the principal commands of Allah and negligence in these matters is a sin of such a high order as to entail the chastisement of the grave.

As for the concluding part of the Tradition indicating that the holy Prophet ﷺ took a green branch of a date-palm and broke it into two parts and fixed a piece of it on each of the two graves, it has been explained in various ways by the Commentators but, in our humble opinion, the most plausible explanation is that the Prophet ﷺ prayed reduction in the punishment of the occupiers and he was bidden to do what he did with the assurance that the chastisement would remain abated as long as the two pieces did not dry up altogether.

A long report, appearing at the end of *Sahih Muslim*, and related on the authority of Sayyidina Jabir , also speaks of two graves but it refers to another event. Sayyidina Jabir  narrates that the Messenger of Allah  once ordered him to cut two branches from two particular trees and to throw them at such-and-such a place. He goes on to relate, "I carried out the command and when I enquired from the Prophet  about it he said, 'There are two graves over there upon which punishment is being sent down. I prayed to God for reduction in the chastisement and He granted the prayer to the extent that the punishment would stay lowered in degree as long as the branches remained green.'

Be that as it may, Sayyidina Jabir's  narrative distinctly shows that the branches of the trees or their freshness had nothing to do with the abatement of chastisement. It had been made known by the Lord to the Prophet  that as a result of his supplication the punishment would be lessened for a certain time. The real thing, thus, was the prayer of the Prophet  and its acceptance. Those who seek it a justification for laying flowers on the graves, surely, do a great injustice to the spirit of Islam.

Commentators, also, have raised the point whether the graves upon which the sacred Prophet  had fixed the branches of the date-palms were of Muslims or non-Muslims and referred the view that these were of Muslims. An indirect suggestion of it is conveyed by the Tradition itself when it tells that the Prophet had ascribed their punishment to the habits of backbiting and carelessness in purification after passing the urine. Had the graves been of the infidels, infidelity or polytheism would have been stated as the cause of chastisement. Moreover, a Tradition quoted in Musnad Ahmad, on the authority of Sayyidina Abu Hurairah , shows that the graves were situated in Baqui'e and the Prophet  had felt the infliction of punishment on them while passing through it and Baqui'e is exclusively the graveyard of Muslims in Madinah.

The moral of the above Tradition is that utmost care should be taken to protect oneself from being soiled with urine and abstain from vicious and polytheistic habits like backbiting, otherwise the chastisement of the grave is certain.

Purification After A Natural Evacuation

(٤٠٥/٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا أَنَا لَكُمْ مِثْلُ الْوَالِدِ لِوَلَدِهِ أَعَلِمَكُمْ إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا، وَأَمَرَ بِثَلَاثَةِ أَحْجَارٍ وَنَهَى عَنِ الرُّوثِ وَالرِّمَّةِ وَنَهَى أَنْ يَسْتَطِيبَ الرَّجُلُ بِيَمِينِهِ.

(رواه ابن ماجه والدارمي)

(405/3) It is related by Abu Hurairah رضي الله عنه that he Messenger of Allah ﷺ said: "I am like a father to you (in the same way as it is the duty of a father to teach good manners to his children and the proper way in which things are done in life), I tell you that when you sit for answering the call of nature, do not face or turn your back towards the *Qiblah*¹". Abu Hurairah further said, "The Prophet ordered (us) to use three stones for cleaning the private parts, and he forbade (us) against using a bone or piece of dung, and he forbade (us) against cleaning the private parts with the right hand."

(Ibn Majah and Daarami)

(٤٠٦/٤) عَنْ سَلْمَانَ قَالَ قِيلَ لَهُ قَدْ عَلَّمَكُمْ نَبِيُّكُمْ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) كُلَّ شَيْءٍ حَتَّى الْخِرَاءَةِ قَالَ فَقَالَ أَجَلٌ لَقَدْ نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ لِغَائِطٍ أَوْ بَوْلٍ أَوْ أَنْ نَسْتَنْجِيَ بِالْيَمِينِ أَوْ أَنْ نَسْتَنْجِيَ بِأَقْلٍ مِنْ ثَلَاثَةِ أَحْجَارٍ أَوْ أَنْ نَسْتَنْجِيَ بِرَجِيعٍ أَوْ بِعَظْمٍ..

(رواه مسلم)

(406/4) Salman Farsi رضي الله عنه related to us, "(Some polytheists remarked to me by way of a joke or sarcasm) 'Your Prophet ﷺ has taught you everything, even the (proper) way of attending the call of nature.' I replied: '(Of course), he has taught us everything and given necessary instructions, also, regarding purification after defecation. He has advised us never to face the *Qiblah* while urinating or defecating or clean the private parts with the right hand or use less than three stones for it or clean the private parts with a bone or the dung of an animal (like a camel, horse or cow).'"

(Muslim)

Commentary: Like eating and drinking, defecation and urination, also, are essential to a man's life. The Prophet ﷺ has, therefore, indicated precisely what is proper or improper as regards a natural

¹ The Place one turns to when at prayer.

evacuation and purification after it in the same way as he has done about our other needs and functions.

Four instructions are given by the Prophet ﷺ in the two aforementioned Traditions.:

(i) One should neither sit facing the *Qiblah* nor with his back turned towards it while defacating or urinating. This is the claim of reverence for the House of Allah the *Ka'bah* in Makkah upon us. Every civilised person, possessing some awareness of the finer and spiritual values of life, avoids sitting with his face or back turned towards a holy place or a sacred thing at such a time.

(ii) The right hand which is, generally, used for eating, drinking or writing and two which God has granted greater strength and capability than the left should not be employed for cleaning the private parts.

(iii) At least three stones ought to be used for purification after defacation as common experience is that complete cleanliness is not obtained with a lesser number of them. If, however, anyone requires more than three stones he is free to do so.

It should be noted that stones are specifically mentioned in the Traditions concerning purification for the simple reason that it was the usual practice among the Arabs during those days. Otherwise, there is nothing peculiar with the stones. Other articles that can serve the purpose, and it is also not improper to put them to such a use, can be freely employed.

(iv) The bone or dried-up dung of an animal must not be used for purification after answering the call of nature. The Prophet ﷺ took pains to prohibit the use of such things plainly because in the older days, the Arabs, sometimes took resort to them for cleaning the private parts after easing themselves.

Purification With Water

(٤٠٧/٥) عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَى الْخَلَاءَ

أَتَيْتُهُ بِمَاءٍ فِي تَوْرٍ أَوْ رَكْوَةٍ فَاسْتَنْجَى ثُمَّ مَسَحَ يَدَهُ عَلَى الْأَرْضِ ثُمَّ أَتَيْتُهُ بِأَنْاءٍ

أَخْرَجْتُوَصًّا (رواه ابو داؤد)

(407/5) It is related by Abu Hurayrah ؓ "When the Messenger of Allah ﷺ went for answering the call of nature, I used to

carry water for him in a Tur (tumbler) or Rakoh (a small water-skin). He washed his private parts with it and then, rubbed his hands on the ground, and, after it, I brought another vesself of water and he performed *wudu* with it." (Abu Dawood)

Commentary: It shows that the sacred Prophet ﷺ used to wash his private parts after cleaning them with the stones, and, then, rubbed his hands on the ground after which he washed them again, and performed the *wudu*.

It, again, appears from this Tradition that it, usually fell to the blessed lot of Sayyidina Abu Hurayrah ؓ to carry water for the sacred Prophet ﷺ to perform *istinja*¹. From another report we learn that Sayyidina Anas ؓ, also, sometimes carried out this duty.

It, also, tells us that the usual practice of the Prophet ﷺ was to perform *wudu* after *istinja*. Sometimes, in order to indicate that it was only desirable and not obligatory, he used to forgo it. Thus, it is mentioned in Ibn Majah and Abu Dawood, on the authority of Sayyidah Aysha رضى الله عنها, that once, as the Prophet ﷺ had made water and cleaned himself, Sayyidina Umar ؓ brought water for *wudu*. The Prophet ﷺ, asked him, "What is it, Umar? Why have you brought the water?" "I have brought it so that you may perform *wudu*", replied Sayyidina Umar ؓ. "It is not necessary for me", observed the Prophet ﷺ, "to perform *wudu* everytime I pass urine. If I did so regularly it would become a law for the *ummah*"².

It is, further, apparent from the above that the holy Prophet ﷺ, occasionally, refrained from doing what was preferable in order to demonstrate the real nature of an issue or principle by his conduct and save the *ummah* from misunderstanding or unnecessary hardship.

(٤٠٨/٦) عَنْ أَبِي أَيُّوبَ وَ جَابِرٍ وَ أَنَسٍ أَنَّ هَذِهِ الْآيَةَ لَمَّا نَزَلَتْ فِيهِ رَجُلٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الْأَنْصَارِ إِنَّ اللَّهَ قَدْ آتَى عَلَيْكُمْ فِي الطُّهُورِ فَمَا طَهُرُوكُمْ؟ قَالُوا نَتَوَضَّأُ لِلصَّلَاةِ وَنَغْتَسِلُ مِنَ الْجَنَابَةِ وَنَسْتَنْجِي بِالْمَاءِ قَالَ فَهُوَ ذَاكَ فَعَلَيْكُمْوه
(رواه ابن ماجه)

①. Meaning pruiification after a natural evacuation

②. Meaning the Muslim community.

(408/6) Abu Ayyub Ansari, Jabir and Anas رضي الله عنهم said that when this verse was revealed:

فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ (التوبة ٩: ١٠٨)

Wherein are men who love to purify themselves, Allah loves the purifiers. (Al-Tawbah 9:108)

The Messenger of Allah ﷺ said, "Allah has praised you, Ansari, for purification. What does your purification consist of?" They replied, "We perform ablution for prayer, wash ourselves after seminal emission and cleanse ourselves with water." He remarked, "That is it! so, keep on doing it." (Ibn Majah)

Commentary: Many of the Arabs cleansed themselves only with stone after defecation. According to Sayyidina Ali رضي الله عنه their diet was such that their digestion was good so that their defecation was dry like that of camels. Hence, they did not need to wash with water so they used only stones. But, the Ansari were used to water also. The Qur'an praised them for their purification and the Prophet ﷺ instructed them to continue to practice that habit. He himself was already used to doing that. The Qur'an and the Messenger of Allah ﷺ teach the Muslims to adopt this practice which is a sign of love for purification.

Where Not to Defecate?

(٤٠٩/٧) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّقُوا لِلْعَيْنَيْنِ قَالُوا وَمَا اللَّاعِنَانِ يَا رَسُولَ اللَّهِ قَالَ الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ (رواه مسلم)

(409/7) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Save yourselves from two things which invite the curse of Allah." What are those things?" enquired the Companions رضي الله عنهم. The Prophet replied: "One is to defecate on the thorough fare and the other is to do so at a shady place." (Muslim)

Commentary: If a person defecates in a street or a shady place where people sit for repose or shelter from sun it will, naturally, be a source of general inconvenience and people will curse him for it.

In another Tradition quoted in Abu Dawood, on the authority of Sayyidina Mu'ar, a third place is mentioned, in addition to these,

namely, Maward, which means places where water is found and people frequent them because of it.

What really, is intended to convey here is that should a person feel the urge to defacate when he is away from home he should look for a place which people do not frequent or through which they do not pass habitually, so that, no annoyance or discomfort is caused to them.

(٤١٠/٨) عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ الْبَرَازَ انْطَلَقَ حَتَّى لَا يَرَاهُ أَحَدٌ
(رواه ابو داود)

(410/8) Jabir رضي الله عنه has related that it was the practice of the Messenger of Allah ﷺ that when he had to go out of doors for easing himself he went to a place where he could not be seen by anyone."

(Abu Dawood)

Commentary: Modesty and good manners demand that a man should satisfy his natural urges of that kind in such a way that he is not seen by anyone though he has to go a long way for it.

Choice Of The Place For Urination

(٤١١/٩) عَنْ أَبِي مُوسَى قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَأَرَادَ أَنْ يَبُولَ فَاتَى دِمْنًا فِي أَصْلِ جِدَارٍ فَبَالَ ثُمَّ قَالَ إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَبُولَ فَلْيُرْتَدْ لِبَوْلِهِ
(رواه ابو داود)

(411/9) Abu Musa Ash'ari رضي الله عنه has narrated "(Once I was in the company of the Messenger of Allah ﷺ that he felt the need to urinate. He went to a soft low ground under a wall and discharged the urine there. After it, he observed: 'When anyone of you has the need to urinate, he should seek a suitable place for it.'"

(Abu Dawood)

Commentary: It shows that one should sit for urination at a place which was secluded and there was no danger of his getting soiled with urine, and the direction in which he sat, also, was not inappropriate.

(٤١٢/١٠) عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَبُولَنَّ أَحَدُكُمْ فِي مُسْتَحِمِّهِ ثُمَّ يَغْتَسِلُ فِيهِ أَوْ يَتَوَضَّأُ فِيهِ فَإِنَّ عَامَّةَ الْوَسْوَاسِ

(رواه ابو داؤد)

مِنْهُ

(412/10) Abdullah bin Mughaffal رضي الله عنه has said that the Messenger of Allah ﷺ said, "No one must pass urine where he bathes and then wash there or perform ablution for all evil promptings come from it." (Abu Dawood)

Commentary: To do such a thing is very wrong and there are doubts of being soiled with urine. It means that if a man urinates in a bathroom and then performs ablution or has a bath then there are chances of his being soiled with urine. However, if there is a separate place in the bathroom or if it is made such a way that traces of urine can be washed off by pouring water then it is not wrong to use it for that.

(٤١٣/١١) عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(سنن ابن داؤد سنن نسائي)

لَا يَبُولَنَّ أَحَدُكُمْ فِي جُحْرٍ

(413/11) It is reported by Abdullah bin Sarjis رضي الله عنه that the Messenger of Allah ﷺ said, "None of you must pass urine in a (snake's) hole." (Abu Dawood, Nasa'i)

Commentary: Often these holes are haunts of reptiles which will be troubled unnecessarily. There will also be the risk of being attacked by a venomous snake if it is inside.

Prayer Before Entering The Lavatory

(٤١٤/١٢) عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذِهِ

الْحُشُوشُ مُحْتَضِرَةٌ فَإِذَا أَتَى أَحَدُكُمْ الْخَلَاءَ فَلْيَقُلْ أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ

(رواه ابو داؤد و ابن ماجه)

وَالْخَبَائِثِ

(414/12) It is related by Zayd bin Arqam رضي الله عنه that the Messenger of Allah ﷺ said: "Wicked creatures like the devils haunt the places that are used for answering the Call of Nature. Thus, when anyone goes to the lavatory, he should first make the prayer:

أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ

"O Lord! I seek refuge in Thee from the wicked devils, both male and female". (Ibn Majah and Abu Dawood)

Commentary: In the same way as the angels have a special

association with the places that are clean and holy and where the Names, Praises and the Attributes of Allah are recited and worship is offered, filthy and repellently dirty places hold a peculiar attraction for wicked creatures like the devils. The Prophet ﷺ, hence, advised his followers that when they had to go to a privy for answering the call of nature they should beg for the protection of Allah against the mischief of the evil spirits before stepping into it. With us the case is that we neither feel the presence or descension of the angels at places of worship nor the existence of the devils at unclean places. But the sacred Prophet ﷺ has informed us about it and some bondsmen of Allah, also, occasionally, perceive such things, by His grace, which leads to an advancement in their faith.

(٤١٥/١٣) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ مِنَ

الْحَلَاءِ قَالَ "غُفْرَانُكَ" (رواه الترمذى و ابن ماجه)

(415/13) Sayyidah Ayshah رضي الله عنها said that when the Prophet ﷺ came out of the privy He said غُفْرَانُكَ (Grant your forgiveness). (Tirmizi, Ibn Majah)

Commentary: Many reasons have been suggested for seeking forgiveness of Allah after relieving oneself. Until one empties one's bowels he feels uneasy but once he relieves himself he has a sense of relief. It is the same thing with pious men that they are concerned with relieving themselves of one burden of sin. Thus, the Prophet ﷺ when he relieved himself prayed to Allah to forgive him the sins and purify and cleanse his soul and relieve him of the burden of sin.

There is the question why he sought forgiveness when he as innocent of sin and was also assured in *Surah al-Fath*

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ (الفتح ٢:٤٨)

That Allah may forgive you of your sin that which is past and that which is to come, and may perfect His favour unto you, and may guide you on a right path. (Al-Fath, 48:2)

We will answer this question in the Book of Prayer.

Prayer on Coming Out of The Lavatory

(٤١٦/١٤) عَنْ أَبِي ذَرٍّ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ

مِنَ الْخَلَاءِ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي (رواه النسائي)

(416/14) Abu Zarr Ghiffari رضي الله عنه has narrated that, "When the Messenger of Allah ﷺ came out of the lavatory, after answering the call of nature, he used to say:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

Akhamdulilla hil lazi Azhaba 'Anni Al-Azae wa 'Afaani

(Praise be to Allah Who relieved me of the faeces and gave health).
(Tirmizi and Ibn Majah)

Commentary: Sayyidah Ayshah رضي الله عنها had said in the earlier hadith that the Prophet ﷺ made the supplication *غفرانك* when coming out of the privy and here Abu Zarr رضي الله عنه has mentioned another prayer. The Prophet ﷺ may be alternating between the two prayers making that supplication sometimes and this one sometimes. But Allah knows best.

VIRTUE OF *WUDU*

In the preceding Chapter we had referred to Shah Waliullah's رحمه الله عليه observation that right-minded persons whose spirituality has not been blunted by surrendering thoughtlessly to beastly urges experience a feeling of filthiness and a sort of gloom and dullness within themselves in the state of Hads, i.e., when their wudu has been void due to a natural evacuation or some other reason. It gives place to a sense of spiritual cleanliness and effulgence after they have performed wudu. Herein lies the chief purpose and significance of wudu, and it is because of it that it has been made a pre-requisite of offering up prayer, or, in other words, of making one's special presence in the Court of the Almighty. A part from it, Allah has also vested it with a unique auspiciousness. The sacred Prophet ﷺ has delineated the virtues of *wudu* in the same way as he has indicated the method of performing it and laid down its rules and properties for the *ummah*.

Source of Purification From Sins And Forgiveness

(٤١٧/١٥) عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ
(رواه البخارى و مسلم)

(417/15) It is related by Uthman رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever performed wudu and performed it well (i.e., according to the prescribed rules) all his sins will go out, even from under his nails."
(Bukhari and Muslim)

Commentary: It shows that anyone who performs *wudu* properly (i.e., as taught by the Prophet ﷺ and in conformity with his own regular practice) and with the object of attaining purity not only will the dirt and grime be washed away from his body and the state

of inner uncleanness called Hadis disappear, but the filthiness of the sins will also be removed from him, owing to its auspiciousness and besides purification from Hads, he will be cleansed of his sins as well.

(٤١٨/١٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ أَوْ الْمُؤْمِنُ فَغَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنَيْهِ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَإِذَا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ
(رواه مسلم)

(418/16) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "When a Muslim bondsman performs *wudu* and, during it, washes his face and pours water over it, all the sins he has committed with the eyes are removed from his face (i.e., are washed away) with the water; after it, when he washed his hands, all the sins he has committed with the hands are washed away from them; and, after it, when he washes his feet all the sins he has committed with the feet (i.e., by using them for that purpose) go out of them till by the time he has finished *wudu* he becomes completely purified from sin." (Muslim)

Commentary: A few points need to be clarified with reference to the above Traditions:

(i) In both of these Traditions the going out or washing away of the sins with the water used for *wudu* has been mentioned though the sins do not possess a visible or external impurity that can be removed by the use of water. Some commentators have explained it by saying that going out of sins simply signifies pardon and forgiveness while others hold that when a person commits a sin its unholy effects settle, at first, on the limbs with which he perpetrates it, and, then, in his heart. Afterwards, as in obedience to the command of Allah and in order to purify himself, he performs *wudu* the foulness of the misdeeds he has been guilty of and the filthiness that has come to defile and contaminate his limbs as a result of it is washed away and the transgression are forgiven by

Allah. We, however, believe that the latter view conveys more accurately the sense and significance of the report.

(ii) In Abu Hurairah's narrative, only the removal of the sins of the eyes is mentioned in connection with the washing of the face in wudu though there are other organs, too, of the face, like the mouth and the tongue, and some sins are solely related to them. This is so because all the organs of ablution have not been enumerated in this Tradition, and the eyes, hands and feet have been referred to by the Prophet ﷺ, only by way of an Illustration. In another hadith, the other organs of the face are also mentioned.

(iii) It is stated in the Qur'an as well that good and virtuous deeds possess the quality of destroying evil deeds and blotting out their traces:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ (هود ١١:١١٤)

(Verily, good deed annul ill deeds (Hud, 11:114))

In the Traditions, the Prophet ﷺ has specifically mentioned that such-and-such a good deed nullifies sins, leads to forgiveness or becomes an atonement for them. A few of such Traditions have already been discussed in the earlier volume and more will be taken up later under various headings. In some of the Traditions, the Prophet ﷺ has also made it clear that only minor transgressions are forgiven owing the blessedness of virtuous acts, and, on the basis of it, *Ahl-us-sunnah*¹ hold that cleansing and purification from smaller misdeeds alone takes place through the auspiciousness of virtuous deeds. In the Qur'an, too, it is set forth:

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ (النساء ٤: ٣١)

If ye avoid the great (things) which ye are forbidden, We will remit from you your (minor) evil deeds. (Al-Nisaa 4:31)

Anyway, only minor sins are meant when it is said in these Traditions that they are washed away when one performs *Wudu* properly. As for the major transgressions, these are a very serious matter and can be nullified only by the means of sincere repentance.

①. People of the Sunnah and the way of companions functioning as a body.

Wudu is The Key of All The Gates of Heaven

(٤١٩/١٧) عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِمَّنْكُمْ مَنْ أَحَدٍ يَتَوَضَّأُ فَيُبَلِّغُ أَوْ فَيُسْبِغُ الْوُضُوءَ ثُمَّ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ يَدْخُلُهَا مِنْ أَيِّهَا شَاءَ (رواه مسلم)

(419/17) It is related by Umar bin Khattab رضي الله عنه that the Messenger of Allah ﷺ said: "whoever performs wudu and a complete wudu, and, after it, says: *Ash-hadu an laa ilaaha il-lal-laah wa ash-hadu an-na Mohammadan 'abduhu wa rasooluh* (I attest that there is no god save Allah and that Muhammad ﷺ is His bondsman and Messenger), all the eight gates of Heaven will open for him and he will be able to enter it by whatever gate he likes." (Muslim)

Commentary: Only the organs of ablution are, apparently, cleaned when one performs *wudu*. The faithful bondsman, as such, feels that though he has washed those organs in compliance with the command of Allah, the real impurity is that of the imperfection of faith, want of sincerity in action and evilness of conduct. When, with this awareness, the bondsman affirms his faith by reciting the Confessional Formula of unalloyed loyalty to Allah and implicit adherence to the Prophet ﷺ, Allah grants him complete forgiveness and all the gates of Paradise opens for him.

In another version of the same Tradition and quoted, also, in *Sahih Muslim* the words of the Confessional formula are given as follows:

Ash-hadu an laa ilaaha il-lal-laahu wahdahu laa sharika lahu wa ash-hadu an-na Mohammadan 'abduhu wa rasooluh (I attest that there is no god save Allah, One and without a partner, and I attest that Muhammad ﷺ is His bondsman and Prophet). In yet another version, quoted in *Tirmizi*, the following words are added after the Formula:

Allahummaj 'alni minat-tawwabeena waj' alni minal muta-tahhireen (O God! Make me one from among those who repent for their sins and from among those who keep themselves pure).

Effulgence of Organs of Wudu on Day of Resurrection

(٤٢٠/١٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَمَةِ غُرًّا مُحَجَّلِينَ مِنْ آثَارِ الْوُضُوءِ فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَطِيلَ غُرَّتَهُ فَلْيَفْعَلْ
(رواه البخارى ومسلم)

(420/18) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "When my followers will be summoned on the Day of Resurrection, their faces, hands and feet will be radiant with the effects of *wudu*. Thus, whoever (of you) can increase this radiance and make in perfect, he must do so."

(Bukhari and Muslim)

Commentary: In this world, the effect of *wudu* is only this much that the face, hands and feet become cleaner, and the enlightened ones also derive a special feeling of peace and happiness from it. But, as the Prophet ﷺ has said in this and many other Traditions, a propitious effect of it on the Day of Resurrection will be that the faces, hands and feet of his followers will give light, which will be their distinguishing mark in the Hereafter.

Moreover the more perfect one's *wudu* is, the greater will be the radiance. The Prophet ﷺ, therefore, has advised, at the end of the narrative, that everyone should strive to the utmost to perfect the effulgence by performing *wudu* thoroughly and well.

Complete And Faultless Wudu Despite Inconvenience

(٤٢١/١٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا أَذْكَكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ قَالَ إِنْ سَبَّحَ الْوُضُوءُ عَلَى الْمَكَارِهِ وَكَثُرَ الْخَطَا إِلَى الْمَسَاجِدِ وَانْتَظَرَ الصَّلَاةَ بَعْدَ الصَّلَاةِ فَذَا لَكُمْ الرِّبَاطُ فَذَا لَكُمْ الرِّبَاطُ
(رواه مسلم)

(421/19) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "May I tell you three things owing to the auspiciousness of which Allah removes sins and causes elevation in ranks?" "Do please", replied the Companions رضي الله عنهم. The Prophet ﷺ said: "(i) To perform *wudu* thoroughly despite

inconvenience; (ii) To bend one's steps more frequently towards the mosque; and (iii) To wait for the next prayer after offering one. This is the real *Ribat*,¹ the true *Ribat*." (Muslim)

Commentary: In this Tradition the Prophet ﷺ has laid stress on three things and told that these lead to the remission of sins and promotion in ranks.

Firstly, wudu should be performed thoroughly and it must not be cut short even if, for some reason, it may be a source of discomfort. For instance, it is winter and the water is cold or is not readily available in sufficient quantity and one has to go some distance to fetch it; in such a case to bear the hardship and perform the *Wudu* properly is an act of such a high merit that sins are forgiven as a result of it and elevation in ranks takes place.

Secondly, to go to the mosque regularly for offering up the prayers, and, evidently, the farther one lives, the greater will be the reward.

Thirdly, to wait eagerly for the next prayer. This, surely, will be the state of the bondsman whose heart derives peace and comfort from prayer, and who has been blessed, in some measure, with the feeling so eloquently expressed by the Prophet ﷺ in these few words: "The coolness of my eyes lies in prayer."

The word *ribat* occurring in the last sentence of the Tradition denotes "The detachment of soldiers stationed at the border for defence against an invasion by the enemy." Hence, it, probably, shows that these acts serve as defensive installations on the frontier against the assault by the devil.

Solicitude For *Wudu* is A Sign of Perfection of Faith

(٤٢٢/٢٠) عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَقِيمُوا وَلَنْ تُخْصُوا وَاعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةُ وَلَا يُحَافِظُ عَلَى الْوُضْوءِ إِلَّا مُؤْمِنٌ
(رواه مالك و احمد و ابن ماجه و الدارمي)

(422/20) Thauban رضي الله عنه related to us that the Messenger of Allah ﷺ said: "Walk upright; remain steadfast on the Straight Path (but this steadfastness being very difficult), you will never be able to have a full control over it. (You should, therefore, always

①. Meaning outpost.

consider yourself at fault and blameworthy). And know well that the best deed among all your deeds is prayer (hence, pay the greatest attention to it), and only a truthful Believer can take full care of *wudu*." (Muwatta, Musnad Ahmad, Ibn Majah and Daarami)

Commentary: "Taking full care of *wudu*", occurring in the above Tradition, can mean performing it in the correct manner, as required by the sunnah well as remaining permanently in that state. Commentators say it signifies both. In any case, the Prophet ﷺ has, here, described concern for *wudu* and its observance as a sign of perfection in faith and the way of truthful Believers.

Wudu Upon Wudu

(١٢٣/٢١) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ عَلَى طَهْرٍ كُتِبَ لَهُ عَشْرُ حَسَنَاتٍ .
(رواه الترمذی)

(423/21) It is related by Ibn Umar رضی اللہ عنہ that the Messenger of Allah ﷺ said: "Whoever performed *wudu* notwithstanding pruity (i.e., although he was with *wudu*), ten good deeds will be written down for him." (Tirmizi)

Commentary: What it, apparently, denotes is that to perform a fresh *wudu* while the earlier one still holds good should not be considered futile. On the other hand, it is such a meritorious act that ten good deeds are written in the account of anyone who does so.

Some of the commentators have expressed the view that it appertains to the situation in which a worship for which *wudu* is necessary has been offered up with the earlier ablution. Otherwise, a fresh *wudu* should not be performed by anyone who performs *wudu* but does not offer any worship with it or do anything after which the renewal of *wudu* becomes essential or is preferable.

Harmful Effects of A Defective Wudu

(٤٢٤/٢٢) عَنْ شَيْبِ بْنِ أَبِي رَوْحٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى صَلَاةَ الصُّبْحِ فَقَرَأَ الرُّومَ فَالْتَبَسَ عَلَيْهِ فَلَمَّا صَلَّى قَالَ مَا بَالُ أَقْوَامٍ يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ

الطُّهُورَ وَإِنَّمَا يُلِيسُ عَلَيْنَا الْقُرْآنَ أَوْلَيْكَ . (رواه النسائي)

(424/22) It is related by Shabib bin Abi Rooh, on the authority of a Companion رضي الله عنه, the Messenger of Allah ﷺ once offered the *Fajr*¹ prayer in which, as he began reciting *Surah-Ar-Rum*, he fell in doubt (about its actual wording) and there was an interruption. When the prophet ﷺ had finished the prayer, he observed: 'How is it that some people join us in prayer but do not carry out purification (i.e., *wudu* etc) properly? These are the men who cause disturbance in our recitation of the Qur'an'."

(Nasai)

Commentary: It shows that harmful effects of failure to observe cleanliness and perform *wudu* etc, properly fall even on pure hearts, so much so that it can cause disturbance in the recitation of the Qur'an. When the blessed heart of the Prophet ﷺ could be affected to such an extent by the failings of others, one can imagine its effect on commoners like us. But since our hearts have grown insensitive owing to persistent negligence we do not feel these things.

MISWAK

One of the things upon which the holy Prophet ﷺ has laid special stress in relation to cleanliness and purification is *Miswak*¹. He is even reported to have remarked, once, "but for the fear of adding to the hardship of my followers I would have ordered them to use miswak at each prayer time."

The medical advantages of using miswak regularly and the protection it gives against a number of diseases are now common knowledge. From the religious point of view, however, its importance lies in being highly pleasing to Allah.

Importance

(٢٢٥/٢٣) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السِّوَاكُ
مَطَهْرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ .

(رواه الشافعي احمد والدارمي والنسائي وروى البخارى فى صحيحه بلا اسناد.)

(225/23) It is related by Sayyidah Ayshah رضي الله عنها that the Messenger of Allah ﷺ said: "*Miswak* cleans the mouth thoroughly and is (also) greatly pleasing to the Lord."

(Daarami and Nasai)

Commentary: There are two aspects of goodness in every thing: one which is beneficial from the worldly point of view and is considered agreeable by the people, on the whole, and the other which is pleasing to Allah and a source of reward in Hereafter. The above Tradition tells that *Miswak* possesses both the qualities. It cleans the mouth and removes bad odour; these are its ready material advantages. The other heavenly and eternal benefit is that it is a unique means of earning the good pleasure of the Lord.

1. A twig or tender shoot of the branch of a tree which was, generally, used by the Arabs for brushing the teeth in the olden days and a number of Muslims do so even today.

(٤٢٦/٢٤) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْلَا أَنْ أَشَقُّ

عَلَى أُمَّتِي لَأَمَرْتَهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ (رواه البخارى ومسلم، واللفظ لمسلم)

(426/24) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "If I did not fear that my followers would be put to much hardship, I would have made it compulsory for them to use *miswak* at every prayer-time." (Bukhari and Muslim)

Commentary: The above Tradition tells that seeing the advantages of *miswak* and the liking Allah has for it, the Prophet ﷺ wanted to make it obligatory for the Muslims to use it at every prayer-time but if he did not do so it was simply because he felt it would add to their difficulty and many people would not find it easy to observe it.

On further consideration, it, also, is a most effective way of persuasion and exhortation.

(٢٢٧/٢٥) عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا جَاءَنِي

جِبْرِيلُ عَلَيْهِ السَّلَامُ قَطُّ إِلَّا أَمَرَنِي بِالسَّوَاكِ لَقَدْ خَشِيتُ أَنْ أَحْفِيَ مُقَدَّمَ فِي

(رواه احمد)

(227/25) It is related by Abu Umamah رضي الله عنه that the Messenger of Allah ﷺ said: "Whenever Jibril, the Angel of Allah, came to me, he invariably told me about *miswak*. I fear that (as a result of constant exhortation by Jibril) I might abrade the front part of my mouth by using *miswak* all the time." (Musnad Ahmad)

Commentary: The repeated urging by Jibril was, in fact, at the behest of Allah, the idea being that it was particularly essential for a person who was constantly in communion with Allah and engaged in paying homage to Him and to whom His Angel used to come frequently and who had made the recitation of the Divine Word and its preaching and propagation the sole aim and mission of his life that he took exceptional care to keep his mouth clean. It was for that reason that the sacred Prophet ﷺ used *miswak* much and often.

Special Occasions

(٤٢٨/٢٦) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَرْقُدُ مِنْ لَيْلٍ

وَلَا نَهَارٍ فَيَسْتَقِظُ الْإِيْتَسَوَكَ قَبْلَ أَنْ يَتَوَضَّأَ . (رواه احمد و ابو داؤد)
 (428/26) Sayyidah Ayshah رضى الله عنها related to us that the usual practice of the Messenger of Allah ﷺ was that whenever he slept, during the day or the night, on waking from sleep and before performing *wudu*, he used the *miswak*. (Abu Dawood)

(٤٢٩/٢٧) عَنْ حُذَيْفَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ لِلتَّهَجُّدِ مِنَ اللَّيْلِ يَشُورُ فَاهُ بِالسَّوَاكِ . (رواه بخارى و مسلم)
 (429/27) Huzaifah رضى الله عنه narrated that it was the custom of the Messenger of Allah ﷺ to clean his mouth thoroughly with *miswak* when he got up in the night for *Tahajjud* prayer.
 (Bukhari and Muslim)

(٤٣٠/٢٨) عَنْ شُرَيْحِ بْنِ هَانِيٍّ قَالَ سَأَلْتُ عَائِشَةَ بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ بَيْتَهُ قَالَتْ بِالسَّوَاكِ . (رواه مسلم)
 (430/28) It is related by Shuraih bin Hani, "(Once) I enquired from Sayyidah Ayshah رضى الله عنها what was the first thing the Messenger of Allah ﷺ did on returning home from anywhere. She replied: 'First of all, he used *miswak*.'"
 (Muslim)

Commentary: The above Traditions tell that the Prophet ﷺ used to bursh his teeth with *miswak* whenever he rose from bed, specially at night for *Tahajjud*. It was, also, the first thing he did not coming back from any place. We, thus, learn that *miswak* is not related to *wudu* alone but it should be used habitually on rising and even before *wudu* if a long time has elapsed since one had cleansed the teeth. These reports have led the theologists to conclude that though it is commendable and pleasing to Allah to use *miswak* at all times, five occasions specially call for it: (i) on performing *wudu*; (ii) at the time of standing up for prayer (if a long time has passed since the last *wudu* and prayer; (iii) while reciting the Qur'an; (iv) on rising from bed; and (v) when bad odour has been produced in the mouth or the colour of teeth has changed.

Miswak is the Sunnah of Prophets عليهم السلام

(٤٣١/٢٩) عَنْ أَبِي أَيُّوبَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعٌ مِنْ

سَنَّ الْمُرْسَلِينَ الْحَيَاءَ وَالتَّعَطُّرَ وَالسَّوَاكُ وَالنِّكَاحُ. (رواه الترمذی)
 (431/29) Abu Ayyub Ansari رضی اللہ عنہ reported that the Messenger of Allah ﷺ said, "Four characteristics pertain to the practices of the Messengers عليهم السلام: modesty, use of perfume, use of miswak and marriage." (Tirmizi)

Commnetary: The Holy Prophet ﷺ exhorted the Ummah to observe these four characteristics which pertain to Allah's Messengers عليهم السلام. We have already spoken about modesty in the relevant chapter. We shall write on marriage later in this book. Use of perfume is indeed a good habit and gives man a particular spiritual activity and enlightenment.

Ten Personal Charateristics

(٤٣٢/٣٠) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرٌ مِنَ الْفِطْرَةِ قَصُّ الشَّارِبِ وَ إِغْفَاءُ اللَّحْيَةِ وَالسَّوَاكُ وَ اسْتِنْشَاقُ الْمَاءِ وَقَصُّ الْأَظْفَارِ وَ غَسْلُ الْبَرَاجِمِ وَنَتْفُ الْإِبِطِ وَ حَلْقُ الْعَانَةِ وَانْتِقَاصُ الْمَاءِ قَالَ ذَكَرَ يَا قَالَ مَضَعَبٌ وَ نَسِيتُ الْعَاشِرَةَ إِلَّا أَنْ تَكُونَ الْمَضْمَضَةُ. (رواه مسلم)

(432/30) It is related on the authority of Sayyidah Ayshah رضی اللہ عنہا that the Mesenger of Allah ﷺ said: "Ten things are among natural acts: cutting (or tirmming) of moustaches; growing of beard; brushing of teeth with *miswak*; snuffing water into the nose and cleaning it; washing of phalanges of fingers; plucking of the hair of armpits; removal of the hair under the navel; and purification with water after a natural evacuation." The narrator, Zakaria, tells that his mentor, Saheikh Mus'ab, had mentioned only those nine things and said that he had forgotten the tenth, but believed that it was the rising of the mouth. (Muslim)

Commnetay: These ten items have been described in the above Tradition as Min-Al-fitrah (meaning among the natural acts) but some authorities say that Al fitrah here means the Sunnah, i.e., the confirmed practice of the the Messengers عليهم السلام and they are strengthened in their view by the fact that in *Mistakhraj* Abu Uwanah's account of the Tradition, the word sunnah has been used in place of fitrah. According to them, the way of Messengers عليهم السلام has been characterised as fitrah because it ideally conforms to

nature. Hence, this Tradition would mean that the ten points formed a part of the way of life led by the Prophets عليهم السلام and prescribed by them for their followers.

Some commentators have, further, held that Al-fitrah, in it, signifies *Deen-i-Fitrah* (the Natural Religion) i.e., Islam. In the Qur'an, Faith has been described as Nature. It is started in Surah-i-Rum:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ
اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ
(الروم ٣٠: ٣٠)

So set thy purpose for religion as a man by nature upright — the nature (framed) by Allah — in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion. (Al-Rum 35:30)

It would, in that case, mean that the ten things are among the tenets of the Islamic faith.

It is, again, suggested that Al-fitrah denotes human nature. The above saying would, thus, show that the ten points conform to the instinctive human behaviour as fashioned and designed by Allah. Just as it is natural for man to feel attracted to faith, virtue, cleanliness and purity, and to find infidelity, lewdness and filthiness abhorrent and repulsive, he; also, instinctively likes these ten things (provided that his natural inward impulses have not been prevented by external influences), and, as all enlightened people will agree, the faith and way of life the Prophets عليهم السلام bring with them is nothing but an authentic and disciplined elucidation of human instincts and desires.

Writes Shah Waliullah رحمه الله عليه: "The ten acts which, in fact, belong to the realm of purity and cleanliness and attributed to Sayyidina Ibrahim عليه السلام, the founder and progenitor of Millet Hanifia¹, and have, generally, been current in all the Hanafi communities. They have believed in them and observed them in daily life. For centuries they have been living and dying in compliance with these things. That is why, they are called fitrah, i.e., Nature and are the regular practices of Millet Hanifi². It is

①. Meaning a community that is committed exclusively to Allah.

②. Same is Millet-i-Hanfia.

necessary for every community to have some definite and well-known characteristics which are so clear that it can be recognised through them, and, also, taken to task for negligence in their regard so that faithfulness and faithlessness of the community can be determined easily. Moreover, it is advisable that the distinguishing features are such that they are not rare, and are, also, manifestly beneficial, and the people's minds accept them unreservedly. Allah these aspects are present in these things. One should ponder over the following points in order to appreciate its meaning:

"By the growth of the hair that are peculiar to some parts of the human body the sound and wholesome nature of a cleanliness-loving man of good taste feels the same kind of revulsion and uneasiness as in the state of Hadith i.e., when some foul matter is discharged from the body. Such is the case with the hair growing in the armpit and under the navel. Hence, by removing it, a right-minded person feels a sort of relief and cheerfulness as if it is a special claim of his nature. The same is true of the nails, and the position of the beard is that it distinguishes between a grown-up man and a youth and it is the pride and ornament of men and marks the completion of their manly form and appearance, and to grow it, also, is the confirmed practice of the Messengers. It is, therefore, obligatory to grow the beard¹, and to shave it off is the characteristic of non Muslim communities, like the fire-worshippers and the Hindus. Moreover, as people of lower-rank and having a vulgar taste do not, generally, grow the beard, not to grow it is to bring oneself down to their level.

"And the distinct harm in growing the moustaches and keeping them long is that whatever is eaten or drunk comes into contact with them if these are long enough to reach the mouth and the way of nasal discharge is, also, the same. Cleanliness, therefore, demands that moustaches should not be too long and it is for that

- ①. In many Traditions the command to grow the beard has been given explicitly and in the imperative mood form which the theologistic have inferred that it is essential. But in no Tradition has its length been specified. The jurists, however, have concluded through the process of evidence and reasoning that it should be grown upto the length of a fist.

reason that one is required to keep them trimmed. The need and importance of rinsing the mouth and cleaning the nose with water after a natural evacuation and the washing of the phalanges of fingers where the grime collects is self-evident from the point of view of cleanliness and purification."¹

In the view of some theologists, the above Tradition, further, enunciates the principle that cleanliness of the body, taking care of one's appearance and keeping away from or getting rid of anything that excites the feelings of disgust and aversion is the law of nature and the way of the Messengers عليهم السلام.

This hadith has been narrated by Abdullah bin Zubayr رضي الله عنه who heard it from his aunt Sayyidah Ayshah رضي الله عنها. Talqq bin Habib transmitted it from him and Mus'ab bin Shaybah reported it from him. Zakaria bin Abu Za'idah was his student and he transmitted the hadith from him, saying that the hadith from him, he had forgotten the tenth characteristic but believed it might be rising the mouth.

Miswak Adds to The Value of Namaz

(٤٣٣/٣١) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَفْضُلُ الصَّلَاةِ الَّتِي يُسْتَاكُ لَهَا عَلَى الصَّلَاةِ الَّتِي لَا يُسْتَاكُ لَهَا سَبْعِينَ ضِعْفًا .

(رواه البيهقي في شعب الإيمان)



(433/31) It is related by Sayyidah Ayshah رضي الله عنها that the Messenger of Allah ﷺ said: "The prayer of which *miswak* is done is seventy times superior to the prayer offered without *miswak*."

(Baihaqi)

Commentary: In the Arabic language and idiom, as we have remarked previously, the figure of seventy, like some other figures, is used to denote excess or profusion. Here, too, it has, probably, been employed in the same sense. The above Tradition will, thus, mean that prayer which is offered after cleaning the teeth with *miswak* is of a much higher value than the one celebrated without it.

When a bondsman decides to present himself in the audience of the King of Kings and to glorify Him and hold communion with Him through prayer and imagines that His Glory and

Magnificence demands that the tongue should be washed with musk and rose water before uttering this name, but as, out of Mercy, the Lord of Lords has enjoined only the miswak, he is using it, is it not fitting that Prayer for which miswak is used with those sentiments of reverence and deep tenderness should be those sentiments of reverence and deep tenderness should be seventy times, or even more, superior to the one offered without it.

This hadith is also transmitted by Ahmad, Bazzar, Abu Ya'la, Ibn Khazimah, Hakim as mentioned in Targhib. Another hadith of the same purport is transmitted by Abdullah bin Abbas  and Jabir .

WUDU

Among the instructions given by the holy Prophet ﷺ concerning cleanliness and purification there are some like those appertaining to *Istinja* cleanliness of the body and dress, and purity and impurity of water that are of general and all-time application and other which are related exclusively to prayer and can be described as its pre-requisites. The command of *wudu* belongs to the latter category. Says the Qur'an:

”إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۝“
(المائدة ٦:٥)

When you rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles.
(Al-Ma'idah 5:6)

To be with *wudu* is, thus, an essential condition of this unique form of presence in the Court of the Almighty and of holding communion with Him. Whoever is not with *wudu* (i.e., is in the state of *Hads*) must perform ablution before offering up prayer.

No Prayer Without Wudu

(٤٣٤/٣٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُقْبَلُ صَلَاةٌ مَنْ أَحْدَثَ حَتَّى يَتَوَضَّأَ.
(رواه البخارى ومسلم)

(434/32) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Whoever is not with *wudu*, his prayer shall not be accepted until he performs the *wudu*." (Bukhari and Muslim)

(٤٣٥/٣٣) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُقْبَلُ صَلَاةٌ بِغَيْرِ طَهْوَرٍ وَلَا صَدَقَةٍ مِنْ غُلُولٍ
(رواه مسلم)

(435/33) It is related on the authority of Abdullah bin Umar رضي الله عنه that the Messenger of Allah ﷺ said: "No prayer can be accepted without purification and no *Sadaqah*¹ can be accepted which is given away from goods that are acquired illegitimately." (Muslim)

(٤٣٦/٣٤) عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِفْتَاحُ الصَّلَاةِ الطُّهُورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ .

(رواه ابو داؤد والترمذى والدارمى ورواه ابن ماجه عنه وعن ابى سعيد)

(436/34) It is narrated by Sayyidina Ali رضي الله عنه that the Messenger of Allah ﷺ said: "The key to prayer is purification on (wudu), its *tahrim* (prohibition) is the *takbir* (that is, when anyone begins the prayer with *Allahu Akbar* the other permitted things are forbidden to him, like talking, eating, and drinking etc.). And its *Tahlil* (permission) is to end prayer with *as-salamu alaykum wa rahmatul Allah* (when all these things which he was forbidden during prayer become allowed to him).

(Abu Dawood, Tirmizi, Daarami, Ibn majah.)

(٤٣٧/٣٥) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَمِفْتَاحُ الصَّلَاةِ الطُّهُورُ

(رواه احمد)

(437/35) It is related by Jabir رضي الله عنه that the Messenger of Allah ﷺ said: "The key to Heaven is prayer and the key of prayer is ablution." (Musnad-i-Ahmad)

Commnetary: In these two hadith, ablution has been described as the key of prayer showing that just as no one can enter a locked house without opening the lock with the key so, also, it is not possible to gain admission to prayer without wudu. All these reports denote, with a slight variation of words, that ablution is a necessary of offering prayer worthy of acceptance. Since prayer is the highest form of presence before Allah and of paying divine honours, respect and regard for it would demand that the command to take a bath and wear a good, clean dress was given for every prayer but as it would have entailed much hardship, Allah in His Infinite Kindness, has enjoined only this much that prayer should be offered in clean clothes and with wudu in which all the visible

organs that have a special place in the physical structure of man and can be said to symbolise the whole of the body get washed. Moreover, hands, feet, face and head are the parts that, generally, remain uncovered, and, hence, these alone are required to be washed or rubbed lightly in *wudu*.

The bondsmen who normally experience the dullness of spirit and uneasiness that is the characteristic of the state of Hadth and the feeling of freshness and effulgence which is produced on performing the ablution know well why *wudu* has been prescribed as an essential preparation for offering prayer. But this much even we, the common people, can realise that it is a solemn act of preparation of presenting oneself in the Court of the Supreme Being. People who perform *wudu* even with this little awareness will, Insha Allah, feel a rare joy and effulgence in it.

Method

(٤٣٨/٣٦) عَنْ عُثْمَانَ أَنَّهُ تَوَضَّأَ فَافْرَعَ عَلَى يَدَيْهِ ثَلَاثًا ثُمَّ تَمَضَّمَصَّ وَاسْتَنْشَرَّ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى إِلَى الْمِرْفَقِ ثَلَاثًا ثُمَّ مَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلَاثًا ثُمَّ الْيُسْرَى ثَلَاثًا ثُمَّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ نَحْوَ وَضُوءِي هَذَا ثُمَّ قَالَ مَنْ تَوَضَّأَ وَضُوءِي هَذَا ثُمَّ يُصَلِّي رَكَعَتَيْنِ لَا يُحَدِّثُ نَفْسَهُ فِيهِمَا بِشَيْءٍ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ (رواه البخارى ومسلم واللفظ للبخارى)

(438/36) It is related by Sayyidina Uthman رضي الله عنه that, once, he performed *wudu* in this manner that, first, he poured water over the palms of both his hands thrice, and, after it, rinsed his mouth and washed his nose by snuffing in water, and, then, blowing it out. Then, he washed his face thrice, and, after it, washed his right arm up to the elbow three times, and, then, in the same way, washed his left arm up to the elbow three times. Then, he passed his wet hand over his head and washed his right foot up to the ankle thrice, and, then, his left foot, in the same way, up to the ankle thrice. (After thus performing *wudu*) he remarked: "I saw the Messenger of Allah ﷺ performing *wudu* exactly as I have done just now, and I heard him say: 'Whoever performs

wudu in this manner and, after it, offers two *Raka't*¹ of prayer which remains free from promptings of the self (i.e. during which he does not think of anything not related to prayer), all his previous sins are forgiven." (Bukhari and Muslim)

Commentary: The Prophet's ﷺ method of performing *Wudu* described, or, rather, demonstrated by Sayyidina Uthman ؓ here is the most perfect way of carrying out ablution. About rinsing the mouth and cleaning the nose with water it has not been specified in it as to how many times he did that, but in some other accounts of the same event it is clearly stated that these, too, were done thrice.

It is not necessary that the two *Rak'at* of prayer the offering of which with due reserve and humility is mentioned in the above narrative are optional prayers but if one is fortunate enough to offer, after performing wudu as ordained by Allah, even a *Fard*² or *Sunnah*³ prayer free from "conversation with the self", i.e., during which distracting thoughts do not crowd the mind, he will, *Insha Allah*, gain the forgiveness promised in this report.

Commentators and godly men with an evolved spiritual awareness and insight have remarked that "conversation with the self" denotes the creeping of stray thoughts into the mind to the extent that the heart gets engrossed in them. There is, nevertheless, no harm if a doubt or an outside idea crops in the mind at the time of prayer but does not absorb the devotee's attention and he tries earnestly to shut it out or to drive it away. It happens even to those who are perfect in faith.

(٣٣٩/٣٧) عَنْ أَبِي حَيَّةَ قَالَ رَأَيْتُ عَلِيًّا تَوَضَّأَ فَغَسَلَ كَفَّيْهِ حَتَّى انْقَاهُمَا ثُمَّ مَضْمَضَ ثَلَاثًا وَاسْتَنْشَقَ ثَلَاثًا وَغَسَلَ وَجْهَهُ ثَلَاثًا وَذَرَاغِيهِ ثَلَاثًا وَمَسَحَ بِرَأْسِهِ مَرَّةً ثُمَّ غَسَلَ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ ثُمَّ قَامَ فَأَخَذَ فَضْلَ طَهُورِهِ فَشَرِبَهُ وَهُوَ قَائِمٌ ثُمَّ قَالَ أَحَبُّتُ أَنْ أُرِيَكُمْ كَيْفَ كَانَ طَهُورُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
(رواه الترمذى والنسائى)

(339/37) Abu Haiyyah narrated "I saw Sayyidina Ali ؓ. He

- ①. Prayer consists of a number of cyclic parts each ending with two prostrations. These parts are known as *Raka'ah* (pl. *Raka't*).
- ②. Obligatory Prayers.
- ③. The kind of prayer the Prophet offered aside of the Obligatory Prayers and desired his followers to do the same.

performed *wudu* in this manner; first, he washed the palms of his hands thoroughly till he had cleansed them completely; then, he rinsed his mouth thrice; then, he snuffed water in his nose thrice; then he washed his face and both arms (up to the elbows) thrice; then he passed his wet hands over the head once; and, then, he washed both the feet up to the ankles thrice. After it, he got up and drank, in the standing position, the water left in the vesse after *wudu*. Later, when he had completed *wudu* before us in this way, he remarked: 'I thought I would show you how the Messenger of Allah ﷺ used to perform *wudu*.'

(Tirmizi and Nassai)

Commentary: As we have learnt from the afore-mentioned narratives of Sayyidina Uthman ؓ and Sayyidna Ali ؓ, the Prophet ﷺ, generally, washed the parts that were to be washed in *wudu* three times, but he did the *Masah*¹ of the head only once. It, also, sometimes, happened that he washed the organs of *wudu* only once or twice with the object of indicating that the ablution could be performed that way as well. In the terminology of the jurists it is called *bay fawaz* (i.e., to make clear or show publicly the permission or lawfulness of a thing). It is, further, possible that the Prophet ﷺ, at certain times, did so owing to the scarcity of water. Allah knows best.

(٤٤٠/٣٨) عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ تَوَضَّأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ مَرَّةً مَرَّةً لَمْ يَزِدْ عَلَى هَذَا . (رواه البخارى)

(440/38) It is related by Abdullah bin Abbas ؓ, "(One day) the Messenger of Allah ﷺ performed *wudu* by washing the parts only once (and) no more." (Bukhari)

(٤٤١/٣٩) عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ مَرَّتَيْنِ

مَرَّتَيْنِ (رواه البخارى)

(441/39) It is related by Abdullah bin Zaid bin 'Asim ؓ "(Once) the Messenger of Allah ﷺ performed *wudu* by washing the parts twice." (Bukhari)

Commentary: As for washing the parts only once or twice, the Prophet ﷺ did so, as explained earlier, merely to show that *wudu*

①. Act of passing wet hands over a part of the body with a view to cleaning it.

could, also, be performed like that or else his usual practice was to wash the hands, forearms and face and feet thrice, and he taught his followers to do the same. It is the better and *masnun* method of performing the ablution. The Tradition that follows elucidates the matter.

(٤٤٢/٤٠) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُ عَنِ الْوُضُوءِ فَأَرَاهُ ثَلَاثًا ثُمَّ قَالَ هَكَذَا الْوُضُوءُ فَمَنْ زَادَ عَلَى هَذَا فَقَدْ آسَأَ وَتَعَدَّى وَظَلَمَ . (رواه النسائي وابن ماجه)

(442/40) Amr bin Shu'ayb quoted his father on the authority of his grandfather that a nomad Arab came to the prophet ﷺ and asked him about ablution. He demonstrated it to him, performing each detail three times (that is, those organs that are washed) and then said, "This is how *wudu* is performed. If anyone does more than this, he has done wrong, transgressed and done wickedly." (Nasa'i, Ibn Majah)

Commentary: The Prophet ﷺ has disallowed anyone to wash any part of the body more than three times implying that it is enough to obtain cleanliness that one wash his limbs three times. If anyone increases the number then he, as it were, suggests amendment to the *Shari'ah* and shows boldness.

(٤٤٣/٤١) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ وَاحِدَةً فِتْلِكَ وَطَيْفَةَ الْوُضُوءِ الَّتِي لَا بُدَّ مِنْهَا وَمَنْ تَوَضَّأَ اثْنَيْنِ فَلَهُ كِفْلَانِ وَمَنْ تَوَضَّأَ ثَلَاثًا فَذَلِكَ وَضُوءِي وَوُضُوءُ الْأَنْبِيَاءِ مِنْ قَبْلِي . (رواه احمد)

(443/41) It is related by Abdullah bin Umar رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever washes the parts only once in *wudu*, it is the grade of *wudu* from which there is no escape (i.e., no *wudu* can be performed unless it is done), and whoever washes the parts twice will receive a two fold reward (as compared to him who washed the parts one time only), and whoever washes the parts thrice (which is better and *masnun*), then it is my *wudu* and the *wudu* of the Messengers before me (i.e., my method of performing *wudu* is to wash the parts three times over and the Messenger of Allah ﷺ who were raised up earlier, also, did the same)." (Musnad Ahmad)

Commentary: The above Tradition belongs to *Musnad Ahmad*. Another report also in it says "one day the Prophet ﷺ performed *wudu* before us in which he washed the parts only once and observed that it was the *wudu* of the lowest grade without which no one's prayer could find acceptance with Allah; then, he performed *wudu* before us in which he washed the part two times and observed that it would fetch twice as much reward as the former kind of *wudu*; and, then, he performed *wudu* before us in which he washed the parts thrice and observed that it was his *wudu* and the *wudu* of the Messengers عليهم السلام who preceded him." This report has also been reproduced in *Dar Qutni, Baihaqi, Ibn Hibban and Ibn Majah*.

Sunnah And Properties

In *wudu*, only the four acts mentioned in the verse of *Surah Al-Maidah* we have seen earlier are obligatory, i.e., washing of the face, washing of the arms up to the elbows, passing of wet hands over the head and washing of the feet upto the ankles. Apart from these, the other things the Prophet ﷺ did or exhorted others to do are known as the *sunnah*¹ and properties of *wudu* that carry it to both inward and outward perfection. These, for instance, are washing of the face, arms and feet, not once but thrice, passing the fingers through the beard and in between each-other and the toes, moving the rings, if it is worn, round the finger so that there remains no doubt about the water getting under it, rinsing the mouth and snuffing water in the nose, passing wet hands over the external and internal parts of the ears and reciting *Bismillah* at the beginning and the *Kalima* of Affirmation at the end of *wudu*, and, also, the supplication at its conclusion.

(٤٤٤/٤٢) عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا

وُضُوءَ لِمَنْ لَمْ يَذْكُرِ اسْمَ اللَّهِ عَلَيْهِ . (رواه الترمذی و ابن ماجه)

(444/42) It is related by Sa'eed bin Zayd ؓ that the Messenger of Allah ﷺ said: "Whoever performed *wudu* without taking the name of Allah, he performed *wudu*." (Tirmizi and Ibn Majah)

Commentary: According to the majority of legistis, *wudu* which

①. Meaning acts and observances mentioned by the practice of the Prophet

is performed hurriedly and without taking the name of Allah will be defective and lustreless and the forbidding of a defective thing by declaring it void is a habitual mode of expression in the Traditions. We have had the occasion to discuss the point at some length in the *Kitab Al-Iman*.

In the Tradition coming immediately after it, it is distinctly stated that wudu performed without taking the name of Allah is most faulty and imperfect in its inner lusture and effectiveness, though not wholly futile.

(٤٤٥/٤٣) عَنْ أَبِي هُرَيْرَةَ وَابْنِ مَسْعُودٍ وَابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَوَضَّأَ وَذَكَرَ اسْمَ اللَّهِ فَإِنَّهُ يُطَهِّرُ جَسَدَهُ كُلَّهُ وَمَنْ تَوَضَّأَ وَلَمْ يَذْكُرِ اسْمَ اللَّهِ لَمْ يُطَهِّرْ إِلَّا مَوْضِعَ الْوُضُوءِ .
(رواه الدار قطنی)

(445/43) It is related on the authority of Abu Hurayrah رضی اللہ عنہ and Ibn Masood رضی اللہ عنہ that the Prophet ﷺ said, "Whoever performs wudu taking the name of Allah, the wudu purifies his whole body, and whoever performs wudu and does not take the name of Allah, wudu purifies only the parts washed." (Dar Qutni)

Commentary: It shows that when wudu is performed with the name of Allah, i.e., reciting *Bismillah* or any other formula of God-remembrance, the whole body is purified and becomes radiant, and when it is performed without it, only the parts that are washed are purified; in other words, it is a wudu of a very poor quality.

(٤٤٦/٤٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَاهُ هُرَيْرَةَ إِذَا تَوَضَّأْتَ فَقُلْ بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ فَإِنْ حَفِظْتَكَ لَا تَبْرَحَ تَكْتُبُ لَكَ الْحَسَنَاتِ حَتَّى تُحْدِثَ مِنْ ذَلِكَ الْوُضُوءِ . (رواه الطبرانی فی الصغير)

(446/44) It is reported by Abu Hurayrah رضی اللہ عنہ that the Messenger of Allah ﷺ said, "O Abu Hurayrah, when you perform ablution say بِسْمِ اللَّهِ (*Bismillah*) and الْحَمْدُ لِلَّهِ (*Al Hamdu Lillah*). As long as you retain the wudu, your guarding angels (who record your deeds) will go on writing piety to your credit." (Tabarani).

Commnetary: This hadith tells us that as long as a person's ablution is retained the angels will write down for him pious deed

provided he had recited Bismillah and Al-Hamdulillah while performing ablution.

(٤٤٧/٤٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا لَبِسْتُمْ وَإِذَا تَوَضَّأْتُمْ وَقَابَدْتُمْ بِمَيَامِنِكُمْ .
(رواه احمد و ابو داؤد)

(447/45) Abu Hurayrah رضي الله عنه has narrated that the Messenger of Allah ﷺ said: "When you wear a dress or perform *wudu*, begin with the organs on the right side of your body."

(Musnad Ahmad and Abu Dawood)

Commentary: It tells that when a person puts on clothes, shoes or socks he should first on the right side, and if he performs ablution, the washing of the parts should also be commenced from the right side.

(٤٤٨/٤٦) عَنْ لَقِيطِ بْنِ صَبْرَةَ قُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنِ الْوُضُوءِ قَالَ أَسِغِ الْوُضُوءَ وَخَلِّلْ بَيْنَ الْأَصَابِعِ وَبَالِغْ فِي الْأَسْتِنَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا
(رواه ابو داؤد و الترمذی و النسائي)

(448/46) Laqeet bin Sabirah related to us that (once) he asked the Messenger of Allah ﷺ to tell him about *wudu* (i.e., particular). The Prophet ﷺ replied: "(One), perform *wudu* thoroughly and well (i.e., ensuring that nothing is left wanting), and, (secondly) pass the fingers in between them and the toes while washing them, and, (thirdly), clean the nostrils properly by drawing the water deep in them except when you are keeping fasting (i.e., do not draw in much water if you are fasting).

(Abu Dawood, Tirmizi and Nasai)

(٤٤٩/٤٧) عَنِ الْمُسْتَوْرِدِ بْنِ شَدَادٍ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ يَذُلُّكَ أَصَابِعَ رِجْلَيْهِ بِخُنْصَرِهِ
(رواه الترمذی و ابو داؤد و ابن ماجه)

(449/47) Mustaurid bin Shaddad رضي الله عنه narrated to us "I saw the Messenger of Allah ﷺ when he performed *wudu* he used to rub the toes (i.e., the space between them) with his little finger."

(Tirmizi, Abu Dawood and Ibn Majah)

(٤٥٠/٤٨) عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ

أَخَذَ كَفًّا مِنْ مَاءٍ فَأَدْخَلَهُ تَحْتَ حَنَكِهِ فَخَلَّلَ بِهِ لِحْيَتَهُ وَقَالَ هَكَذَا أَمَرَنِي رَبِّي

(رواه ابو داؤد)

(450/48) Sayyidina Anas رضي الله عنه said that when the Messenger of Allah ﷺ performed ablution, he took a handful of water and putting it under his chin made it go through his beard, saying, "Thus did my Lord command me." (Abu Dawood)

(٤٥١/٤٩) عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ

بِاطْنَهُمَا بِالسَّبَّاحَتَيْنِ وَظَاهِرَهُمَا بِإِبْهَامَيْهِ .

(رواه النسائي)

(451/49) It is related by Abdullah bin Abbas رضي الله عنه "The Messenger of Allah ﷺ performed the masah of his mead (in wudu), and, with it, of both his ears (in such a way) that he performed the masah of the internal parts of the ears with fore-fingers, and of the external parts with both the thumbs." (Nasai)

(٤٥٢/٥٠) عَنِ الرَّبِيعِ بْنِ مَعُوذٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ

فَادْخَلَ أَصْبَعَيْهِ فِي جُحْرَيْ أُذُنَيْهِ .

(رواه ابو داؤد و احمد و ابن ماجه)

(452/50) Sayyidah Ar-Rubaiyi' bint Mu'awwiz رضي الله عنها said that she saw the Prophet ﷺ performing ablution and he inserted his two wet fingers in his ear-holes when wiping the ears.

(Abu Dawood, Musnad Ahmad, ibn Majah).

(٤٥٣/٥١) عَنْ أَبِي رَافِعٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَوَضَّأَ

وَضُوءَ الصَّلَاةِ حَرَّكَ خَاتَمَهُ فِي أَصْبَعِهِ .

(رواه الدار قطنى و ابن ماجه)

(453/51) It is narrated by Abi Rafi' "When the Messenger of Allah ﷺ performed wudu, he, also, moved his ring (to ensure that water reached the place covered by it as well)." (Dar Qutni and Ibn Majah)

(Dar Qutni and Ibn Majah)

Commentary: In the forgoing ahadith the Prophet ﷺ exhorted his companions to observe the etiquettes under which he himself was particular about.

Water Should Not be Spent Wastefully

(٤٥٤/٥٢) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

مَرَّبِسْعِدٍ وَهُوَ يَتَوَضَّأُ فَقَالَ مَا هَذَا السَّرْفُ يَا سَعْدُ! قَالَ أَفِي الْوُضُوءِ سَرْفٌ؟
قَالَ وَإِنْ كُنْتُ عَلَى نَهْرٍ جَارٍ .
(رواه احمد وابن ماجه)

(454/52) Abdullah bin Amr bin Al-'Aas رضي الله عنه related to us that (once) Sa'd bin Abu Waqas رضي الله عنه was performing wudu (and he was using water wastefully in it) the Messenger of Allah ﷺ happened to pass by him. (As he saw it), he remarked, Sa'd, what extravagance is it (i.e., why are you wasting the water)?" 'Messenger of Allah ﷺ! replied Sa'd bin *abi* Waqas رضي الله عنه, 'Can there be a waste of water even in wudu? "Yes", said the Prophet ﷺ, "It is wastefulness even though you are performing the ablution on the bank of a running stream'."

(Musnad Ahmad and Ibn Majah)

Commentary: The above tradition denotes that it is among the properties of *wudu* that water is not spent wastefully in it.

Use of Towel or Handkerchief

(٤٥٥/٥٣) عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا
تَوَضَّأَ مَسَحَ وَجْهَهُ بِطَرَفِ ثَوْبِهِ .
(رواه الترمذی)

(455/53) It is related on the authority of Mu'az bin Jabal رضي الله عنه "I saw that when the Messenger of Allah ﷺ performed *wudu* he wiped his face with a corner of his dress." (Tirmizi)

Commentary: It denotes that, after performing ablution, the holy Prophet ﷺ used to wipe his face with the corner of his clothing (mantle etc.). It is, again, quoted in *Tirmizi*, on the authority of Sayyidah Ayshah رضي الله عنها, that a piece of cloth was kept for the Prophet ﷺ to dry up the parts after ablution. In the narratives of some of other Companions, as well, a mention is made of such a cloth or handkerchief.

Taking into account all the reports it would appear that there used to be a special piece of cloth like a handkerchief with which the Prophet wiped his face, hands, feet and other parts after wudu, and, sometimes, he, also, did that with the corner of his garment. Allah knows best.

Supplication At The End of Wudu

We have seen a hadith telling us that at the end of wudu we must recite the *Kalimah Shahadah* and make a supplication:

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

We have also seen a hadith exhorting us to offer two *raka'at* after that. This will atone for our past sins. Let us see one more hadith in this regard.

Reciting After Ablution

(٤٥٦/٥٤) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبِلَالٍ عِنْدَ صَلَاةِ الْفَجْرِ حَدَّثَنِي بَارِجِي عَمَلٍ عَمِلْتَهُ فِي الْإِسْلَامِ فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ قَالَ مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي إِنِّي لَمْ أَتَطَهَّرْ طَهُورًا فِي سَاعَةٍ مِنْ لَيْلٍ أَوْ نَهَارٍ إِلَّا وَصَلَيْتُ بِذَلِكَ الطَّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّيَ.

(رواه البخارى ومسلم)

(456/54) It is reported by Sayyidina Abu Hurayrah رضي الله عنه that one day after the Fajr prayer the Messenger of Allah ﷺ said to Sayyidina Bilal رضي الله عنه, "Tell me Bilal, of the action that you have done since becoming a Muslim which is most calculated to cause hope in you, for I heard the sound of your sandals in front of me in Paradise." Bilal رضي الله عنه replied, "I have done no such action calculated in my opinion to cause hope than that I have never performed ablution at any hour of the night or day without immediately praying what was ordained for me to pray."

(Bukhari and Muslim)

Commentary: The Prophet ﷺ had heard Sayyidina Bilal's رضي الله عنه footsteps in Paradise in his dream. Hence the question of his going to Paradise in this life does not arise. However, the fact that the Prophet ﷺ saw him in his dream in Paradise ensures that Sayyidina Bilal رضي الله عنه will go to Paradise. In fact, he will enjoy the highest rank there.

Hence, we must offer prayer after performing ablution, even if it is the fard, sunnah, or optional prayer.

JANABAT AND ITS GHUSL

We have seen how a person with a sound disposition and a spiritual outlook feels a sort of gloom and uneasiness when he passes out filthy matter from his body or satisfies a cranal urge which is far removed from the celestial aspects of his personality and regards himself unworthy of a sacred act like worship as long as he is in that state. Such a condition, which is called *Hads*, is of two kinds, or rather, it has two grades. One is *Hads Asghar* (i.e., minor impurity) for getting rid of which *wudu* is sufficient, i.e., the feeling of depression and filthiness gets removed on performing *wudu*. The other is *Hads Akbar* (i.e., major impurity) whose effects are much deeper and can be nullified only by *Ghusl*¹. Defaction, urination and passing of flatus belong to the former category of *Hads* while cohabitation, menstruation and labour and childbirth offer the instances of the latter category.

A right-minded person considers a bath necessary for dispelling the feeling of spiritual distress and uncleanness produced by sexual intercourse, menstruation or child-birth and does not regard himself or herself to be in a fit state to engage in religious acts, such as, prayer and God-remembrance or even to go to a sacred place like mosque unless he or she has taken a bath. This is required of man by his untainted inward impulse and the *Shari'ah* (i.e., the Islamic Canonic Law), too, has prescribed a bath in such circumstances and prohibited its followers from carrying out an act of worship or entering a mosque or any other sanctified place without *ghusl*.

When Ghusl is Obligatory

(٤٥٧/٥٥) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا

①. Ritual washing of the whole body; a bath in common usage.

تَقْرَأُ الْحَائِضُ وَلَا الْجُنُبُ شَيْئًا مِنَ الْقُرْآنِ . (رواه الترمذی)

(457/55) It is related by Abdullah bin Umar رضی اللہ عنہ that the Messenger of Allah ﷺ said: No menstruating woman or *Junubi*¹ person should recite anything from the Qur'an." (Tirmizi)

(٤٥٨/٥٦) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَجْهُوا هَذِهِ الْبُيُوتَ عَنِ الْمَسْجِدِ فَإِنِّي لَا أَحِلُّ الْمَسْجِدَ لِحَائِضٍ وَلَا جُنُبٍ .

(رواه ابو داود)

(458/56) It is related by Sayyidah Ayshah رضی اللہ عنہا that the Messenger of Allah ﷺ said: "Turn the direction of these houses from the mosque (i.e., shut their doors that open into the mosque and open them on the other side) for there is absolutely no justification for a menstruating woman or a *Junubi* to enter the mosque (i.e., it is strictly forbidden to them to go into it)."

(Abu Dawood)

Commentary: When the Prophet's ﷺ Mosque was built at first, the doors of a large number of neighbouring houses opened in its courtyard. After some time the command came that the sanctity of the mosque demanded that woman during menses and persons who were in the condition of *Janabat* must not come into it. The Prophet ﷺ, thereupon, ordered that the doors of all the houses that opened into mosque should be closed and new door made on the other side.

Method

(٤٥٩/٥٧) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَ

كُلِّ شَعْرٍ جَنَابَةٌ فَاغْسِلُوا الشَّعْرَ وَانْقَوِ الْبَشْرَةَ . (رواه ابو داود والترمذی وابن ماجه)

(459/57) It is related by Abu Hurayrah رضی اللہ عنہ that the Messenger of Allah ﷺ said: "The effect of *janabat* is under every hair of the body. Thus, the hair should be washed thoroughly in *Ghusl Janabat* (so that the parts of the body that are covered with hair are cleaned and purified), and the part of the skin which is visible (i.e., is not covered with hair) should, also, be cleansed

①. The state of uncleanness caused by sexual discharge whether as a result of copulation or in a dream etc., is called *Janabat* while a person who is in the state is called a *Junubi*.

and purified properly." (Abu Dawood, Tirmizi and Ibn Majah)

(٤٦٠/٥٨) عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ مَوْضِعَ شَعْرَةٍ مِنْ جَنَابَةٍ لَمْ يَغْسِلْهَا فُעِلَ بِهَا كَذَا وَكَذَا مِنَ النَّارِ ، قَالَ عَلِيٌّ فَمِنْ ثَمَّ عَادَيْتُ رَأْسِي فَمِنْ ثَمَّ عَادَيْتُ رَأْسِي ثَلَاثًا .

(رواه ابو داؤد و احمد و الدارمى الا انهما لم يكر رافمن ثم عاديت راسي.)

(460/58) It is related by Sayyidina Ali عليه السلام that the Messenger of Allah ﷺ said: "Whoever left unwashed even the place equal to a hair in the *Ghusl of janabat* shall receive such-and-such punishment of Hell." The narrator, Sayyidina Ali عليه السلام added "owing to this warning of the Prophet ﷺ I became an enemy of my hair i.e., made it a principle to shave it off as soon as it started growin)." According to the narrative quoted in *Abu Dawood*, Sayyidina Ali عليه السلام said it thrice. (Abu Dawood)

Commentary: Both of these Traditions show that in the *Ghusl of Janabat* the whole body should be washed in such a way that nothing, not even a place equal to a hair, was left out.

Some commentators have remarked that Sayyidina Ali's عليه السلام habitual course of action of having the hair of his head shaved as soon as it began to grow long in order to make it easy to take a bath signifies that it is also lawful and commendable to have a shaven head though the growing of the hair of the head is more desirable as was the custom of the sacred Prophet ﷺ and the rest of the rightly guided Companions رضي الله عنهم.

(٤٦١/٥٩) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ يَبْدَأُ فَيَغْسِلُ يَدَيْهِ ثُمَّ يُفْرِغُ بِيَمِينِهِ عَلَى شِمَالِهِ فَيَغْسِلُ فَرْجَهُ ثُمَّ يَتَوَضَّأُ وَضُوءَهُ لِلصَّلَاةِ ثُمَّ يَأْخُذُ الْمَاءَ فَيُدْخِلُ أَصَابِعَهُ فِي أَصُولِ الشَّعْرِ حَتَّى إِذَا رَأَى أَنْ قَدِ اسْتَبْرَأَ حَفَنَ عَلَى رَأْسِهِ ثَلَاثَ حَفَنَاتٍ ثُمَّ أَقَاضَ عَلَى سَائِرِ جَسَدِهِ ثُمَّ غَسَلَ رِجْلَيْهِ .

(رواه البخارى و مسلم و اللفظ لمسلم)

(461/59) It is related by Sayyidah Ayshah رضي الله عنها that when the Messenger of Allah ﷺ used to take the bath of *janabat*, he, first, washed both the hands, then cleaned the private parts with the left hand and poured water over them with the right hand, and, then performed *wudu* as is done for prayer. After it, he took

water (in his hands) and made it reach the roots of the hair (of his head and beard) by moving the roots of the hair with his fingers till he was sure that the water had got to every place, and, then, poured three handfuls of water over his head. He, then, poured water all over the body, and, afterwards, washed both his feet." (Bukhari and Muslim)

(٤٦٢/٦٠) عَنْ ابْنِ عَبَّاسٍ قَالَ حَدَّثَنِي خَالَتِي مَيْمُونَةُ قَالَتْ أَدْنَيْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُسْلَهُ مِنَ الْجَنَابَةِ فَعَسَلَ كَفَّيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ ادَّخَلَ يَدَهُ فِي الْإِنَاءِ ثُمَّ أَفْرَغَ بِهِ عَلَى فَرْجِهِ وَغَسَلَهُ بِشِمَالِهِ ثُمَّ ضَرَبَ بِشِمَالِهِ الْأَرْضَ فَدَلَّهَا لَهَا شَدِيدًا ثُمَّ تَوَضَّأَ وَضُوءَهُ لِلصَّلَاةِ ثُمَّ أَفْرَغَ عَلَى رَأْسِهِ ثَلَاثَ حَفَنَاتٍ مَلَأَ كَفَّهُ ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ ثُمَّ تَخَيَّ عَنْ مَقَامِهِ ذَلِكَ فَغَسَلَ رِجْلَيْهِ ثُمَّ أَتَيْتُهُ بِالْمِنْدِيلِ فَرَدَّهُ . (رواه البخارى و مسلم و هذا اللفظ مسلم)

(462/60) Abdullah bin Abbas رضي الله عنه related his aunt (i.e., mother's sister), Sayyidah Maimoona رضي الله عنها, had told him "Once I placed the water for the Messenger of Allah ﷺ, first of all, he washed his hands twice or thrice, and, then, put his washed hand into the vessel which contained the water, and, taking water from it, poured it on his private part and washed them with the left hand. After it, he rubbed his left hand on the earth (and cleaned it properly), and, then poured water over his head thrice, and, then, washed the whole body. He, then, moved away from that place and washed his feet. Afterwards, I gave him a piece of cloth (i. e., a towel or handkerchief) but he returned it." (In another account of the same incident appearing in *Sahihain*¹, it is stated that instead of using the towel the Prophet removed the water from the body with both the hands.) (Bukhari and Muslim)

Commentary: A complete description of the manner in which the holy Prophet ﷺ took the bath of janabt is contained in the two narratives of Sayyidah Ayshah رضي الله عنها and Sayyidah Maimoona رضي الله عنها. The Prophet ﷺ began the bath with washing his hands two or three times (since the hands were going to be used for washing the whole body). After it, he cleaned the private parts with the left hand and poured water over them with the right hand, and, then, rubbed, the left hand over them with the right hand, and, then,

①. Denoting the two compilations of Sahih Bukhari and Sahih Muslim.

rubbed, the left hand on the earth vigorously and cleansed it by the use of water. The Prophet ﷺ, then performed *wudu* (during which he rinsed the mouth thrice and drew water into the nose, and, thus, cleansed the internal parts). He, further, washed every hair of his beard by moving his wet fingers through it and making the water reach the roots of the hair, and, then, washed the hair of his head in the same way. Afterward, he washed the whole body. In the end, he withdrew from that place and washed his feet. It was, evidently, the most proper method of taking a bath. The Prophet ﷺ moved aside from the place where he was bathing to wash his feet, probably, because that place was not covered with concrete.

(٤٦٣/٦١) عَنْ يَعْلَى قَالَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يَغْتَسِلُ بِالْبَرَّازِ فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَاثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ اللَّهَ حَيٌّ سَتِيرٌ يُحِبُّ الْحَيَاءَ وَالتَّسْتُرَ فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتِرْ . (رواه ابو داؤد و النسائي)

(463/61) It is related by Sayyidina Ya'la (رضي الله عنه) (Once) the Messenger of Allah ﷺ happened to see a man who was bathing (naked) in the open. (Soon afterwards, at a suitable time), the Prophet ﷺ delivered a sermon from the pulpit in which, as was his custom, he first praised Allah, and, then, said: "Allah is modest Himself and the one who covers (i.e., hides the shameful acts of the bondsmen to disclose which is against modesty) and He likes His bondsmen, also, to be modest. His command, therefore, is, and I, too, exhort you that when anyone of you takes a bath he should screen himself from the people."

(Abu Dawood and Nasai)

MUSTAHAB AND MUSNOON GHUSL

The situations in which a bath is enjoined by *Shari'ah* as a duty have been explained and the sayings of the Prophet ﷺ pertaining to it was discussed in the foregoing pages. Besides, there are some other occasions on which the Prophet ﷺ has exhorted his followers to take a bath but it is not obligatory and belongs to the class of *Mustahab*¹ or *Musnoon*².

Ghusl of Friday

(٤٦٤/٦٢) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَاءَ أَحَدُكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ ...
(رواه البخارى و مسلم)

(464/62) It is related by Abdullah bin Umar ؓ that the Messenger of Allah ﷺ said: "When anyone of you comes for a Friday (i.e., for the Friday prayer), he should take a bath (i.e., no one should come for the Friday prayer without taking a bath)".
(Bukhari and Muslim)

(٤٦٥/٦٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقٌّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَغْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا يَغْسِلُ فِيهِ رَأْسَهُ وَجَسَدَهُ
(رواه البخارى و مسلم)

(465/63) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "It is the claim on a Muslim (i.e., it is required of him) to take a bath on one of the seven days of the week (i.e., on Friday), and wash the hair of his head and his whole body thoroughly in it."
(Bukhari and Muslim)

Commentary: In both of these reports an exhortatory command is contained concerning the Friday *ghusl*, and in another Tradition

① Something that is commendable in Islam but not obligatory.

② Signifying an act or observance confirmed by the practice of the sacred Prophet.

quoted, again, in *Sahihain*, on the authority of Sayyidina Abu Sa'eed Khudri رضي الله عنه, the word *wajib* (meaning necessary, proper or expedient) has been preferred, but according to most commentators and theologists it does not signify *wujub* (i.e., compulsion or obligatoriness) in the strict sense of the term, but exhortation, as shown by the aforementioned narratives of Sayyidina Abdullah bin Umar رضي الله عنه and Sayyidina Abu Hurayrah رضي الله عنه.

The point has been discussed at length by Sayyidina Abdullah bin Abbas رضي الله عنه in the reply he gave to the people of Iraq who had come to see him. Ikramah رضي الله عنه the celebrated pupil of Abdullah bin Abbas رضي الله عنه, has left a detailed account of the conversation that passed between them and it is preserved in Sunnan Abu Dawood. It reads:

Some inhabitants of Iraq came to Sayyidina Ibn Abbas رضي الله عنه and asked, "Is the bath of Friday obligatory in your view?" He replied, "I think it is not obligatroy but there is a great deal of cleanliness and purification in it and a lot of good for him who takes it. And he who does not take a bath (for some reason) on that day (i.e., Friday) will not be committing a sin for it is not compulsory." (After it, Sayyidina Ibn Abbas رضي الله عنه added): "I shall tell you about the orgin of the command concerning the bath on a Friday. (The fact is that during the early days of Islam) the Muslims were poor and hardworking manual labourers. They wore rough clothes made of the hair of sheep or camel and carried loads on their back and their mosque (i.e., the Mosque of the Prophet), too, was very small. Its roof was very low and there was only one thatched shed in the whole mosque (on account of which it used to be extremely hot and stuffy in it). Thus, when on a Friday, which was a very hot day, the Prophet ﷺ came to the mosque from his apartment and the condition of the people was that they were perspiring profusely in the coarse dresses of *Suf*¹ and all these things had combined to make the atmosphere in the mosque foul and evil smelling, to the distress of everyone, he observed:

"O people! when a Friday comes you should take a bath and use a good, sweet-scented

يَا أَيُّهَا النَّاسُ إِذَا كَانَ هَذَا الْيَوْمُ
فَاغْتَسِلُوا وَلِيَمَسَّ أَحَدُكُمْ أَفْضَلَ

①. Meaning short, thick hair.

oil and apply a good perfume
that might be available to you'."

مَا يَجِدُ مِنْ دُهْنِهِ وَطِيبِهِ

(Hazrat Ibn-I-Abbas) went on to say:

"After it, the period of poverty and starvation came to an end, by the grace of God, and He granted prosperity to the Muslims. The garments of Suf which produced the bad odour disappeared, and the hard work and drudgery ceased, and the mosque, also, no longer remained small--extensions were made in it — with the result that the disgusting smell that used to prevade the atmosphere of the mosque due to the sweating of the people became a thing of the past."

From the above it is clear that the bath of Friday was prescribed to Muslims in the earliest phase of Islam owing to the unusual circumstances explained by Sayyidina Ibn Abbas. With the change in the conditions, the grade of the command did not remain the same. There is, nevertheless, purification in the bath of Friday which is pleasing to Allah, and, now, it is *Musnoon* and *Mustahab* to take a bath on Friday.

(٤٦٦/٦٤) عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَنِعْمَتْ وَمَنِ الْغَتَّسَلَ فَالْغُسْلُ أَفْضَلُ .

(رواه احمد و ابو داود و الترمذى و النسائى و الدارمى)

(466/64) It is related by Samurah bin Jundub that the Messenger of Allah ﷺ said: "Whoever performs wudu on Friday (i.e., for Friday prayers), it is correct and adequate, and whoever takes a bath, then to take a bath is better."

(Msunad Ahmad, Abu Dawood, Tirmizi, Nasai and Daarami)

(More will be said about the Friday bath during the discussions on the Traditions apperating to the Friday prayers).

Ghusl After Bathing The Dead Body

(٤٦٧/٦٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ

غَسَلَ مَيِّتًا فَلْيَغْتَسِلْ . (رواه ابن ماجه و زاد احمد و الترمذى و ابو داود "وَمَنْ حَمَلَهُ
فَلْيَتَوَضَّأْ")

(467/65) Sayyidina Abu Hurayrah رضي الله عنه said that the Messenger

of Allah ﷺ said, "Anyone who has washed a dead body must bathe himself."

Only this much is found in *Ibn Majah* but *Musnad Ahmad*, *Tirmizi*, and *Abu Dawood* have added more: "And he who carries the dead body must perform ablution."

Commentary: The scholars suggest that this command is optional. there is a possibility that in giving bath to a dead body, he may have had drops of water over him. Another hadith in *Bayhaqi* narrated by Abdullah bin Abbas رضي الله عنه rejects the obligatory nature of this bath. Therefore, the *Ulama* generally hold that it is merely *mustahabb* to have a bath after bathing the dead. As for performing ablution before carrying the dead body, that too is optional. Perhaps it may have been suggested to enable preparedness to offer the funeral prayer.

Ghusl of 'Id

(٤٦٨/٦٦) عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى .
(رواه ابن ماجه)

(468/66) Abdulalh bin Abbas رضي الله عنه relates that the Messenger of Allah ﷺ used to take a bath on the days of 'Idul Fitr¹ and 'Idul Azha².

Note: To take a bath on 'Idul Fitr and 'Idul 'Azha and to put on clean clothes and apply perfume are among the practices that have prevalent among the Muslims from the earliest days. The Muslims would, evidently, have learnt about them from the Prophet ﷺ but the proof of the authenticity of these reports is weak according to the canons laid down by the Muslim scholars. the chain of narrators of the above Tradition, too, is not wholly reliable. It goes to illustrate the truth that there are some narratives whose chain of narrators is technically defective but their subject-matter is beyond question. Thus, if the chain of narrators of a report is not of the required standard but its purport is proved to be correct by evidence and reasoning it will be deemed to be authoritative and wrothy of acceptance as a genuine and authentic Tradition.

① & ②. Names of the two annual festivals of Muslims. More will be said about them later.

TAYAMMUM

Sometimes a person is suffering from some disease or infirmity due to which it may be harmful for him to take a bath or perform *wudu*. In the same way, he may, occasionally, find himself at a place where access cannot be had to water. If, in such circumstances, it was allowed to offer prayer without *ghusl* or ablution, people would have grown lethargic and casual in their attitude towards purification, and, what was more, the sense of intentness and preparation in regard to the presence in the Court of the King of Kings that was felt as a result of the strict observance of the religious obligations of *ghusl* and *wudu*, and the awareness of the sanctity and sublimity of the presence generated by it would have lost its keenness.

Allah, as such, has made *Tayammum*¹ the substitute of *ghusl* or *wudu* in such conditions of constraint. Now as a person will do *tayammum* when he is unable to have a bath or perform *wudu*, no harmful effects of the kind indicated above will be produced in his heart or mind.

In plain words, *tayammum* means to strike the palms of both the hands lightly on clean earth, sand, clay or stone (i.e., on anything like them that are, generally, found on the surface of earth) and to pass the palms of the hands over the face and the forearms with the intention of purification. It is not necessary that particles of dust etc., touch or get spread over the arms or face. On the contrary, care should be taken that the parts remained free from them.

Philosophy of *Tayammum*

Water is used in a bath or ablution. In conditions of constraint or

① Meaning pruying before prayer with sand or dust when a person is sick or water is not available.

inability, Allah has prescribed *tayammum* in which dust or stones are used. The wisdom of it, according to some authorities, is the entire planet inhabited by man consists of two parts, the surface of one of which is formed by water and of the other by earth. There is, thus, a close relationship between water and earth. Besides, man has been created from clay and water. Dust and sand are, further, found everywhere excepts, of course, on the sea. Again, to pass the hands over the face after touching the earth is a special sign of humbleness. Earth being the last resting place of man and everyone having to return to dust on day, *Tayammum* also, reminds us of death and the grave.

The Command

(٤٦٩/٦٧) عَنْ عَائِشَةَ قَالَتْ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِذَاتِ الْحِشْرِ انْقَطَعَ عَقْدٌ لِي فَأَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى التَّمَاسِهِ وَأَقَامَ النَّاسُ مَعَهُ وَلَيَسُوا عَلَى مَاءٍ فَاتَى النَّاسُ إِلَى أَبِي بَكْرٍ فَقَالُوا الْآتَرَى إِلَى مَا صَنَعَتْ عَائِشَةُ أَقَامَتْ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبِالنَّاسِ مَعَهُ وَلَيَسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاضِعَ رَأْسَهُ عَلَى فِجْدَى قَدْ نَامَ فَقَالَ حَبَسَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ وَلَيَسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ قَالَتْ فَعَاتَبَنِي أَبُو بَكْرٍ وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ وَجَعَلَ يَطْعَنُنِي بِيَدِهِ فِي خَاصِرَتِي فَلَا يَمْنَعُنِي مِنَ التَّحْرُكِ إِلَّا مَكَانَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى فِجْدَى فَنَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ فَانْزَلَ اللَّهُ عَزَّ وَجَلَّ آيَةَ التَّيَمُّمِ فَتَيَمَّمُوا فَقَالَ أَسِيدُنُ الْحَضِيرِ وَهُوَ أَحَدُ النُّقَبَاءِ مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا أَلِ أَبِي بَكْرٍ فَقَالَتْ عَائِشَةُ فَبَعَثْنَا الْبُعَيْرَ الَّذِي كُنْتُ عَلَيْهِ فَوَجَدْنَا الْعَقْدَ تَحْتَهُ.

(رواه البخارى والمسلم واللفظ لمسلم)

"We went out with the Messenger of Allah ﷺ on one of his journeys (according to scholarly investigation it was in connection with the Battle of Zaat-ut-Riqa'a) till we reached Al-Baida or Zaat-ul-Jaish (both of these places lies between Madinah and

Khaybar) where my necklace (which was really not mine but my elder sister Asma's from whom I had borrowed it) broke and fell down (and was lost). I informed the Prophet ﷺ (upon which) he halted there to have it searched for and the people who were accompanying him, also, made the halt. There being no supply of water at that place people went to (my father) Abu Bakr رضي الله عنه and said: 'Don't you see what your daughter (Ayshah رضي الله عنها) has done? She has forced the Prophet ﷺ and all the other people (by losing her necklace) to stop at this place though there is no water over here nor with the army; Abu Bakr رضي الله عنه, thereupon, came to me while the Prophet ﷺ was asleep and his head was resting on my thigh and said: 'You have made Allah's Messenger ﷺ and his Companions رضي الله عنهم stop at a place where no water is to be found and they don't hav a stock of it with them either.' My father rebuked me severely and said everything that Allah willed and (in anger) he, also, jabbed me in the ribs but I did not wince as the Prophet ﷺ was resting (his head) on my thigh (for fear that he might be distrubed in his sleep). So, the Propeht ﷺ slept on till he woke up in the morning at a place and in the cirumstances that no water was available, and, at that time, Allah revealed the verse of Tayammum upon which everyone performed the tayammum (and prayer was offered after it). Usayd bin Hudayr (who was among the Ansars who had taken the vow of allegiance at the Porphet's رضي الله عنه hand before Migration), thereupon, exclaimed: 'O People of Abu Bakr رضي الله عنه! The command of tayammum is not the first blessing of yours. (Many other blessings have been conferred because of you).' Afterwards, as the camel on which I rode was made to rise, the necklce was found under it." (Bukhari and Muslim)

Commentary: The verse of tayammum Sayyidina Ayshah رضي الله عنها has spoken of here, perhaps, denotes the following verse of *Surah-An-Nisa*:

And if ye are sick (and the use of water is harmful for you) or on a journey, or anyone of you cometh from the closet, or ye have had contact with your wives, and ye find not water, then go to clean, high ground

وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ
جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ
لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا

and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may be grateful. (النساء . ٤:٤٣) (Al-Nisaa 4:43)

The same thing has been said, with a slight variation of words, in the second section of *Surah Al-Maidah* and some authorities hold that it was this verse that was revealed on that occasion. But a majority of the commentators assert that the aforementioned verse of *Surah Al-Nisa* was revealed earlier than that of *Surah Al-Maidah*.

(٤٧٠/٦٨) عَنْ عُمَارٍ قَالَ جَاءَ رَجُلٌ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ إِنِّي أَجَنَّبْتُ فَلَمْ أُصِبِ الْمَاءَ فَقَالَ عُمَارٌ لِعُمَرَ أَمَا تَذَكُرَانَا كُنَّا فِي سَفَرٍ أَنَا وَأَنْتَ فَمَا أَنْتَ فَلَمْ تَصَلِّ وَأَمَّا أَنَا فَتَمَعَّكَتُ فَصَلَّيْتُ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّمَا يَكْفِيكَ هَذَا فَضَرَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَفِّهِ الْأَرْضَ وَنَفَخَ فِيهِمَا ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفِّهِ . (رواه البخارى و مسلم نحوه)
(470/68) It is related by Ammar bin Yasir رضي الله عنه that a man came to Umar رضي الله عنه and said: "I am in the state of *Janabat* and no water is available. (What am I to do then)?" Upon it Ammar said (to Sayyidina Umar رضي الله عنه) "Do you not remember that once you and I were together on a journey (and it had become necessary for both of us to take a bath). You did not pray in that condition but I rolled on the ground (and offered prayer), thinking that like a bath, the taymmum of *Janabat*, too, was of the whole body. When we returned from the journey I told about it to the Prophet ﷺ, and he said: '(It was not, at all, necessary to roll on the ground). For you it would have been sufficient if you did like this.' On saying it, the Prophet ﷺ stroked lightly the earth with his hands, and, then, blew off the dust and passed his hands over his face and forearms." (Bukhari and Muslim)

Commentary: Commentators have offered various explanations for Sayyidina Umar's رضي الله عنه not offering the prayer on that occasion. The most reasonable of these, however, is that, probably, he was waiting for water to be found and had some hope that it would be found. That is why, he did not think it proper to offer prayer by

performing *tayammum*.

As for Sayyidna Ammar رضي الله عنه, he did not know till then that the method of *tayammum* which was performed in the place of the bath of *janabat* was the same as that of *tayammum* that was done in the place of *wudu*. He, therefore, exercised his own judgement and rolled on the ground. But when he related it to the Prophet ﷺ, he corrected him and explained that the two *tayammums* were performed in an indential way and there was no difference in the manner of doing them.

We, moreover, learn from Sayyidina Ammar's رضي الله عنه narrative that it is not necessary for the dust to touch the face or hands in *tayammum*. On the contrary, if the dust clung to the hands as a result of stroking the earth it should better be blown out.

(٤٧١/٦٩) عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الصَّعِيدَ الطَّيِّبَ وَضُوءُ الْمُسْلِمِ وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ سِنِينَ فَإِذَا وَجَدَ الْمَاءَ فَلْيَمْسَهُ بَشْرَهُ فَإِنَّ ذَلِكَ خَيْرٌ.
(رواه احمد و الترمذى و ابو داود)

(471/69) It is related by Abu Zarr Ghiffari رضي الله عنه that the Messenger of Allah ﷺ said: "Clean earth is the means of purification for a Muslim if water is not available even for ten years. When he finds water he should pour it over the body, i.e., perform *wudu* or bathe himself with it for there is much good in it."

(Musnad Ahmad, Tirmizi and Abu Dawood)

Note: Almost all the legist-doctors are agreed that if a person who is obliged to take a bath performs *tayammum* owing to sickness or non-availability of water, it will be binding upon him to bathe himself when the excuse of illness ends or water is found.

(٤٧٢/٧٠) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ خَرَجَ رَجُلَانِ فِي سَفَرٍ فَحَضَرَتِ الصَّلَاةُ وَلَيْسَ مَعَهُمَا مَاءٌ فَتَيَمَّمَا صَعِيدًا طَيِّبًا فَصَلَّيَا ثُمَّ وَجَدَا الْمَاءَ فِي الْوَقْتِ فَأَعَادَا أَحَدُهُمَا الصَّلَاةَ بِوَضُوءٍ وَلَمْ يُعِدِ الْآخَرُ ثُمَّ أَتَيَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَا ذَلِكَ فَقَالَ لِلَّذِي لَمْ يُعِدِ أَصَبْتَ السُّنَّةَ وَأَجْزَأُكَ صَلَاتُكَ وَقَالَ لِلَّذِي تَوَضَّأَ وَاعَادَكَ الْآجُرُ مَرَّتَيْنِ.
(رواه ابو داود والدارمي)

(472/70) Abu Sa'eed Khudri رضي الله عنه narrated to us that two

Companions ﷺ went on a journey. It so happened that the time for prayer came and they were without water. So, they both offered prayer by doing *tayammum* with clean earth but water was found before the time of prayer had elapsed. Upon it, one of them offered prayer again after performing *wudu* while the other did not offer prayer for the second time. Afterwards when they returned and went to the Prophet ﷺ, they related the incident to him. The Prophet ﷺ told Companions ﷺ who had not offered prayer again: "You did the right thing and the prayer you had offered by doing *tayammum* will suffice for you.¹" And to the Companion ﷺ who had offered prayer once again by performing *wudu*, Prophet ﷺ said: "You will get a double reward (because the prayer you offered for the second time became a superegatory prayer). Allah does not allow a good deed to be wasted."

(Abu Dawood and Daarami)

①. According to the Shari'at it is enough to offer prayer by doing *tayammum* on an occasion like that. To offer it again if water is found in time is unnecessary.

كتاب الصلوة

KITABUS SALAH

(THE BOOK OF PRAYERS)

اللَّهُ أَكْبَرُ

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ
وَلَا إِلَهَ غَيْرُكَ

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءَ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ
وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝

أَمِينَ يَا أَرْحَمَ الرَّاحِمِينَ!

PRE-EMINENCE OF *SALAH*

The primary and most natural requirement of believing in what the Divine Messengers عليهم السلام have taught about the Being and Attributes and Unity and Sublimity of Allah is that the bondsman seek His good pleasure by making a whole-hearted expression of love, loyalty and humbleness and obtain joy and effulgence for his soul through His remembrance. This, in sum, is the meaning and purpose of *salah*¹, and undoubtedly, it is the most perfect means to the realisation of this end and object. Hence, the first command, after the acknowledgement of faith, in the teachings of all the Prophets عليهم السلام and in every Divine law is that of prayer, and in the last of the *Shari'ah*² (i.e., the *Shari'ah* brought by the Prophet Muhammad ﷺ) more emphasis is laid upon it than upon any other mode of worship, and its essential requisites, rules and properties and divisions and components, as also the things that nullify it or make it void, have been described in the greatest detail.

Says Shah Waliullah رحمه الله عليه in *Hujjat*,

اعلم ان الصلوة اعظم العبادات شأنًا واوضحها برهانًا واشهرها في الناس و
انفعها في النفس ولذلك اعتنى الشارع ببيان فضلها و تعيين اوقاتها و
شروطها و اركانها و ادابها و رخصها و نوافلها اعتناء عظيمًا لم يفعل سائر
انواع الطاعات وجعلها من اعظم شعائر الدين. (ص ١٨٦)

"By its grandeur and conformability with human nature and intellect prayer occupies a place of special eminence among all the forms of worship and it is most popular and widely celebrated among those who believe in Allah and perform religious service. It is highly efficacious for purification and

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- ①. Signifying regular worship in Islam, prayer. Generally the word prayer is used for it.
 - ②. Meaning the Canonic Laws

disciplining of the self. The *Shari'ah* has, thus taken such care to set forth its hours, essential factors, stipulations and properties as it has not done for any other kind of worship and prayer has been declared to be the foremost observance and mark of faith because of these distinctive qualities."¹

In the same book, Shah Waliullah رحمه الله عليه observes:

”واصل الصَّلوة ثلاثة اشياء ان يخضع القلب عند ملاحظة جلال الله و عظمته ويعبر اللسان عن تلك العظمة و ذالك الخضوع بافصح عبارة وان يودب الجوارح حسب ذالك الخضوع.“

"The basic constituents of prayer are three: (i) humility of heart (spirit) consequent on the feeling of the presence of the Majesty and Magnificence of the Lord: (ii) Employment of all the other external organs, also, for the affirmation of the Glory and Greatness of Allah and the bondsman's servility and submission."

And, again:

”اما الصَّلوة فهي المعجون المركب من الفكر المصروف تلقاء عظمة الله ... ومن الادعية الميينة اخلاص عمله لله و توجيهه وجهه تلقاء الله وقصر الاستعانة في الله ومن افعال تعظيمية كالسجود والركوع يصير كل واحد عضد الاخر ومكمله والمنبه عليه.“

"The reality of prayer is made up of three things: (i) calling to the mind and reflecting upon the Majesty of Allah; (ii) Some prayers and invocations signifying that the submission of the bondsman and all his deeds and actions are solely for Allah, and he has turned his face, once for all, towards Him, and it is His help alone that he seeks in his needs; (iii) A few reverential postures like those of *ruku*² and *sajdah*³. Each of these three things supplements the others and serves as exhortation to them."

Shah Waliullah رحمه الله عليه concludes the discussion on prayer with these words:

①. *Hujjat*, p. 186

②. Bowing low.

③. Bending forward in adoration with the forehead placed on the ground.

وَالصَّلَاةُ معراج المومنين معدة للتجليات الاخروية ... وسبب عظيم
 لمحبة الله ورحمته ... واذا تمكنت من العبد اضمحل في نور الله وكفرت
 عنه خطاياه ... ولا شئ انفع من سوء المعرفة منها اذا فعلت افعالها واقوالها
 على حضور القلب والنية الصالحة ... واذا جعلت رسماً مشهوراً نفعت من
 غوائل الرسوم نفعا بينا و صارت شعارا للمسلم يتميز به من الكافر ... ولا
 شئ في تمرين النفس على انقياد الطبيعة للعقل و جريانها في حكمه مثل
 الصلوة ..
 ص ٧٢، ٧٣ جلد (١)

"The special characteristics of prayer are: (i) It is the ascension of the Believers and a special means to the cultivation of worthiness for an uninterrupted view of the lustres of Allah with which the faithful Believers will be favoured in the Hereafter; (ii) It enables a man to gain the Love and Benevolence of Allah: (iii) When the bondsman attains the reality of prayer he is purified of sins by getting drowned in the waves of the affluence of Allah (in the same way as a soiled and dirty article is cleansed when it falls into the waves of a river or iron is made pure by casting it into the furnace); (iv) Prayer offered with devotion of the heart and purity of intention is most effective for overcoming negligence and dispelling unwholesome ideas and doubt and misgivings: (v) When prayer was made the regular practice of the *Ummah*, it, apart from other things, afford it protection against polytheistic and sinful practices and became a religious symbol of the Muslims by which they could easily be identified from the apostates; and (vi) the structure of prayer is the aptest way to subordinate one's inward impulses to the guidance of the intellect."¹

Shah Waliullah رحمه الله عليه has drawn the above conclusions from the Traditions of the sacred Prophet ﷺ, and he has, also, indicated their sources but we have omitted the references as the full reports of these sayings are going to be discussed later.

Omission of Prayers is Inimical To Faith And An Act of Apostasy

(٤٧٣/١) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ ..
(رواه مسلم)

(473/1) It is related by Jaber رضي الله عنه that the Messenger of Allah ﷺ said: "Between a bondsman and disbelief there is only the giving up of prayer."
(Muslim)

Commentary: It shows that prayer is such a fundamental tenet of Islam and is so closely related to the reality of faith that, on leaving it out, a bondsman, one would say, ceases to be a Believer.

(٤٧٤/٢) عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمْ تَرْكُ الصَّلَاةِ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ .

(رواه احمد والترمذى والنسائى وابن ماجه)

(474/2) It is related by Abu Buraidah رضي الله عنه that the Messenger of Allah ﷺ said: "The covenant between me and these people is that of prayer (i.e., I take the pledge of prayer from everyone who accepts Islam which is a special sign and a basic requirement of faith). Thus, whoever gives it up, turns aside (so to speak), from the course of Islam and takes to disbelief."

(Ibn-i-Maja)

(٤٧٥/٣) عَنْ أَبِي الدَّرْدَاءِ قَالَ أَوْصَانِي خَلِيلِي أَنْ لَا تُشْرِكَ بِاللَّهِ شَيْئًا وَإِنْ قُطِعَتْ وَحُرِّقَتْ وَلَا تَتْرَكَ صَلَاةً مَكْتُوبَةً مُتَعَمِّدًا فَمَنْ تَرَكَهَا مُتَعَمِّدًا فَقَدْ بَرِئَتْ مِنْهُ الدِّمَةُ وَلَا تُشْرَبِ الْخَمْرَ فَإِنَّهَا مِفْتَاحُ كُلِّ شَرٍّ .
(رواه ابن ماجه)

(475/3) Abu Darda رضي الله عنه "My friend and beloved (peace and blessing of Allah be upon him) has exhorted me (in these terms): 'Do not associate anyone with Allah even if you are cut into pieces and roasted on fire, and beware, never omit prayer intentionally for whoever, willingly and knowledge, omits prayer for him the responsibility that rests with Allah regarding His truthful and believing bondsmen comes to an end, and, (also) take care not to drink (wine) that all for it is the key to every evil (thing or act)'."
(Ibn Majah)

Commentary: Just as the subjects have some claims on the

government under which they live and they are deemed to be entitled to them unless they are guilty of a grave crime like treason, Allah, too, by His grace, has taken upon Himself the responsibility of bestowing some unique rewards and favours upon all the Believers and followers of Islam which will be made evident in the Hereafter.

In this Tradition the Prophet ﷺ has stressed that deliberate and wilful neglect of prayer is not merely a sin, like any other sin, but an act of open defiance after which a person stops being worthy of Divine Mercy and Benevolence.

A similar Tradition has, also, been quoted in some compilations, on the authority of Ubaidah bin Samit رضي الله عنه, the concluding words of which in respect of the habitual defaulter of prayer are:

فَمَنْ تَرَكَهَا مُتَعَمِّدًا فَقَدْ خَرَجَ مِنَ الْمِلَّةِ .

"Whoever intentionally neglects prayer goes out of my fold."¹

In the above sayings deliberate omission of prayer has been characterised as infidelity and egress from the Muslim *Millah* because prayer is such a distinctive sign of faith and exclusive practice of Islam that to give it up wilfully would imply, as a matter of course, that one had served one's bond of loyalty with Allah's hand the Prophet ﷺ, and ceased to be a Muslim. Particularly, since during the glorious days of the Messenger ﷺ it was beyond imagination that anyone who was a Believer and a Muslim could be a habitual defaulter of prayer if a person did not offer prayer, it was taken for granted, on the whole, that he was not a Muslim. In our view, the remark of the celebrated *Taba'ee*², Abdullah bin Shafiq, about the Companions رضي الله عنهم that:

"They did not consider the persistent neglect of any act except prayer to be amounting to apostasy."

كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَرَوْنَ شَيْئًا مِنْ
الْأَعْمَالِ تَرَكَهُ كُفْرًا غَيْرَ الصَّلَاةِ

Shows that while the holy Companions رضي الله عنهم believed the disregard and neglect of the other tenets like *zakah* (regular

①. At-Taghreeb wat-Tarheeb (Adopted from Tabarani)

②. Meaning a "successor" of the Companions

charity), fasting, *Hajj* (pilgrimage to Makkah), and *Jihad* (Holy War), and, in the same way, of the commands and injunctions concerning social conduct and monetary dealings as merely sinful, they held the omission of prayer to be a proof of the repudiation of the Islamic faith and severance of ties with the Muslim *Millah*. But Allah knows best.

Some jurists like Imam Ahmad bin Hanbal have inferred from these narratives that a person becomes an infidel and an aspostate and forfeits his title to Islam when he habitually leaves out prayer to the extent that if he dies in that state his funeral service will not be performed and he will not be allowed to be buried in a Muslim graveyard. In other words, deliberate neglect of prayer by a Muslim is identical to prostrating oneself before an idol or the crucifix or offending the honour and dignity of Allah and the Prophet ﷺ no matter whether he formally changes his creed or not. But many theologians say that though deliberate omission of prayer is a paganish act for which there is no place in Islam, if a person does not offer prayer only due to negligence but has not rejected it in his heart and is not guilty of defiance in his creed then, in spite of the fact that he is deserving of severest chastisement both in this world and the next, his connection with Islam and the Muslim *Millah* will not stand terminated and the law laid down for an apostate will not apply to him. In their opinion if the intentional disregard of prayer has been denounced as apostasy in these sayings it is simply to show that it is a paganish act and this mode of expression has been preferred to emphasise the gravity of the offence in the same way as a harmful food or medicine is, often, described as poison.

(٤٧٦/٤) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ذَكَرَ أَمْرَ الصَّلَاةِ يَوْمًا فَقَالَ مَنْ حَافَظَ عَلَيْهَا كَانَتْ لَهُ نُورًا وَ بُرْهَانًا وَ نَجَاةً يَوْمَ الْقِيَمَةِ وَمَنْ لَمْ يُحَافِظْ عَلَيْهَا لَمْ تَكُنْ لَهُ نُورًا وَلَا بُرْهَانًا وَلَا نَجَاةً وَكَانَ يَوْمَ الْقِيَمَةِ مَعَ قَارُورٍ وَ فِرْعَوْنٍ وَ هَامَانَ وَ أَبِي بَنٍ خَلْفٍ .

(رواه احمد والدارمي و البيهقي في شعب الایمان)

(476/4) Abdullah bin 'Amr bin Al-'Aas ؓ has said that the Prophet ﷺ mentioned prayer one day and said, "If anyone keeps to it, it will be a light, evidence and salvation for him on

the Day of Resurrection; but if anyone does not keep to it, it will not be for him light, evidence or salvation, and on the Day of Resurrection he will be with Qarun, Fir'awn, Haman and Ubayy bin Khalaf." (Ahmad, Darami, Bayhaqi)

Commentary: Neglect of prayer is that grave crime which will make the neglecter liable to admittance to Hell where such great rebels as Fir'awn, Haman, Qarun and Ubayy bin Khalaf will be consigned. However, all those who are sent to hell will not suffer similar punishment just as all prisoners will not face the same punishment in the prison. The Qur'an says:

"Layer upon layer of darknes¹."

ظلمات بعضها فوق بعض

Obligation of The Five Daily Prayers And The Promise of Forgiveness

(٤٧٧/٥) عَنْ عَبْدِ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسُ صَلَوَاتٍ افْتَرَضَهُنَّ اللَّهُ تَعَالَى مِنْ أَحْسَنِ وُضُوءٍ هُنَّ وَصَلًا هُنَّ لَوْ قُتِهِنَّ وَأَتَمَّ رُكُوعَهُنَّ وَخُشُوعَهُنَّ كَانَ لَهُ عَلَى اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ لَهُ عَلَى اللَّهِ عَهْدٌ أَنْ يَغْفِرَ لَهُ وَإِنْ شَاءَ عَذَّبَهُ . (رواه احمد و ابو داود)

(477/5) It is related by Ubaidah bin Samit رضي الله عنه that the Messenger of Allah ﷺ said: "Allah has prescribed five prayers, whoever performs *wudu* properly for them and offers them up at the right time and carries out *ruku* and *sujood*² as they ought to be and offers them with the feeling of deep reverence, for him it is the firm promise of Allah that He will forgive him (his sins), and whoever does not do so, for him there is no promise of Allah. He will forgive or punish him as He likes."

(Musnad Ahmad and Abu Dawood)

Commentary: It shows that a believing person who takes care to offer prayer in a fitting manner will, in the first instance, do his best not to violate a God-given law and should he ever fall into error and commit a sin he will be granted the good fortune to repent earnestly for his misdeeds and seek the forgiveness of Allah

① An-Nur. 24:40

② Plural of Sajda

as the common experience is — owing to the propitiousness of prayer. Apart from it, prayer will act towards the atonement of his sins. It is a propitiatory and purificatory worship of such a high order as to arouse the envy of the angels. Forgiveness is, thus, assured for those who habitually offer prayer with devotion and humility and with a due regard for rules and proprieties. As for those who neglect prayer, in spite of claiming to be Muslims, the Almighty will decide about them as He please. He may punish or pardon them. In any case, they are in grave peril and there is no assurance of forgiveness for them.

Source of Forgiveness And Purification

(٤٧٨/٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَيْتُمْ لَوْ أَنَّ نَهْرًا بَبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ يَوْمٍ خَمْسًا هَلْ يَبْقَى مِنْ ذَرْبِهِ شَيْءٌ قَالُوا لَا يَبْقَى مِنْ ذَرْبِهِ شَيْءٌ قَالَ فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَ الْخَطَايَا
(رواه البخاري و مسلم)

(478/6) It is related on the authority of Abu Hurayrah رضي الله عنه that, one day, the Messenger of Allah ﷺ said to his companions: "Tell me, if a stream flows at the door of anyone of you and he takes a dip in it five times a day, will any grime be left on his body." "No Messenger of Allah ﷺ!", The Companions رضي الله عنهم replied. "No grime will be left." The Prophet, thereupon, remarked: "It is the same with the five daily prayers. Allah removes sins and impurities through them." (Bukhari and Muslim)

Commentary: When a truthful Believer, mentally and spiritually aware of the reality of prayer occupies himself with it, his soul so to speak, dives deep into the ocean of Divine Power and Majesty, and just as a dirty garment is washed clean when it is dipped into the waves of the river, the rays of Divine Glory washes away all his filthiness, and if it is repeated five times a day, not a trace of dirt or impurity will be left on him.

(٤٧٩/٧) عَنْ أَبِي ذَرٍّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ زَمَنَ الشِّتَاءِ وَالْوَرَقُ يَتَهَافُ فَأَخَذَ بَعْضَيْنِ مِنْ شَجَرَةٍ قَالَ فَجَعَلَ ذَلِكَ الْوَرَقُ يَتَهَافُ

قَالَ فَقَالَ يَا أَبَا ذَرٍّ قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ إِنَّ الْعَبْدَ الْمُسْلِمَ لَيُصَلِّي الصَّلَاةَ يُرِيدُ بِهَا وَجْهَ اللَّهِ تَتَهَافَّتُ عَنْهُ ذُنُوبُهُ كَمَا تَهَافَّتُ هَذِهِ الْوَرَقُ عَنْ هَذِهِ الشَّجَرَةِ
(رواه احمد)

(479/7) Abu Zarr رضي الله عنه narrated "Once during the cold weather the Messenger of Allah ﷺ went out and the leaves of the trees were falling (as it was the autumn). The Prophet ﷺ caught hold of two branches of a tree (and shook them) and its leaves began to fall suddenly. Addressing me, he said, 'Abu Zarr رضي الله عنه. 'I am here, O Messenger of Allah ', I replied. When a person offers prayer solely for the sake of Allah,' said the Prophet, 'his sins fall away like these leaves.'
(Musnad Ahmad)

Commentary: Just as the leaves are dried by the rays of the sun and winds, so too the sins and lapses of anyone who prays five times a day are dried up by the rays of Divine light and mercy of Allah.

(٤٨٠/٨) عَنْ عُثْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَمْرٍ مُسْلِمٍ تَحْضُرُهُ صَلَاةٌ مَكْتُوبَةٌ فَيُحْسِنُ وُضُوءَهَا وَخُشُوعَهَا وَرُكُوعَهَا إِلَّا كَانَتْ كَفَّارَةً لِمَا قَبْلَهَا مِنَ الذُّنُوبِ مَا لَمْ يَأْتِ كَبِيرَةً وَذَلِكَ الدَّهْرُ كُلُّهُ
(رواه مسلم)

(480/8) It is related by Uthman رضي الله عنه that the Messenger of Allah ﷺ said: "A Muslim who performs wudu properly for a fard prayer when the time for it comes, and, then, offers it with humbleness and with good ruku and sujood, that prayer will become an atonement for his previous sins unless he has been guilty of a major transgression, and this propitiousness of prayer will reach him forever.
(Muslim)

Commentary: It shows that prayer can become an atonement for previous sins and remove the impurity of earlier misdeeds only when a person has not committed a grievous sins. The unholy effects of a major transgression are so great that sincere repentance alone removes them. Allah, however, can wipe them out even without a cause or reason. There is no one to check or restrain Him, indeed.

The Promise of Forgiveness And Paradise

(٤٨١/٩) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ وُضْوءَهُ ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ مُقْبِلًا عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ — (رواه مسلم)

(481/9) It is related by Uqbah bin 'Aamir رضي الله عنه that the Messenger of Allah ﷺ said: "Paradise shall be granted (as of right) to the Muslim bondsman who performs *Wudu* thoroughly, and, then, stands up before Allah and offers two rak'ats of prayer with single-minded devotion." (Muslim)

Commentary: It tells that even if two *Rak'ats* are offered earnestly and attentively and care is, also, taken to perform the ablution for the prayer according the method prescribed by the sacred Prophet ﷺ, their value is so high in the Judgement of Allah that the devotee who is fortunate enough to do so shall be admitted to Heaven.

(٤٨٢/١٠) عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّي سَجْدَتَيْنِ لَا يَسْهُو فِيهِمَا غُفِرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ . (رواه احمد)

(482/10) It is related by Zayd bin Khalid Juhani رضي الله عنه that the Messenger of Allah ﷺ said: "The bondsman who offers two rak'ats of prayer in such a way that there is not a trace of negligence in it, Allah will forgive all his previous sins in return for them." (Musnad Ahmad)

Commentary: The comments on the forgoing hadith apply here too. A SAD COMMENTARY It is very sad that in spite of these clear sayings of the Holy Prophet ﷺ a large number of Muslims neglect prayer and deprive themselves of its blessings.

وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ه (النحل ١١٦)

①. Literally, obligatory. Here it denotes the five daily prayers which are not to be missed on any account

Most Pleasing Deed

(٤٨٣/١١) عَنْ ابْنِ مَسْعُودٍ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ قَالَ الصَّلَاةُ لَوْ قُتِلَ بِرُؤَاكِنِ قُلْتُ ثُمَّ أَيُّ قَالَ قَالَ بَرُّ الْوَالِدَيْنِ قُلْتُ ثُمَّ أَيُّ قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ .
(رواه البخارى و مسلم)

(483/11) Abdullah bin Mas'ud رضي الله عنه related to us that he once asked the Holy Prophet ﷺ which act, among all religious duties, was most Pleasing to Allah . The Prophet ﷺ said: 'To offer prayer at the right time'. I , then, asked: 'Which act is most pleasing (to Him) after it?' 'To serve one's parents', replied the Prophet ﷺ. I, again, asked: "Which act is most pleasing (to Him) after it?" 'To do *Jihad* in the path of Allah,' came the reply."
(Bukhari and Muslim)

Commentary: The Prophet ﷺ has said here that prayer is more dear to Allah than even serving parents and engaging in jihad. Indeed, such is the station of *As-salah*. I have writtten a detailed account about this in my booklet, *Haqiqat-e-Namaz* (Urdu).

HOURS OF SALAT

The lofty aims, ideals and advantages associated with *as-salah* and the unique joy and satisfaction the fortunate bondsmen of Allah derive from it would require that it was enjoined upon them as an obligatroy duty to devote most of the hours of the day and night, if not the whole lifetime, to its performance. But since Allah, in His Infinite Wisdom, has assigned many other duties too, to mankind, only five daily prayers have been prescribed and their hours have been determined so judiciously that the objects of prayer are fulfilled and the other obligations, also, do not suffer from negligence.

The *Fajr*¹ prayer is enjoined on waking up in the morning (i. e., after dawn and before the rising of the sun) so that the day should begin with presence in the celestial Court of the Almighty and the renewal of the covenant of sumission and surrender. There is, then, no prayer till noon (i.e., till the declining of the sun) in order that people attend to their worldly tasks and other responsibilities during the long stretch of time. After the interval of half-a-day, the prayer of *Zuhr*² is to be offered, and it, too, with the option that one can do it at the beginning of the specified time or an hour or so later according to the circumstances. Anyhow it is necessary that the *Zuhr* prayer offered after this extended gap so that the period of negligence or absence from the Divine Court should not be longer. Again, the *Asr*³ prayer is to be offered when the evening begins to set in so that believing men and women present themselves in the Court of Almighty Allah and offer adoring prayer to Him at a time when people, generally, lay aside the day's work and take to relaxation and entertainment. When the day is done and the sun has

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- ❶. The early morning prayer
 - ❷. The early afternoon prayer
 - ❸. The later afternoon prayer

set the *Maghrib*¹ prayer is performed in order that we, again, adore and pay homage to Allah and renew the covenant of servility at the end of the day and the beginning of the night. After it, the Prayer of *Isha*² is enjoined so that it is the last act of our daily life and we go to sleep after establishing the contact of humility and renewing the compact of faith and bondage with our Master.

Sufficient latitude has, further, been given for our convenience in the hours of the five obligatory prayers. We can offer them at the beginning or the middle of the specified time or towards the end of it.

As a little thought on this arrangement will show, the intervals between the prayers from *Zuhr* to *Isha*, are so brief that a faithful Believer who is aware of the worth and importance of prayer and has experienced the felicity and blessedness that goes along with it is obliged to wait anxiously for the '*Asr* after the *Zuhr* for the *Maghrib* after the '*Asr*, and for the *Isha* after the *Maghrib* prayer. Thus, during all this time, his heart will, so to speak, remain oriented towards Allah and attuned to prayer. The gap between the *Fajr* and *Zuhr* prayers is to enable the bondsmen to attend to their material interests and other needs. The exhortation, however, is there for the bondsmen who can manage it to offer, as well, four *Rak'ats* of *Chasht*³ during the intervening period. Similarly considering sleep to be a necessity, no prayer has been prescribed for the period between *Isha* and *Fajr* and this interval has been made the longest. But here, too, the bondsmen have been urged to get up and offer a few *Rak'ats* of *Tahajjud*⁴ at any time after the passage of first half of the night. The Prophet ﷺ has described great virtues in it and he had made such a regular practice of it with himself that he did not miss it even when on a journey.

The exhortatory sayings of the holy Prophet ﷺ about the *Chasht* and *Tahajjud* prayers will be taken up at the proper place. The introductory remarks, here, have been confined to the five daily obligatory prayers.

①. The evening prayer

②. The night prayer before one goes to bed.

③. A supererogatory prayer said during the earlier part of the day. The word *Chasht* denotes the middle hour between sunrise and the meridian.

④. A supererogatory prayer said during the later part of the night.

Timetable of The Daily Prayers

(٤٨٤/١٢) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّهُ قَالَ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ وَقْتِ الصَّلَاةِ فَقَالَ وَقْتُ صَلَاةِ الْفَجْرِ مَا لَمْ يَطْلُعْ قَرْنُ الشَّمْسِ الْأَوَّلُ وَوَقْتُ صَلَاةِ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ عَنْ بَطْنِ السَّمَاءِ مَا لَمْ تَحْضُرِ الْعَصْرُ وَوَقْتُ صَلَاةِ الْعَصْرِ مَا لَمْ تَضْفَرِ الشَّمْسُ وَيَسْقُطَ قَرْنُهَا الْأَوَّلُ وَوَقْتُ صَلَاةِ الْمَغْرِبِ إِذَا غَابَتِ الشَّمْسُ مَا لَمْ يَسْقُطِ الشَّفَقُ وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ . (رواه البخارى ومسلم واللفظ لمسلم)

(484/12) It is related by Abdullah bin 'Amr bin al 'Aas رضي الله عنه that (once) the Messenger of Allah ﷺ was asked about the (specified) time of prayers upon which he said: 'The time for the *Fajr* prayer lasts till the first edge of the sun appears (i.e., it comes to an end when the sun begins to rise in the morning and its outer extremity becomes visible on the horizon), and the time for *Zuhr* comes when the sun declines towards the West from the middle of the sky (i.e., the meridian) and lasts till the time of 'Asr commences, and the time for 'Asr lasts till the sun turns pale and its first edge begins to set, and the time for Maghrib comes when the sun sinks below the horizon altogether and lasts till the twilight disappears, and the time for Isha lasts upto midnight.' (Bukhari and Muslim)

Commentary: In this Tradition the Prophet ﷺ has mostly mentioned the furthest limit of the hours of prayer-services which denotes that the questioner, probably, wanted only to know how far did the time for the five daily services extend and up to when could each prayer be offered. The time the prayers began was, perhaps, already known to him.

About the *Maghrib* prayer it tells that its time remains till the twilight disappears. The legist-doctors have differed over the significance of 'twilight'. Every one knows that a faint diffused light is visible in the west after sunset which disappears after some time and a sort of whiteness takes its place. This whiteness also fades away quickly and it grows dark. According to a majority of the authorities, the word 'twilight' signifies the glow which is seen after sunset, and, as such, the time for *Maghrib* ends and that of *Isha* begins when the glow after sunset and the whiteness that follows

are covered by 'twilight'. Thus, horizon ends and darkness spreads. It is only then that, according to him, the time for Isha begins. But another report, also, attributed to Imam Abu Hanifa conforms to the view point of the other doctors and has been upheld by both of his celebrated pupils, Imam Abu Yusuf and Imam Muhammad as well. In fact, most of the Hanafi authorities have based their judgement upon it.

The time for Isha has been indicated in the above and some other narratives as lasting till the middle of the night but from a few other sayings it appears that it lasts till the dawn of day. The Traditions in which the time for Isha has been specified however, have been taken to mean, on the whole, that it is legitimate to offer the *Isha* prayer up to the middle of the night and *Mukrooh*¹ after that.

(٤٨٥/١٣) عَنْ بُرَيْدَةَ قَالَ إِنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ وَقْتِ الصَّلَاةِ فَقَالَ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَنَا هَذَيْنِ يَعْنِي الْيَوْمَيْنِ فَلَمَّا زَالَتْ الشَّمْسُ وَامْرَبِلَا فَأَذَّنَ ثُمَّ أَمَرَهُ فَأَقَامَ الظُّهْرَ ثُمَّ أَمَرَهُ فَأَقَامَ الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ بَيْضَاءُ نَقِيَّةٌ ثُمَّ أَمَرَهُ فَأَقَامَ الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ ثُمَّ أَمَرَهُ فَأَقَامَ الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ فَلَمَّا أَنْ كَانَ الْيَوْمَ الثَّانِي أَمَرَهُ فَأَبْرَدَ بِالظُّهْرِ فَأَبْرَدَ بِهَا فَأَنْعَمَ أَنْ يُبْرَدَ بِهَا وَصَلَّى الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ آخَرَهَا فَوْقَ الَّذِي كَانَ وَصَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيْبَ الشَّفَقُ وَصَلَّى الْعِشَاءَ بَعْدَ مَا ذَهَبَ ثُلُثُ اللَّيْلِ وَصَلَّى الْفَجْرَ فَاسْفَرَ بِهَا ثُمَّ قَالَ آيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلَاةِ فَقَالَ الرَّجُلُ أَنَا يَا رَسُولَ اللَّهِ قَالَ وَقْتُ صَلَاتِكُمْ بَيْنَ مَا رَأَيْتُمْ (رواه مسلم)

(485/13) It is related by Sayyidina Buraidah رضي الله عنه that (once) someone enquired from the Messenger of Allah ﷺ about the hours of prayers and the Prophet ﷺ told him to offer prayer with him on the two following days (i.e., on that day and the next). Then, as soon as the sun declined (after mid-day) the Prophet ﷺ ordered Bilal رضي الله عنه and Bilal رضي الله عنه gave the *Azan*².

①. Any act or thing forbidden not absolutely by the Shari'ah but from which it is advisable to abstain.

② The Summons to prayers, generally proclaimed from the minarets of a mosque.

Thereafter, he ordered Bilal رضي الله عنه and Bilal رضي الله عنه called the *Iqamat*¹ for *Zuhr* (and the prayer of *Zuhr* was observed), and this *Azan* and prayer took place at a time when the sun was quite high, clear and bright. Then, immediately after sunset, the Prophet ﷺ ordered Bilal رضي الله عنه and Bilal رضي الله عنه called upon the *Iqamah* of *Maghrib* (and the *Maghrib* prayer was offered). Then, after the twilight had disappeared, the Prophet ﷺ ordered Bilal رضي الله عنه and Bilal رضي الله عنه called the *Iqamah* of *Isha* (and the *Isha* prayer was offered). Then, as soon as it was dawn and the night had ended, the Prophet ﷺ ordered Bilal رضي الله عنه and Bilal رضي الله عنه called the *Iqamah* for *Fajr* (and the *Fajr* prayer was offered). Afterwards, on the day after it, the Prophet ﷺ ordered Bilal رضي الله عنه to establish the *Zuhr* prayer when it had become cooler and said that the *Zuhr* (should, today, be delayed) till it was cooler. So, in compliance with the Prophet's ﷺ command, Bilal رضي الله عنه called the *Iqamah* of *Zuhr* when it had grown cooler and allowed the day was offered up pretty late, when the time for it was about to end), and the *Asr* prayer was offered at such a time that though the sun was still bright, it was later than on the previous day, and the Prophet ﷺ offered the *Maghrib* prayer before the fading away of the twilight and *Isha* after one-third of the night has passed, and the prayer of *Fajr* at the time of *Isfar* (i.e., when the light of day had spread). The Prophet ﷺ, thereupon, enquired, 'Where is the man who wanted to know about the hours of prayer?' 'O Messenger of Allah! Here am I', replied the man. 'The time for your prayer is between what you saw' "

(Muslim)

Commentary: To make the questioner understand when the hours of the five daily prayers began and ended, the holy Prophet ﷺ thought it advisable to demonstrate the whole thing by his own action. He, therefore, told him to offer prayer with him for two days. On the first day the Prophet ﷺ offered every prayer during the early part of the specified time and on the next delayed it as far as it could be done legitimately and explained to the questioner that the beginning and the end of the time for each service was when he had seen him observing it.

(٤٨٦/١٤) عَنْ سَيَّارِ بْنِ سَلَامَةَ قَالَ دَخَلْتُ أَنَا وَآبِي عَلَى أَبِي بَرَزَةَ الْأَسْلَمِيِّ

①. The second call to prayer which is uttered immediately before the beginning of congregation.

فَقَالَ لَهُ أَبِي كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْمَكْتُوبَةَ
فَقَالَ كَانَ يُصَلِّي الْهَجِيرَ الَّتِي تَدْعُونَهَا الْأُولَى حِينَ تَدْحَضُ الشَّمْسُ وَيُصَلِّي
الْعَصْرَ ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ وَنَسِيتُ
مَا قَالَتْ فِي الْمَغْرِبِ وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخِّرَ الْعِشَاءَ الَّتِي تَدْعُونَهَا الْعُتْمَةَ
وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثُ بَعْدَهَا وَكَانَ يَنْفَتِلُ مِنْ صَلَاةِ الْغَدَاةِ حِينَ
يَعْرِفُ الرَّجُلُ جَلِيسَهُ وَيَقْرَأُ بِالسِّتِينَ إِلَى الْمِائَةِ .
(رواه البخارى)

(486/14) It is narrated by Sayyar bin Salamah, My father and I visited Abu Barzah al-Aslami and my father asked him how the Messenger of Allah ﷺ used to observe the prescribed prayer. He replied, "He used to pray the *Zuhr* (noon) prayer (al-hajeer), which you call the first, when the sun was past the meridian; he would pray the *Asr* (afternoon) prayer, after which one of us would return to his dwelling in the outskirts of Madinah while the sun was still bright. (I forget what he said about the *Maghrib* [sunset] prayer); he liked to postpone the *Isha* (night) prayer, which you call al-'atama, objecting to sleeping before it or taking after it; and he would turn away from (finish) the *Fajr* (morning) prayer when a man could recognise his neighbour, and he would recite from sixty to a hundred verses during it."

(Bukhari and Muslim)

Commentary: The narrator of the hadith, Sayyar bin Salamah forgot what Abu Barzah had said about the time of the *Maghrib* prayer. We know, however, from the other ahadith that the Prophet ﷺ generally offered this prayer at the initial time as the sunset. It was only for certain extra ordinary reasons that he sometimes delayed it.

(٤٨٧/١٥) عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ سَأَلْنَا جَابِرَ بْنَ
عَبْدِ اللَّهِ عَنْ صَلَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كَانَ يُصَلِّي الظُّهْرَ
بِالْهَاجِرَةِ وَالْعَصْرَ وَالشَّمْسُ حَيَّةٌ وَالْمَغْرِبَ إِذَا وَجِبَتْ وَالْعِشَاءَ إِذَا أَكْثَرَ
النَّاسُ عَجَلَ وَإِذَا قُلُّوا آخِرَ وَالصُّبْحَ بَغْلَسَ .
(رواه البخارى ومسلم)

(487/15) It is related by Muhammad bin Amr bin Al-Hasan, the grandson of Hasan bin Ali رضي الله عنه, I enquired from Jابر bin Abdullah رضي الله عنه about the prayer of the Messenger of Allah ﷺ

(i.e., about their timings) and he replied, "The Prophet offered the prayer of *Zuhr* at midday (as soon as the sun began to decline), and of *Asr* when the sun was still fully alive (i.e., its light and heat had not diminished), and *Maghrib* at sunset, and about the *Isha* service (his custom was to) offer it early (when people came in a large number to join the congregation) but late when the people were few, and he offered up the prayer of *Fajr* when it was still dark'." (Bukhari and Muslim)

Commentary: From it we learn about *Zuhr* that Prophet ﷺ offered it up as soon as the sun began to decline but from the other reports reproduced below it is clear that he did so on days besides the summer. When it was very hot, the Prophet ﷺ used to delay the prayer till it became cooler and he has, also, commended it to the *Ummah*.

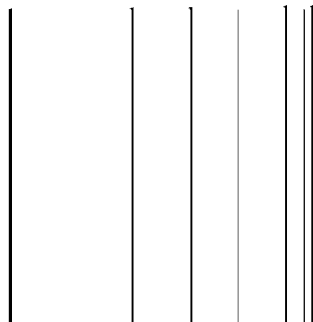
(٤٨٨/١٦) عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ الْحَرُّ أَبْرَدَ بِالصَّلَاةِ وَإِذَا كَانَ الْبَرْدُ عَجَّلَ . (رواه النسائي)

(488/16) It is related on the authority of Anas رضي الله عنه that it was the custom of the Messenger of Allah ﷺ that when it was hot he delayed the *Zuhr* prayer until it had grown cooler, and when it was winter he offered it early (i.e., at the beginning of the specified time)". (Nasai)

(٤٨٩/١٧) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدْ دُونَ الظُّهْرِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ . (رواه البخاري)

(489/17) Abi Sa'eed Khudri رضي الله عنه narrated that the Messenger of Allah ﷺ said: "When it is too hot, offer *Zuhr* when it becomes cooler for the intensity of heat is from the fury of the fire of Hell." (Bukahri)

Commentary: There are some apparent causes of what we see and



reproduced earlier, shows that when the proposal of the bell was made the Prophet ﷺ remarked that it was the thing of the Charistians.

We suppose that the correct explanation of the divergence between the two statements is that among the few suggestions made to the Prophet ﷺ for summoning the faithful to prayer those of hoisting the flag, lighting the fire and blowing the horn were rejected by him outright and that was why one suggestion was made quickly after the other. But about the last proposal of ringing the bell the Prophet ﷺ had simply observed that it was the thing of the Charistians and said no other word that could be taken for a distinct expression of disapproval.

It is, moreover, quite possible that from the Prophet's ﷺ reaction some Companions ؓ had imagined that he preferred, in some degree the idea of the bell and concluded, on the basis of it, that the bell would be used till a better method was discovered.

Be that as it may, in our view Sayyidina Abdullah bin Zayd ؓ has used the phrase *Amra bin naqoos*, in the above Tradition, to describe the same situation. Sometimes, the word *Amr* is also employed to denote 'permission' or 'authorisation', numerous instances of which can be found in the Qur'an and the Traditions.

Secondly, in this report, the *Kalimas*¹ occurring four times in the *Azan* have been mentioned only twice in *Iqamah*. From Sayyidina Anas bin Maalik's ؓ narrative we are going to quote later, it, again, appears that these words were to be pronounced only once. But in other reports, a few of which will be taken up here and about whose genuineness, too, there can be no doubt, it is stated that these *Kalimas* will be said twice in *Iqamah* as in *Azan*. Some authorities have shown preference for the reports for those that want them to be pronounced twice. It is, however, clear that the validity of both the forms of *Iqamah* is undeniable and the distinction can only be made on the ground of preference.

(٥٠٠/٣٣) عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ لَمَّا كَثُرَ النَّاسُ ذَكَرُوا أَنْ يُعْلَمُوا وَقَتَ الصَّلَاةِ بِشَيْءٍ يَعْرِفُونَهُ فَذَكَرُوا أَنْ يُزَوَّنَا رَأً أَوْ يَضْرِبُونَا قَوْسًا فَمَرَّ بِلَالٍ أَنْ

①. A *Kalima* is a group of words forming a sub-section of a section or functioning as a single part of speech.

حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ ، حَيَّ عَلَى الْفَلَاحِ .
 اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ . لَا إِلَهَ إِلَّا اللَّهُ .
 (رواه مسلم)

(506/34) Abu Mahzurah رضي الله عنه related to us: "The Messenger of Allah ﷺ taught me the *Azan* personally. He told me to say: *Allahu Akbar, Allahu Akbar; Ash-hadu Allaa-ilaaha il-lal-laah, Ash-hadu al-laa-ilaaha il-lal-laah; Ash-hadu an-na Muhammadar-rasoo-lul-laah, Ash-hadu an-na Muhammadar-Rasoo-lul-laah; He then, told me to repeat it: Ash-hadu allaa-ilaaha il-lal-laah, Ash-hadu al-laa-ilaaha il-lal-laah; Ash-hadu an-na Muhammadar-Rasoo-lul-laah, Ash-hadu anna-Muhammadar-Rasoo-lul-laah; Hayya alas-Salaah, Hayya alas-Salaah; Hayya alal-falaah, Hayya alal-falaah; Allahu Akbar, allahu akbar; laa-ilaaha il-lal-laah.* (Muslim)

(٥٠٧/٣٥) عَنْ أَبِي مَحْذُورَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَهُ الْآذَانَ
 تِسْعَ عَشْرَةَ كَلِمَةً وَالْإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً .

(رواه احمد و الترمذی و ابو داؤد و النسائی و الدارمی و ابن ماجه)

(507/35) Narrates Abu Mahzurah رضي الله عنه that the Messenger of Allah ﷺ taught me *Azan*, 19 *Kalimas*, and *iqamah*, 17 *Kalimas*."

(Musnad Ahmad, Tirmizi, Abu Dawood, Nasai, Daarami, and ibn Majah)

Commentray: Of the two Traditions given above, the former contains the full 19 *Kalimas* of *Azan*, the four *Kalimas* of Affirmation having occurred twice, and the *Kalimas* of *Iqamah* are 17 in it because the *Kalimas* of Affirmation are not to be repeated. The number of *Kalimas* will, thus, be reduced by four and with the addition of the two *Kalimas* of *Qad Qaamatis Salah, qad qaamatis salaah*, it will come to 17.

The event of the teaching of *Azan* by the sacred Prophet ﷺ to Abu Mahzurah رضي الله عنه took place in *Shawwal*¹, 8 AH., when the Prophet ﷺ was returning from the battle of Hunayn. The details of it, as collected from various sources, will, perhaps, bear reproduction.

When, after the victory of Makkah, the Prophet ﷺ marched with his army towards Hunayn, a number of Makkans he had

①. The tenth month of the Mohammedan year.

pardoned and set free accompanied him. Abu Mahzurah ﷺ, who was a hot-headed young man and had not embraced Islam had, also, left for Hunayn with nine other like-minded friends. He relates "the Messenger of Allah ﷺ was returning from Hunayn when we met him on the way. When the time for prayer came, the *Muazzin* of the Prophet ﷺ gave the *Azan*. We hated *Azan*, (or, rather, the religion of *Azan*). So, we began to imitate the *Azan* scornfully, and I gave the *Azan*, like the *Muazzin*, with a very loud voice. As our voice reached the Prophet ﷺ, he sent for us and we were produced before him. Tell me, he asked, 'Whose voice among you is the loudest'. My friends, thereupon, pointed towards me, and it was, also, a fact. The Prophet ﷺ detained me and ordered the rest of us to be released. He, then told me to stand up and give the *Azan* again. My condition, at that time, was such that nothing (in the world) was more abhorrent to me than the Prophet ﷺ and the *Azan* he had commanded me to pronounce. My heart, God be our refuge, was filled with repugance for him. But I was helpless. So I stood up unwillingly to carry out the command. The Prophet ﷺ, himself, began to teach me the *Azan* and told me to say: *Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar*.....(The *Azan* has already been given in Tradition above — Author). When I had finished the *Azan*, the Prophet ﷺ gave me a purse which contained some silver and placed his hands on the front part of my head, and, then, he moved his blessed hand over my face and the front upper part of my body i.e., chest, heart and liver and, after it, lower down up to the navel. He, then, blessed me with these words: *Barak Allah feeh wa barak Allah alaik* (May God bestow blessing upon thee)! He made the invocation thrice. (By the blessedness of the Prophet's ﷺ prayer and his hand, the curse of infidelity and hatred disappeared from my heart and I attained the wealth of Faith and love.) I begged him to make me the *Muazzin* of the mosque of Makkah. The Prophet ﷺ replied, 'Go I order you to give *Azan* in the mosque of Makah from now on'."

It is evident from the above why the Prophet ﷺ had made Abu Mahzurah ﷺ pronounce the *Kalimas* of Affirmation, i.e., *Ashdu al-laa ilaaha illallah* and *Ash-hadu an-na Mhuammadar rasool ul-laa* not twice but four times. Till then, Faith had not permeated

his heart and he had stood up to give the *Azan* merely under compulsion and the two *Kalimas* of Affirmation were exceedingly revolting to him. After Abu Mahzurah had pronounced them once the Prophet ﷺ told him to repeat them in a full-throated manner. We, also, believe that the holy Prophet ﷺ was imploring Allah inwardly, while he was making Abu Mahzurah utter the *Kalima*, to instil and infuse them into the heart of the bondsman. Anyway, it is not inconceivable that owing to the peculiar case of Abu Mahzurah the Prophet ﷺ had made him pronounce those *Kalima* over a second time otherwise from an authentic report does it appear that the Prophet ever bade his permanent *Muazzin*, Bilal ؓ, to say them four times each. Similarly, in reliable reports of Abdullah bin Zayd's dream the two *Kalima* of Affirmation occur only twice.

Nevertheless Sayyidina Abu Mahzurah ؓ continued to pronounce the aforesaid *Kalimas* four times over in the *Azan* in Makkah perhaps for the reason that he had been taught that by the Prophet ﷺ and it was through its propitiousness that the boon and blessing of Faith had reached him. Like a true lover, it was his heart's desire to give the *Azan* exactly as the Prophet ﷺ instructed or else he must have known how the Prophet's ﷺ *Muazzin*, Bilal ؓ, did it.

In other Traditions referring to the same incident it is, also, stated that Abu Mahzurah never shaved or cut the hair growing just above the forehead where the Prophet ﷺ had been pleased to place his hand. Just as it was love's idiosyncrasy, in the same way he always gave the *Azan* by uttering four times both the *Kalima* of Affirmation. The Prophet ﷺ must have known it but he never forbade him which should be enough to leave on one in doubt about its allowability. We are again reminded of the suggestion of Shah Waliullah رحمه الله عليه that the different versions of *azan* and *iqamah* are like the differences in the recital of Qur'an.

Principles of Religion Lie in *Azan* & *Iqamah*

Apparently, both *Azan* and *iqamah* are a means of announcing to the faithful that the time for the obligatory prayer was near and summoning them to it. Allah however, has inspired such comprehensive *Kalima* for it as are symbolic of the entire spirit of

Faith. The question of the Being and Attributes of Allah forms the starting point of the entire religious scheme of things and for the proclamation of the Islamic view-point there could be no better and more trenchant words than *Allah-u-Akbar, Allah-u-Akbar*. Then comes the creed of Divine Unity which elaborates and brings to completion the question Attributes. Nothing could signify it more effectively and admirably in a few words than the *Kalima* of *Ash-hadu al-laa-ilaaha illAllah-laaah*. When it has been known, positively, that Allah alone is our Lord and Diety and no one aside of Him is worthy of worship and submission, the question automatically arises from where one can know about the path that leads up to Him or the method through which the correct bond of servility and obedience is forged. The *Kalima* of *Ash-hadu an-na Muhammadar Rasool ul-laaah* provides the aptest answer to it. Through *Hayya alas Salaah* the bondsman is summoned to prayer which is the first step towards Allah and the most sublime way to establish the contact of devotion and obeisance with Him. Next, it is proclaimed through *Hayya alal-falaah* that this is the path of success and salvation, and those who will leave it and follow any other path shall never attain felicity. It, thus, asserts and makes known the doctrine of the Hereafter and in the words that not only affirm it but also confront us with the most fundamental problem of life. In the end, it is, again, announced through *Allahu Akbar, Allahu Akbar, Laa ilaaha illAllah* that Allah alone is great, the Supreme Being, Unequalled and Unpartnered, and, therefore, it is His countenance and good pleasure the seeking of which ought to be the aim and object of all our aspirations and endeavours.

How wonderful, comprehensive and puissant this proclamation of the principal tenets of Islam is and how soul-stirring is the invitation to it contained in the few, short *Kalima* of *Azan* and *iqamah*! This powerful, heart-stirring call of Faith is given from every mosque five times a day.

If we, the Muslims, could only make our children learn the *Azan* by heart, and, also, explain to them its meaning, specially that of:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ash-hadu an-laa ilaaha illAllah, and;

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Ash-hadu an-na Muhammadar-rasool ul-laah,

in relation to the times and the environment, they would Insha Allah, never fall a prey to an un-Islamic nation or movement.

Some Commands And Directives

(٥٠٨/٣٦) عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِبِلَالٍ إِذَا أَدْنَتْ فَتَرَسَّلْ وَإِذَا أَقَمْتَ فَأَحْدَرْ وَاجْعَلْ بَيْنَ أَدَانِكَ وَإِقَامَتِكَ قَدْ رَمَا يَفْرُغُ الْأَكْلَ مِنْ أَكْلِهِ وَالشَّارِبُ مِنْ شَرْبِهِ وَالْمُعْتَصِرُ إِذَا دَخَلَ لِقَضَاءِ حَاجَتِهِ وَلَا تَقُومُوا حَتَّى تَرَوْنِي . (رواه الترمذی)

(508/36) It is related by Sayyidina Jabir رضی اللہ عنہ that the Messenger of Allah ﷺ said to his *Muazzin*, Bilal رضی اللہ عنہ: "When you give the *Azan*, give it slowly (i.e., by stopping for a few moments and taking afresh breath after every *Kalima*), and when you call the *Iqamah*, say it flowingly, and let there be such an interval between your *Azan* and *Iqamah* that a person who is eating may finish his meal and a person who has to answer the call of nature may ease himself, and do not stand up till you have seen me." (Tirmizi)

Commentary: The instructions contained in the above Tradition regarding *Azan* and *Iqamah* are clear and unambiguous except, of course, the last one which says: "And do not stand up till you have seen me." Perhaps, people, occasionally, stood up for prayer before the Holy Prophet ﷺ had emerged from his apartment, thinking that he was about to come to lead the congregation. The Prophet ﷺ forbade it and said that the devotees should not stand up until he had arrived in the mosque. For the worshippers to stand up beforehand was to put themselves to unnecessary trouble, and, then, there was always the possibility of the Prophet ﷺ being held up for some reason and taking a little more time in coming. It would, again, not have been pleasing to his modest and unassuming nature that the bondmen of Allah waited for him, drawn up in ranks.

(٥٠٩/٣٧) عَنْ سَعْدِ مُوَدَّنٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَبَلًا لَا أَنْ يَجْعَلَ اصْغَعِيهِ فِي أُذُنَيْهِ قَالَ إِنَّهُ أَرْفَعُ لَصَوْتِكَ .
(رواه ابن ماجه)

(509/37) It is related by Sa'd رضي الله عنه who was appointed the Muazzin of the mosque of Quba that the Messenger of Allah ﷺ commanded Bilal رضي الله عنه to place his fingers in his ears when giving the *Azan*. "In this way", he said to Bilal رضي الله عنه, "your voice will be stronger."
(Ibn-i-Majah)

(٥١٠/٣٨) عَنْ زِيَادِ بْنِ الْحَارِثِ الصُّدَائِيِّ قَالَ أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَذِّنَ فِي صَلَاةِ الْفَجْرِ فَأَذَنْتُ فَأَرَادَ بِلَالٌ أَنْ يَقِيمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَاضِدًا قَدْ أَذَّنَ وَمَنْ أَذَّنَ فَهُوَ يَقِيمُ .

(رواه الترمذی و ابو داؤد و ابن ماجه)

(510/38) It is related by Ziyad bin Harith رضي الله عنه that, once, at the time of the Fajr prayers the Messenger of Allah ﷺ bade me to give *Azan* which I did. Afterwards, when the time for pronouncing *Iqamah* came, Bilal wanted to say it but the Prophet ﷺ said about me, "This Sa'd has given *Azan* and the rule is that whoever gives the *Azan* should (also) say *Iqamah*."

(Tirmizi, Abu Dawood and Ibn Majah)

(٥١١/٣٩) عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ إِنَّ مِنْ آخِرِمَا عَهْدَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ اتَّحَدُمُودُنَا لَا يَأْخُذُ عَلَيَّ إِذَا نِهَ أَجْرًا .

(رواه الترمذی)

(511/39) Uthman bin Abi Al-Aas رضي الله عنه related "When the Messenger of Allah sent me to Taif as the Governor, one of the instructions he gave (at the time of my departure) was to appoint such a (man as) *Muazzin* who did not accept a remuneration for giving *Azan* (but did it wholly for the sake of Allah and with the object of earning the reward of the Hereafter)."

(Tirmizi)

Commentary: Many legist-doctors, including Imam Abu Hanifah, have concluded from this Tradition that it is improper to accept remuneration for calling the *Azan*. Others have ascribed the insturction contained in it to pitey and devotion. Some latter-day jurists of the *Hanfi* school, also, have held that, in the changed

conditions of the times, justification can be found for remuneration. The dignity and sublimity of acts like *Azan* and *Imamat*¹, anyhow, demand that they should be performed solely for the sake of Allah and if it was unavoidable to agree to an emolument is ought to be accepted for the other related duties and the matter should be settled explicitly at the time of taking up the appointment.

(٥١٢/٤٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِمَامُ ضَامِنٌ وَالْمُؤَذِّنُ مُؤْتَمَنٌ اللَّهُمَّ ارْشِدِ الْإِمَمَةَ وَاعْفِرْ الْمُؤَذِّنِينَ .

(رواه احمد و ابو داؤد والترمذى و الشافعى)

(512/40) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "*Imam*² is the surety and *Muazzin* is trustee. O Allah! Guide the *Imams* and forgive the *Muazzins*."

(Musnad Ahmad, Abu Dawood, Tirmizi and Musnad Shafi'i)

Commentary: It shows that upon the Imams rests the responsibility of their own prayer as well of those who offer it behind them. Their endeavour should, therefore, be to observe prayer in the best possible manner, both inwardly and outwardly. As for the *Muazzin*, people rely upon him for *Azan* and so he should discharge the duty with the fullest sense of responsibility by giving the *Azan* at the right time, regardless of his own convenience. This hadith mentions the responsibility of both of them and the Prophet has prayed for both.

(٥١٣/٤١) عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَابْنُ عَمِّ لِي فَقَالَ إِذَا سَافَرْتُمَا فَادْنَا وَاقِيْمَا وَلْيُؤْمِكُمَا أَكْبَرُ كَمَا .

(رواه البخارى)

(513/41) It is related by Maalik bin Huwayrith رضي الله عنه "(Once) I went to the Messenger of Allah ﷺ and my cousin (i.e., uncle's son), also, was with me. The Prophet ﷺ said: 'When you are on a journey, say *Azan* and *Iqamah* for prayer, and the eldest of you should act as Imam and lead the service.'" (Bukahri)

Commentary: In another version of the same incident, appearing, also, in *Sahih Bukhari*, it is stated that Maalik bin Huwayrith had

- ❶. Leading the congregational
- ❷. One who leads congregational

gone to the Prophet with some other men of his tribe and stayed with him for about twenty days with the object of learning about Faith and profiting from his blessed company. The Prophet's remark mentioned by Maalik bin Huwayrith was, probably, made when he was taking leave of him. Two things have been stressed in it: (i) care should be taken to call the *Azan* and the *Iqamah* for prayer even during a journey, and (ii) the oldest man in the party should lead the service. Since from the point of view of Faith and its knowledge Maalik bin Huwayrith and his companions were, apparently, of the same level and standard and on one enjoyed superiority over the other, the Prophet ﷺ advised that the eldest of them should function as the *Imam* and lead the service. In fact, it is the general rule for a situation like this.

Merit And Pre-eminence of *Azan* and *Muazzin*

(٥١٤/٤٢) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنَّ وَلَا إِنْسٌ وَلَا شَيْءٌ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَمَةِ. (رواه البخاري)

(514/42) Abi Sa'eed al-Khudri رضي الله عنه had narrated that the Messenger of Allah ﷺ said: "Within the range of the Muazzin's voice, whoever hears him — man, jinn or anything--shall testify on his behalf on the Day of Resurrection." (Bukhari)

Commentary: Allah has granted, in some measure, the awareness of Himself to everything that exists.

وَأِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ (الاسراء ١٧: ٢٢)

And there is not a thing but hymneth His praise. (Al-Isra'a 17:44)

Hence, when the *Muazzin* calls the *Azan* and proclaims the Glory and Greatness of Allah and His Oneness, and the mission of His messenger and his Call, all the creatures, along with men and jinn, hear it, and they shall testify to it on the Day of Resurrection. Indeed, this is an enviable merit of *Azan* and the *Muazzin*.

(٥١٥/٤٣) عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ

الشَّيْطَانُ إِذَا سَمِعَ النِّدَاءَ بِالصَّلَاةِ ذَهَبَ حَتَّى يَكُونَ مَكَانَ الرَّوْحَاءِ.

(رواه مسلم)

(515/43) Sayyidina Jabir رضي الله عنه has said that the Prophet ﷺ said, "When the devil hears the call of prayer, he flees as far as Ar-Rawha."
(Muslim)

Commentary: Among the creations of Allah some things are not tolerated by others. For example, darkness cannot stand the sun. Just as the sun rises, darkness disappears. Again, fire is not tolerated by cold; for as the fire is kindled, cold disappears. It is something like that between the devil and the azan. The Messenger of Allah ﷺ has said that as he hears the call to prayer he flees far away, say as far as Ar-Rawha is from Madinah. (Talha bin Nafi' who is one of those who have transmitted this hadith from Sayyidina Jabir رضي الله عنه has said that Ar-Rawha is 36 miles from Madinah).

The gist of the hadith is that the *azan* is the call to prayer and faith. It is much dear to Allah and His pious slaves rush towards the mosque on hearing it but it is like an explosive for the devil who flees from it on hearing it.

(٥١٦/٤٤) عَنْ مُعَاوِيَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

الْمُؤَذِّنُونَ أَطْوَلُ النَّاسِ أَعْنَاقًا يَوْمَ الْقِيَمَةِ .

(رواه مسلم)

(516/44) Sayyidina Mu'awiyah رضي الله عنه said that he heard the Messenger of Allah ﷺ say, "The mu'azzin will have the longest necks on the Day of Resurrection."
(Muslim)

Commentary: That they will have the longest neck is the literal meaning of the hadith but scholars have extended various explanations for it. In my opinion it means that they will have their heads raised on that day. On the Day of Resurrection, they will be on mounds of musk as the next hadith says. This will be their distinction that day.

(٥١٧/٤٥) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

ثَلَاثَةٌ عَلَى كُتُبَانِ الْمُسْكِ يَوْمَ الْقِيَمَةِ عَبْدَاذَى حَقَّ اللَّهُ وَحَقَّ مَوْلَاهُ وَرَجُلٌ أَمَّ

قَوْمًا وَهُمْ بِهِ رَاضُونَ وَرَجُلٌ يُنَادِي بِالصَّلَاةِ الْخَمْسِ كُلَّ يَوْمٍ وَلَيْلَةٍ

(رواه الترمذی)

(517/45) It is related by Abdullah bin Umar that the Messenger of Allah said: "On the Day of Final Resurrection three of (kinds of) men will be on mounds of musk: (i) the worthy slave who gives the rights of Allah and of his master: (ii) the man who leads a party (or community) and they are pleased with him (on account of his integrity and good behaviour); and (iii) the bondsman who called the *Azan* five times every day and night."

(Tirmizi)

(٥١٨/٤٦) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَذَّنَ سَبْعَ سِنِينَ مُحْتَسِبًا كُتِبَ لَهُ بَرَاءَةٌ مِنَ النَّارِ.

(رواه الترمذی و ابو داؤد و ابن ماجه)

(518/46) It is related by Abdullah bin Abbas رضی اللہ عنہ that the Messenger of Allah ﷺ said: "Freedom from the Fire of Hell is written down for the bondsman who calls *Azan* for seven years for the sake of Allah." (Tirmizi, Abu Dawood, and Ibn Majah)

(٥١٩/٤٧) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَوَدَّيْنِ وَالْمَلَبَّيْنِ يَخْرُجُونَ مِنْ قُبُورِهِمْ يُؤَذِّنُ الْمُؤَذِّنُ وَيَلْبِي الْمُلَبِّي.

(رواه الطبرانی فی الاوسط)

(519/47) It is related on the authority of Jabir رضی اللہ عنہ that the Messenger of Allah ﷺ said: "Those who give the *Azan* and those who recite *Talbiya*¹ shall rise from their graves in such a state that the graves of *Azan* will be giving *Azan* and the reciters of *Talbiya* will be reciting *Talbiya*." (Tabrani)

Commentary: The secret of the exceptional virtues of *Azan* and *Muazzin* lies in the fact that *Azan* is a distinguishing feature and practice of Islam and makes a most eloquent and comprehensive call of Faith, and the *Muazzin* is its giver, and, so to speak, the herald and proclaimer of Allah.

We, alas, have grown heedless of it and the calling of *Azan* in now regarded a lowly profession. May Allah forgive us this sin

- ①. *Talbiya* is the special recital of the pilgrims performing the Hajj or Umra. The words of *Talbiya* are: Labbaik allahumma labbaik; labbaik la sharika lak labbaik; in-nal hamda wan-nimata laka wal mulk; la shrika lak (O Allah! Here I am in your presence! You have no partner! Here I am! All praise is for You and from You are all Blessing! To You alone belongs all Power (and Rule)! You are without a partner!)

which is common to all of us. And, may He inspire us to repent and reform!

Responding to Azan And The Supplication Made After It

(٥٢٠/٤٨) عَنْ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ الْمُؤَذِّنُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ فَقَالَ أَحَدُكُمْ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ قَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ثُمَّ قَالَ حَيَّ عَلَى الصَّلَاةِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ثُمَّ قَالَ حَيَّ عَلَى الْفَلَاحِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ثُمَّ قَالَ أَكْبَرُ اللَّهُ أَكْبَرُ ثُمَّ قَالَ لَا إِلَهَ إِلَّا اللَّهُ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ . (رواه المسلم)

(520/48) It is related on the authority of Umar رضي الله عنه that the Messenger of Allah ﷺ said: "When the *Muazzin* calls out *Allahu Akbar, Allahu Akbar*, and (in reply to it) one of you should say, *Allahu Akbar, Allahu Akbar*; and after it, when the *Muazzin* says, *Ash-hadu al-laa ilaaha illAllaah*, and (in reply to it) he, too, must say, *Ash-hadu al-laa ilaaha illAllaah*; and after it, when the *Muazzin* calls, *Ash-hadu an-na Muhammadar Rasoolul-laah*, and (in reply to it) he, too, should say, *Ash-hadu an-na Muhammadar Rasoolul-laah*; and after it, when *Muazzin* says, *Hayya alas-Salaah*, and (in reply of it) he must say, *Laa hawla wa laa quwwata il-lla bil-laah*; and, after it, when the *Muazzin* says, *Hayya alal falaah*, and (in reply to it) he must say, *Laa hawla wa laa quwwata il-lla bil-laah*; and, after it, when the *Muazzin* says, *Allahu Akbar, Allahu Akbar*, and (in reply to it) he, too, should say, *Allahu Akbar, Allahu Akbar*, and, after it, when the *Muazzin* says, *Laa-ilaaha, il-lal-laah*, and (in reply of it) he, too must say *Laa-ilaaha, il-lal-laah*, if all this is said from the heart, he shall go to Heaven." (Muslim)

Commentary: As we have seen earlier, there are two aspects of *Azan*. One is that it is the summons to prayers, and the other is that it is the call of Faith and a public declaration of Islam. In the former case, it is the duty of a Muslim to get ready for observing prayer as soon as he hears the *Azan* and reaches ther mosque in

time while, in the latter, he is called upon when he hears it. All the Muslims are, thus, to renew the bond and covenant of Faith at the time of every *Azan*. It shows why *Azan* though, apparently, it is a minor effect on the post of the listner.

(٥٢١/٤٩) عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالْإِسْلَامِ دِينًا غُفِرَ لَهُ ذَنْبُهُ. (رواه مسلم)

(521/49) It is related by Sa'd bin Abu Waqqas رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever, on hearing the *Azan* (i.e., when the *Azan* comes to an end) says: *Ash-hadu al-laa ilaaha illAllaah wahdahu laa sharika lahu wa ash-hadu an-na Muhammadan abduhu wa rasooluhu; raditu bil-laahi rabba wa bi Muhammadar rasoola wa bil-Islam-i-deena*. (I affirm that there is no god but Allah, One and Unpartnered, and Muhammad is His slave and Messenger ﷺ, and I am pleased with Allah as Lord, and in Muhammad as Messenger, and in Islam as the religion), his sins will be forgiven." (Muslim)

Commentary: We have spoken on sins being forgiven on doing righteous deeds when we discussed the *Wudu*, the same principle applies here.

(٥٢٢/٥٠) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْقَائِمَةُ أَيْتَ مُحَمَّدٍ الْوَسِيلَةَ وَالْفَضِيلَةَ وَابْعَثْهُ مَقَامًا مَحْمُودًا فِي الدُّنْيَا وَعَدَنَهُ حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَمَةِ (رواه البخارى)

(522/50) It is related by Jabir رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever will, at the time of hearing *Azan*, make the prayer to Allah: *Allahumma rab-ba haathihid-da'wat-it-ta-ammati was-salaat-il-qa-imati aati Muhammada nil-waseelata wal-fazeelata wab-as-hu muqaman mahmuda nil-lazi wa'a-tahu* (O God, the Lord of this perfect Call and the long-lasting and unchanging prayer, bestow upon Muhammad ﷺ the place of special honour and intercession and elevate him to the place of

choicest favour and worthiness which You have promised for him), that bondsman will be worthy of my intercession on the Day of Resurrection." (Bukahri)

Commentary: In this Tradition we are exhorted to pray for three things for the sacred Prophet ﷺ and assured that the bondsmen who will act accordingly on hearing the *Azan* will have a special claim to his intercession. These three things are, intercession, honour and place of choicest favour and worthiness. In a Tradition quoted in *Sahih Muslim* it is explained about the 'place of intercession' that it is a most distinctive station of Divine esteem and affection and a rank of unparalleled glory and exaltation in Paradise which is going to be conferred upon only one bondsman of the Lord, and the 'place of honour' is another name for the same way, the 'place of choicest favour and worthiness' implies that one who will be honoured with it will be held in high respect by everyone and all men will praise and be grateful to him.

Traditions relating to Intercession have already appeared in the earlier part of this book in which it is stated that on the Day of Recompense which will be a special occasion for the display of Divine Majesty and Splendour, everyone, irrespective of his rank or station on the earth, will be seized with fear and anxiety, so much so that exalted Prophets عليهم السلام like Nuh, Ibrahim, Musa and Isa will not have the courage to plead with the Almighty. The Prophet Muhammad ﷺ will, then step forward with "I am for it. I am for it" on his lips and beseech Allah humbly, first of all, for whole mankind that the state of anxious, uncertainty and expectation may be ended, the Reckoning done and the Judgement pronounced. After it, the door of intercession on behalf of the sinners and of their being taken out of Hell will, also, open at his request and initiative. As the Prophet ﷺ himself has said, "I will be the first intercessor and my intercession will be accepted in the first place", and, also, "On the Day of Resurrection, the Banner of Praise will be in my hand, and Adam, and, in addition to him, all the Prophets and Messengers عليهم السلام and their followers will be under it." This is the place of choicest favour and worthiness' about which it has been said to the Prophet ﷺ in the Qur'an:

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا (الاسراء ١٧: ٧٩)

It may be that thy Lord will raise thee to the praised estate
(Al-Asra' 17:79)

In fine, the singular rank that has been referred to as 'Intercession' and 'Honour' in above saying and the praised estate mentioned in the Qur'an are going to be bestowed upon the holy Prophet. It has been decreed beforehand by Allah and it is out of sheer kindness that the Prophet ﷺ has exhorted us to pray to God to raise him to those ranks and station and promised that whoever will do so will earn a special claim to his intercession on the Day of Reckoning.

Note: The method of acting on it is that every *Kalima* of *Azan* should be repeated after the *muazzin*, as mentioned in the narrative of Sayyidina Umar ؓ, and, afterwards,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Ash hadu an la' ilaha illal-lah

uttered, as shown in the report by Sa'd bin Abu Waqas ؓ, and, finally, the supplication,

اَللّٰهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ اٰتِ مُحَمَّدًا الْوَسِيْلَةَ
وَالْفَضِيْلَةَ وَاَبْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ

*Allahumma rab-ba haazihid-da'wat-it-ta-ammati
was-salaat-il-qa-imati aati Muhammada nil-waseelata
wal-fazeelata wab-as-hu muqamam mahmuda nil-lazi
wa'a-tahu*

made, as indicated in the above saying, for the Prophet ﷺ

It is stated by Ibn Hajr in *Fath-ul-Bari* that in the Tradition quoted in *Baihaqi*, the words,

”إِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ“

In-naka laa tukhliful miyad

(Verily, you do never break your promise),

are added at the end of the prayer.

MOSQUES

Their Grandeur & Significance, Rights & Proprieties.

For the realisation of sublime aims and ideals associated with prayer, some of which have been indicated in the preceding Chapter with reference of Shah Waliullah رحمه الله عليه, it is essential to give it a collective design and character. In the Islamic *Shari'ah*, the mosque and the congregation have been provided the instruments of it, and it is hard to over-emphasise the role these two things play in the generation, organisation and protection of the religious life of Muslims.

The Prophet ﷺ has, on one hand, taken utmost pains to enjoin the observation of prayer with a collective arrangement and given stern warnings of punishment to those who act otherwise, and, on the other, laid an exceptional stress on the significance of the mosques and called them the House of Allah, next in importance only to the *Ka'bah*. He has made them the spiritual centres of the *Ummah*, and, explaining their glory and preciousness in the sight of Allah, urged upon his followers that wherever they are, and at whatever time, their hearts and souls should remain attached to them. Besides, the Prophet ﷺ has, also, taught us the rights of mosques and etiquettes to be observed there.

Significance

(٥٢٣/٥١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ

الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا . (رواه مسلم)

(523/51) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "The parts of land dearest to Allah are the

mosques and the most hateful, the market-places." (Muslim)

Commentary: Human life has two aspects. One is angelic and spiritual which is the celestial and the refined aspect and the other is material and bestial which is the terrestrial and the vulgar one. The angelic and spiritual aspect calls for virtuous deeds like Divine Worship and God-remembrance through which its disciplining and evolution takes place and a man becomes worthy of the good grace of Allah. The foremost centres of these acts are the mosques where divine honours are paid to Allah all the time and owing to which they bear a close association with the *Bayt Allah* / House of Allah. In cities and other human dwellings, the most pleasing to God, at all events, are mosques.

On the contrary, the market-places, by their very nature, are related to the material urges of man, and, in them, he generally grows negligent of his duty to Allah. On account of this apathy and abundance of sin and immorality, their atmosphere, on whole, is unhealthy and spiritually harmful. The markets are, therefore, the most detestable of all the places in the judgement of Allah.

The sustance of this Tradition is that the Believers should feel more attached to the mosques and go to the baaars only when it is necessary, taking care to protect themselves against the evils that are commonly associated with them, such as, falsehood and deceit. Within these limits, it is quite permissible to go to the market-places and engage in buying and selling goods for which people meet there. The Prophet ﷺ, indeed, has given the glad tidings of Paradise to those who carry on trade with honesty and due regard of the God-Given laws. It is like this that though the lavatory is, basically, a most abominable place, one cannot refuse to have anything to do with it. The bondsman, in fact, earns the Divine reward, in good measure if he is heedful of the commands of the *Shari'ah* and abides by the confirmed practice of the Prophet ﷺ while going to the toilet for answering the call of nature.

(٥٢٤/٥٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ، إِمَامٌ عَادِلٌ وَ شَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ وَ رَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ وَ رَجُلَانِ تَحَابَّا فِي

اللَّهُ اجْتَمَعَ عَلَيْهِ وَتَفَرَّقَ عَلَيْهِ وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَلَيْهِ وَرَجُلٌ
دَعَتْهُ امْرَأَةٌ ذَاتُ حَسَبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ بِبَصِيقَةٍ
فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ. (رواه البخارى و مسلم)

(524/52) It is related by Abu Hurayrah رضي الله عنه that the Messenger ﷺ of Allah said: "There are seven kind of men whom Allah will accord a place under the shadow of His Mercy on the Day, on which there will be no other shadow than that of His Mercy (i) the ruler who ruled with justice, (ii) the young man who grew up in worship (i.e. was worshipful in childhood as well as in youth and the desires and impulses that were peculiar to young age did not distract him); (iii) the truthful Believer whose condition was that even when he went out of the mosque his heart was attached to it (and felt restless) till he returned; (iv) the two persons who loved each other for the sake of Allah and remained united on it and parted (from one another) on it (i.e. the affection between whom was not conditional on presence, as the case, on the whole, was with the worldly people but they loved each other for the sake of Allah while they were together as well as out of one another's sight)' (v) the bondsman who wept when he remembered Allah in solitude, (vi) the man whom a beautiful, wealthy and respectable woman invited to sin but he said: 'I fear Allah, and, (therefore), I cannot proceed towards what is prohibited'; and (vii) the person who spent in the way of Allah and did it so secretly that his left hand did not know what he gave away with the right hand or to whom it was given."

(Bukhari and Muslim)

Commentary: In it the glad tidings of the shadow of Divine mercy have been given, in the third place, to the bondsman whose heart dwells in the mosque even when he is away from it. May Allah cause us to be one of the servants. *Aameen!*

(٥٢٥/٥٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَدَا
إِلَى الْمَسْجِدِ أَوْ رَاحَ أَعَدَّ اللَّهُ لَهُ نُزْلَهُ مِنَ الْجَنَّةِ كُلَّمَا عَدَا أَوْ رَاحَ .

(رواه البخارى و مسلم)

(525/53) Sayyidina Abu Hurayrah رضي الله عنه said that the Messenger ﷺ of Allah said: "If anyone goes out in the morning or in evening to the mosque, Allah will prepare for him his food in

Paradise as often as he goes out in the morning or in the evening."
(Bukhari and Muslim)

Commentary: As many times as a worshipper goes to the Mosque in the morning or in the evening, or during the day, the Kind Lord looks at him as His dear guest and each time as feast is arranged for him. He will find it on reaching there. We cannot imagine what reception is arranged for us there. *Kanz al-A'mal* quotes Abdullah bin Abbas on the authority of *Tareekh Hakim* as narrating this hadith.

"Mosques are houses of Allah. The Believers who come there are visitors (and guests) of Allah. If anyone comes to meet someone then he must honour and serve the visitor."

الْمَسَاجِدُ بُيُوتُ اللَّهِ وَالْمُؤْمِنُونَ
زُؤَارُ اللَّهِ وَحَقُّ عَلَى الْمَزُورِ أَنْ
يُكْرِمَ زَائِرَهُ

(كنز العمال ص ١٢٤ ج ٤)

The *ahadith* of *Tareekh Hakim* are weak in the sight of scholars of hadith but the subject of the foregoing extract corresponds to the above hadith of Abu Hurayrah رضي الله عنه. Hence, it is quoted here.¹

(٥٢٦/٥٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَوةُ الرَّجُلِ فِي الْجَمَاعَةِ تُضَعَّفُ عَلَى صَلَوتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسَةً وَعِشْرِينَ ضِعْفًا وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلَوةُ لَمْ يَخْطُ خُطْوَةً إِلَّا رُفِعَتْ بِهَا دَرَجَةٌ وَحُطَّ عَنْهُ بِهَا خَطِيئَةٌ فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَّاهُ اللَّهُمَّ صَلِّ عَلَيْهِ اللَّهُمَّ ارْحَمْهُ وَلَا يَزَالُ أَحَدُكُمْ فِي صَلَوةٍ مَا انْتَهَرَ الصَّلَوةَ .

(رواه البخارى و مسلم)

(526/54) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "(The reward on) offering prayer congregationally in the mosque in twenty-five times as much as on saying it at home or in the market-placed and it is so because when the bondsman goes to the mosque, after performing *wudu* properly, and there is no other object of his going except (the offering up) prayer, he is elevated by one rank at each step and

1. *Kanzal-A'mal* has another hadith on this topic from Ibn Mas'ud رضي الله عنه on the authority of Mu'ajjam Tabarani.

one sin of his forgiven. Moreover, when he offers the prayer, the angles continuously pray for mercy and benevolence on his behalf as long as he remains at his place. The supplication of the angles is: "Our Lord! Bestow your special grace upon this bondsman, bestow upon him Your mercy. And all the time anyone waits (in the mosque) for prayer, in the sight of Allah and in His reckoning, he is as if engaged in prayer."

(Bukhari and Muslim)

Commentary: In another version of the same Tradition the supplication of the angles is mentioned with the addition that 'O God! Forgive this bondsman his sins and accept his repentance. It is also stated that the angles will continue to supplicate for him until he causes pain to anyone through his arm or tongue or his *wudu* is voided.

(٥٢٧/٥٥) عَنْ عُثْمَانَ بْنِ مَظْعُونٍ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ ائْذَنْ لَنَا فِي التَّهَرُّبِ
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ تَرْهَبَ أُمَّتِي الْجُلُوسُ فِي الْمَسَاجِدِ
إِنْتَظَارَ الصَّلَاةِ .
(رواه في شرح السنة)

(527/55) Uthman bin Maz'oon رضي الله عنه narates that once he said to the Prophet ﷺ, "O Messenger of Allah! Please grant me permission to adopt monasticism." The Prophet ﷺ replied: "Monasticism for my followers lies in sitting in the mosque and waiting for prayer to begin."
(Sharah-as-Sunnah)

Commentary: Sometimes the Companions felt like withdrawing from the world and giving up its pleasures and they sought the Prophet's ﷺ advice about it. The inclination of Sayyidina Uthman bin Maz'oom, too, was very strong towards the monastic way of life and, once, he said several things like that to Prophet, the last of which was that he might be permitted to take up monasticism so that he could lead the life of a hermit. The above Tradition shows that the spiritual aims and the gains of the Hereafter for which monasticism was practised by the ancient communities could be attained by the Muslims by sitting in the mosque and waiting for prayer. As a matter of fact, to sit in the mosque and wait for prayer is a kind of *I'tikaf*¹.

①. Retiring to the mosque for sometime. In Ramazan, the I'tikaf in the last days is a collective obligation on every neighbourhood.

(٥٢٨/٥٦) عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بَشِّرِ الْمَشَّائِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِّ يَوْمَ الْقِيَمَةِ

(رواه الترمذی و ابو داؤد)

(528/56) It is related by Buridah رضی اللہ عنہ that the Messenger of Allah ﷺ said: "To those who go to the mosques in darkness, give the glad tidings that (in return for it) perfect light will be granted to them on the Day of Resurrection." (Tirmizi Abu Dawood)

Commentary: To go the mosque regularly for prayer in the darkness of the night takes a lot of effort and is a sign of sincere devotion to Allah. Whoever does so has been given the good tidings by Allah, through the Prophet ﷺ that in the darkness of the Day of Resurrection perfect light will be made available to him.

Supplication to be Made on Entering and Coming Out of the Mosque

(٥٢٩/٥٧) عَنْ أَبِي أُسَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَقُلْ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَإِذَا خَرَجَ فَلْيَقُلْ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ .

(رواه مسلم)

(529/57) It is related by Abu Usad Sa'adi that the Messenger of Allah ﷺ said: "When anyone of you enters a mosque he should supplicate Allah: *Allahummafatah li abwaaba rahmatika* (O Allah, open the gates of your mercy for me), and when he comes out of it, he should supplicate: *Allahumma asaluka min fadlika* (O Allah, I beseech You for Your grace)." (Muslim)

Commentary: In the Qur'an and the traditions, generally the word *Rahmah* (i.e. grace) is used for heavenly rewards of the Hereafter and *Fadl* (i.e. grace) for earthly blessings like sustenance. The Prophet ﷺ has, therefore, exhorted us to beseech the Lord for the opening of the gates of mercy as we go into the mosque, for it is the place for seeking religious and spiritual benefits and blessings of the hereafter and for His grace i.e. abundance in the material things of life as we leave it for it is the proper thing for the world outside the mosque. The Real object of it all it is the bondsman should not become negligent while going into the mosque or coming out of it but on both the occasions his thoughts should be

directed towards Allah like a beggar.

Tahayyatul Masjid

(٥٣٠/٥٨) عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكَعْ رُكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ . (رواه البخارى و مسلم)
(530/58) It is related by Abu Qatadah رضي الله عنه that the Messenger of Allah ﷺ said: "When anyone of you enters the mosque he should offer two raka'at prayer before he sits down."

(Bukhari and Muslim)

Commentary: The mosques bear a close association with Allah. It is for this reason that they are known as the Houses of Allah. It is thus, among the proprieties of coming to the mosque that one should offer two *raka'at* prayer before sitting down. It is, so to stay, the act of salutation in the Court of Almighty. This prayer on account of it, is called *Tahayyatul Masjid* (i.e. *Salutation* to the Mosque). According to most of the authorities, however, this command belongs to the category of supererogatory acts the performance of which is meritorious but omission is not sinful.

Note: It is distinctly stated in the above Tradition that the two rak'at should be offered before one sits in the mosque. But it has been seen that some people, first, deliberately sit down in the mosque, on entering it, and then get up and offer the *Tahayyatul Masjid*. Allah alone knows how and when this erroneous practice began. We learn from Mulla Ali Qari that it existed even in his time, i.e. four hundred years ago.

(٥٣١/٥٩) عَنْ كَعْبِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَقْدُمُ مِنْ سَفَرٍ إِلَّا نَهَاراً فِي الصُّحَى فَإِذَا قَدِمَ بَدَأَ بِالْمَسْجِدِ فَصَلَّى فِيهِ رُكْعَتَيْنِ ثُمَّ جَلَسَ فِيهِ . (رواه البخارى و مسلم)

(531/59) It is related by Ka'ab bin Maalik رضي الله عنه 'the practice of the Messenger of Allah ﷺ was that when he returned from a journey, he entered Madinah during the day-light, at the time of *Chasht*, and the first thing he did was to go to the mosque where he offered two raka'at prayer and then sat down (for some time)."

(Bukhari and Muslim)

Commentary: In some other Traditions it is mentioned in detail that when the Prophet ﷺ returned from a journey he, generally, made the last halt in the vicinity of Madinah owing to which people knew where he was staying and they came to him in the morning. Early on the next morning he would leave for Madinah, reaching there after the light of day had spread. He would then, go straight to the mosque, or, in other words, pay the tribute of submission in the court of the King of Kings before meeting the members of his family. He sat in the mosque for some time and met the people who came to see him.

Attachment to The Mosque is a Sign of Faith

(٥٣٢/٦٠) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِذَا رَأَيْتُمُ الرَّجُلَ يَتَعَاهَدُ الْمَسْجِدَ فَاشْهَدُوا لَهُ بِالْإِيمَانِ فَإِنَّ اللَّهَ يَقُولُ إِنَّمَا

يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ. (رواه الترمذى وابن ماجه والدارمى)

(532/60) It is related by Abu Sa'eed Khudri ؓ that the Messenger of Allah ﷺ said: "When you see that a person is attached to the mosque and looks after it (devotedly), give the testimony of Faith for him because Allah says that only they frequent His mosques and keep them filled who believe in Him and the Last Day." (Tirmizi, Ibn-e-Majah and Daarmi)

Commentary: The mosque is the place of worship and a symbol of Faith. Sincere attachment to it, care and concern for its maintenance and anxiety to see it humming with worship and God-remembrance are, thus, the signs of true Faith.

Keeping the Mosques Clean and Supplied with a Pleasant Odour

(٥٣٣/٦١) عَنْ عَائِشَةَ قَالَتْ أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَاءَ

الْمَسْجِدِ فِي الدُّوْرِ وَأَنْ يُنْظَفَ وَيُطَيَّبَ. (رواه ابو داؤد و الترمذى وابن ماجه)

(533/61) It is related by Sayyidah Ayshah ؓ that the Messenger of Allah ﷺ gave the order for the construction of mosques in mohallas (i.e. quarters or paths) of the town, and he gave the order for keeping them clean and pleasantly smelling.

(Abu Dawood, Tirmizi and Ibn-e-Majah)

Commentary: It shows that if the different quarters of a town are wide apart, as it was in Madinah, mosques should be built in them according to need. The mosques should, further be kept free from dirt and supplied with perfume.

Reward on Construction of Mosques

(٥٣٤/٦٢) عَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ مَنْ بَنَى لِلَّهِ مَسْجِدًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ (رواه البخارى و مسلم)

(534/62) It is related by Uthman رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever builds a mosque for Allah (i.e. solely for His pleasure and with the aims of earning the Diving reward), Allah will have a mansion built for him in Paradise." (Bukhari & Muslim)

Commentary: It occurs repeatedly in the Qur'an and the Traditions that the recompense in the Hereafter will be proportionate to the deed. The grant of a mansion in the Paradise to anyone who builds a mosque should, therefore, seem natural.

Adornment and Embellishment of the Mosque

(٥٣٥/٦٣) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا

أَمَرْتُ بِتَشْيِيدِ الْمَسَاجِدِ قَالَ ابْنُ عَبَّاسٍ لَتَزُخَّرَ فَنَهَا كَمَا زَخَرَفَتِ الْيَهُودُ وَالنَّصَارَى (رواه ابوداؤد)

(535/63) It is related by Abdullah bin Abbas رضي الله عنه that the Messenger of Allah ﷺ said: "I have not been commanded to build tall and imposing mosques." (After narrating it, Abdullah bin Abbas added by way of a prophecy): "Surely, you will begin decorating your mosques as the Jews and Christians have decorated their places of worship." (Abu Dawood)

Commentary: Its purport is that outward splendour and ornamentation is not desirable for the mosques. The emphasis ought to be on simplicity. As for the prediction made by Sayyidina Abdullah bin Abbas رضي الله عنه he would have, evidently, learnt about it from the sacred Prophet ﷺ some time or the other. The following saying of the Prophet ﷺ has, further, been quoted in Ibn-e-Majah on the authority of Abdullah bin Abbas رضي الله عنه himself.

"I am seeing that at a time (when I will not be present in your midst) you, too, will make your mosques as grand and imposing as the Jews have made their synagogues and the Christians their churches."

أَرَأَيْتُمْ سَتَشْرِقُ فَوْقَ مَسَاجِدِكُمْ
بَعْدِي كَمَا شَرَفَتِ الْيَهُودُ
كَنَائِسَهُمْ وَ كَمَا شَرَفَتِ
النَّصَارَى بِيَعَاهَا .
(كنز العمال بحواله ابن ماجه)

It is, also, possible that Sayyidina Abdullah bin Abbas رضي الله عنه, who lived for eight years after the death of the Prophet ﷺ, had made the prophecy on the basis of the direction of and the speed with which transformation had begun to take place in the mental character and way of life of the Muslims. Anyway, whatever the ground, the prediction has proved literally true. In some parts of our own country mosques are found which surpass even the churches and synagogues in grandeur.

(٥٣٦/٦٤) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَشْرَاطِ
السَّاعَةِ أَنْ يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ.

(رواه ابو داؤد ، و النسائي والدارمي و ابن ماجه)

(536/64) It is related by Anas رضي الله عنه that the Messenger of Allah ﷺ said: "One of the protents of the Hour (of Doom) is that people will begin to excel one another (in the construction of) mosques." (Abu Dawood, Nasai, Daarmi and Ibn-e-Majah)

Commentary: Among the protents of the Day of Ressurrection there are some which will occur just on the eve of it, such as, the appearance of Dajjal and the rising of the sun in the west and others that will become evident some time before it. The evils and calamities the Prophet ﷺ has forecast as the precursors of the Last Day belong to the latter category and the keen-ness to surpass one another in the erection of mosques is some of them.

No one Should Come to the Mosque After Eating a Thing Giving out a Disagreeable Smell

(٥٣٧/٦٥) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَكَلَ مِنْ
هَذِهِ الشَّجَرَةِ الْمُتْنِنَةِ فَلَا يَقْرَبَنَّ مَسْجِدَنَا فَإِنَّ الْمَلَائِكَةَ تَتَأَذَى مِنْهَا
الْإِنْسُ
(رواه البخارى و مسلم)

(537/65) It is related by Jabir رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever eats of this evil-smelling plant (i.e. onion or garlic) should not come to our mosques for what is disagreeable to men is, also, disagreeable to angles." (Bukhari and Muslim)

Commentary: The religious significance of the mosques and the unique association they bear with Allah demands, among other things, that these should be protected from every kind of foul odour. Since onion and garlic possess a sort of unpleasant smell — and during the time of the Prophet ﷺ people often ate them raw — it was commanded by him that no one should come to the mosque after eating them and the reason he gave for it was that anything that was hurtful to men was hurtful to the angles of Allah as well, and, as the angles visit the mosques often and join men, particularly in prayer it is essential that distress is not caused to the holy and distinguished visitors by a thing like foul smell.

Another Tradition referring to the same incident and quoted in *Abu Dawood*, on the authority of Mu'awiya bin Qurrah, tells that the Prophet ﷺ distinctly mentioned onion and garlic as the thing people should avoid eating when they came to the mosque. It is, further, stated that if anyone wanted to eat them he should have them cooked so that their unpleasant smell was destroyed.

Though only onion and garlic are spoken of in this report, it, obviously, applies to all foul-smelling articles of food, or, rather, to everything repulsive to the people of good taste.

Forbidding The Recitation of Poetry and Buying and Selling of Goods in The Mosque

(٥٣٨/٦٦) عَنْ عُمَرَ وَبْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ تَنَاشُدِ الْأَشْعَارِ فِي الْمَسْجِدِ وَعَنِ الْبَيْعِ وَالْإِشْتِرَاءِ فِيهِ وَأَنْ يَتَحَلَّقَ النَّاسُ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ فِي الْمَسْجِدِ. (رواه ابوداؤد و الترمذی)

(538/66) Amr bin Shu'ayb reported on the authority of his father Shu'ayb that his grand father said that the Messenger of Allah ﷺ forbade the recitation of poetry and the purchase and sale of goods in the mosque, and he, also forbade the sitting of people in circles in the mosques, on a Friday, before the commencement of the prayers. (Abu Dawood and Tirmizi)

Commentary: The sanctity of the mosques, again, requires that these should not be used for activities which though legitimate in themselves, are not closely related to Faith and worship, as for instance, the holding of a poetic symposium and the carrying out of trade. As for the last part of the above Tradition, concerning a Friday, it, apparently, shows that people who reached the mosque before time, which has of course, been urged in the Traditions, should occupy themselves with prayer and God-remembrance till the start of the service instead of becoming separate circles.

Protection From Little Children and Noise

(٥٣٩/٦٧) عَنْ وَائِلَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَنِّبُوا مَسَاجِدَكُمْ صِبْيَانَكُمْ وَمَجَانِينَكُمْ وَشُرَاءَكُمْ وَبَيْعَكُمْ وَخُصُومَاتِكُمْ وَرَفَعَ أَصْوَاتَكُمْ وَإِقَامَةَ حَدُودِكُمْ وَسَلَّ سَيُوفِكُمْ .
(رواه ابن ماجه)

(539/67) It is related by Wathilah bin al-Asqa' that the Messenger of Allah ﷺ said: "Keep away from your mosques your little children and the lunatics, and, in the same way, keep away from the mosques your buying and selling, and your mutual quarrels, and your hubbub, and (your) inflicting penalty (for a transgression of the law of Allah), and drawing swords. (Nothing of the sort should be done within the precincts of the mosques as all this is inimical to their sanctity and reverence)."

(Ibn-e-Maajah)

Forbidding of Wordly Talk in The Mosques

(٥٤٠/٦٨) عَنِ الْحَسَنِ مُرْسَلًا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي عَلَى النَّاسِ زَمَانٌ يَكُونُ حَدِيثُهُمْ فِي مَسَاجِدِهِمْ فِي أَمْرَدِنْيَاهُمْ فَلَا تُجَالِسُوهُمْ فَلَيْسَ لِلَّهِ فِيهِمْ حَاجَةٌ .
(رواه البيهقي في شعب الایمان)

(540/68) It is related, in the nature of Mursal,¹ by Hasan Basri that the Messenger of Allah ﷺ said: "A time will come when the conversation of the people in the mosques will centre around their wordly affairs. You must not sit with such people. Allah

①. A Tradition which is related by a Tabae'e without giving the name of the companion through whom it had reached him is called Mursal in the special terminology of Islam.

has nothing to do with them."

(Baihaqi)

Commentary: The mosque being the House of Allah it is in the fitness of the things that nothing was said there which was not aimed at the propitiation of Allah or related to Him in any other way. Social and collective problems of the Muslims can, of course, be discussed in the mosques but due regard must be shown in it, also, to proprieties, and everything that is done must be within the frame work of Divine guidance.

Presence of Women in the Mosques

(٥٤١/٦٩) عَنْ ابْنِ عُمَرَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَأَذَنْتُكُمْ نِسَاءَكُمْ بِاللَّيْلِ فَأَذْنُو لَهُنَّ .
(رواه البخارى و مسلم)

(541/69) It is related by Abdullah bin Umar رضي الله عنه that the Messenger of Allah ﷺ said: "When your wives ask you for permission to go to the mosque, give it to them."

(Bukhari And Muslim)

(٥٤٢/٧٠) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَمْنَعُوا نِسَاءَكُمْ الْمَسَاجِدَ وَبُيُوتَهُنَّ خَيْرٌ لَهُنَّ .
(رواه ابو داود)

(542/70) Abdullah bin Umar رضي الله عنه related to us that the Messenger of Allah ﷺ said: "Do not stop your women from going to the mosques, but it is better for them in their homes."

(Abu Dawood)

Commentary: During the lifetime of the Prophet ﷺ, when he personally led all the five daily services, many pious and right-minded ladies wanted to be allowed to offer up at least the two nightly prayers of *Isha* and *Fajr* behind him though the Prophet ﷺ had repeatedly made it clear that it was better and more meritorious for women to offer prayers at home. But some people did not permit their wives to go to the mosque. It was, however, not due to any misgiving or fear of mischief as the moral and social stands in the Muslim society were very high at that time but a sense of pride which was wholly un-Islamic. Hence, the Prophet ﷺ felt that if women asked for permission to go to the mosque in the night it should be given to them but to the women, themselves, he always advised that it was better to offer Prayer at home.

(٥٣٤/٧١) عَنْ أُمِّ حُمَيْدٍ السَّاعِدِيَّةِ أَنَّهَا جَاءَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي أُحِبُّ الصَّلَاةَ مَعَكَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ عَلِمْتُ أَنَّكَ تُجِيبِينَ الصَّلَاةَ مَعِيَ وَصَلَوْتُكَ فِي بَيْتِكَ خَيْرٌ مِّنْ صَلَوَتِكَ فِي حُجْرَتِكَ وَصَلَوْتُكَ فِي حُجْرَتِكَ خَيْرٌ مِّنْ صَلَوَتِكَ فِي دَارِكَ وَصَلَوْتُكَ فِي دَارِكَ خَيْرٌ مِّنْ صَلَوَتِكَ فِي مَسْجِدِ قَوْمِكَ وَصَلَوْتُكَ فِي مَسْجِدِ قَوْمِكَ وَخَيْرٌ مِّنْ صَلَوَتِكَ فِي مَسْجِدِي .

(رواه احمد، كنز العمال)

(543/71) Narrated Umm-e-Humayd Sa'idiyah wife of Abu Humayd Sa'idi that once she went to the Messenger of Allah ﷺ and said: "I wish that I offered prayer (congregationally) with you in the mosque." "I know", replied the Prophet ﷺ, "that you want very much to offer prayer with me (i.e. behind me in congregation), but the principles of the *Shari'ah* is that the prayer you offer in the inner part of your house is superior to the prayer you offer in the outer verandah of it, and the prayer you offer in the outer courtyard of your house is superior to the prayer you offer in the mosque of your tribe (which is nearer to your house), and the prayer you offer in the mosque of your tribe is superior to the prayer you offer in my mosque."

(Kanzul 'Amaal with reference to Musnad-e-Ahmad)

Commentary: From many other Traditions, too, it appears that the Prophet ﷺ often explained the above position to women as regards the offering of prayer in the mosque. Yet, many ladies ardently desired that though it was better in the judgement of the Lord for them to offer prayer at home, they might be allowed to go to the mosque, atleast in the night, and offer it behind the Prophet ﷺ and since the underlying sentiment was that of true religious devotion to the Prophet ﷺ and there was no apprehension of mischief during those days, the sacred Prophet ﷺ advised the Companions to allow their wives to go to the mosque at night if they wanted to do so. Anyhow, this command was given at a time when there was no fear of an unwanted thing taking place if the women went out and it was disliked by some Companions only because of a false sense of vanity or natural inclination. But as the state of the society underwent a change and social and moral evils crept into it,

it no longer remained desirable¹. What no less a person than Sayyidah Ayshah رضى الله عنها had to say about it is given in the next Tradition.

(٥٤٤/٧٢) عَنْ عَائِشَةَ قَالَتْ لَوْ أَدْرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا حَدَّثَ النِّسَاءُ لَمَنَعَهُنَّ الْمَسَاجِدَ كَمَا مُنِعَتْ نِسَاءُ بَنِي إِسْرَائِيلَ.

(رواه البخارى و مسلم)

(544/72) It is related that Sayyidah Ayshah رضى الله عنها said: "Were the Messenger of Allah ﷺ to see the things women have now acquired (in their conduct and deportment), he would have forbidden them from going to the mosque in the same way as the women of Bani Israel had been forbidden (to go to their places of worship) during the days of the earlier Prophets."

(Bukhari and Muslim)

Commentary: This observation was made by Sayyidah Ayshah رضى الله عنها in her time (after the passing away of the holy Prophet ﷺ), and for this reason, according to Shah Waliullah رحمه الله عليه, the Companions رضي الله عنهم, generally, had come to hold that women should no longer be permitted to go to the mosque. With the rapid transformation of social values in the succeeding generations and in the context of our mournful moral degeneration it is now absolutely out of the question.

①. Comments on the above narratives are adapted from Shah Waliullah's *Hujjat*, Vol. II, p26.

CONGREGATION

We have seen how *as-salah* (prayer) is not merely an obligatory mode of worship but also a sign and symbol of Islam. To observe it is a proof of one's wholehearted allegiance to Islam and its omission denotes indifference to Faith and an attitude of inattention and unconcern towards Allah and the Prophet ﷺ. It was, therefore, essential to have an arrangement that enabled everyone to offer prayer openly and for all to see. The Prophet ﷺ, consequently, prescribed the method of congregation and made it compulsory for every Muslim who was not ill or had any other valid excuse to offer prayer individually or at home. We believe, the real wisdom behind the institution of congregational prayer is that the Muslims, in that way, were subjected to supervision and superintendence five times a day. Moreover, our everyday experience is that many Muslims who offer prayer regularly, thanks to congregational service, would not have maintained such regularity without it.

The institution of congregational prayer moreover, is a unique informal plan for the religious instruction of Muslims and offers them a wonderful opportunity to come into contact with one another and know about each-other's welfare regularly.

The atmosphere of worship, devotness and repentance that pervades the mosques and the effect it produces in the hearts, the bestowal of Divine favours that takes place when the hearts of the bondsmen of different religious and spiritual levels turn in unison towards Allah, and the company of the angels with which the devotees are blessed in congregational prayer, as a number of the Traditions tell, are, again, the singular advantages of the system of congregation.

Besides, it can be most helpful in the promotion of the sense of

the solidarity and cooperation among the Muslims. It should not be difficult for any one to appreciate, in the modern times, the tremendous social and other benefits to which the five daily get-togethers in the mosques of the locality and the greater weekly congregation in the central mosque of the town on Fridays and even greater congregations of the 'Eids, twice in a year, can be put.

Be that as it may, it is owing to these blessing and advantages that everyone is required to offer prayers congregationally unless there is a genuine excuse like illness, and as long as the teachings of the Prophet ﷺ were sincerely observed, every Muslim, with the exception of the sick and the hypocrites, took care to offer prayers congregationally, and negligence concerning it was, commonly, considered to be a sign of hypocrisy.

Importance

(٥٤٥/٧٣) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ لَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلَاةِ إِلَّا مُنَافِقٌ قَدْ عَلِمَ نِفَاقَهُ أَوْ مَرِيضٌ إِنْ كَانَ الْمَرِيضُ لَيْمَسِيٍّ بَيْنَ رَجُلَيْنِ حَتَّى يَأْتِيَ الصَّلَاةَ وَقَالَ إِنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَنَا سُنَنَ الْهُدَى وَإِنْ مِنْ سُنَنِ الْهُدَى الصَّلَاةُ فِي الْمَسْجِدِ الَّذِي يُؤَدَّنُ فِيهِ وَفِي رِوَايَةٍ إِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ سُنَنَ الْهُدَى وَإِنَّهُنَّ (أَيِ الصَّلَوَاتِ حَيْثُ يُنَادَى بِهِنَّ) مِنْ سُنَنِ الْهُدَى وَلَوْ أَنْكُمْ صَلَّيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ (رواه مسلم)

(545/73) Abdullah bin Mas'ud رضي الله عنه related to us "I have seen ourselves (i.e., the Muslims) in the state that he who did not offer prayer in congregation was either a hypocrite whose hypocrisy was not hidden from anyone or an unfortunate sick invalid (who could not come to the mosque owing to illness), and even some sick people came to the mosque, supported by two men, and joined the congregation".....After it, Abdullah bin Mas'ud رضي الله عنه said, "The Messenger of Allah ﷺ has imparted to us the knowledge of *Sunan Huda* (i.e., of the things of Faith and *Shari'ah* on which our guidance and felicity are dependent or with which they are related) and one of these *Sunan Huda* is the offering of prayers in congregation in a mosque where *Azan* is called.

In another version of the same Tradition Abdullah bin Mas'ud رضي الله عنه is stated to have said: "O Muslims! Allah has prescribed *Sunan Huda* for your Prophet (i.e., enjoined upon him acts that are capable of taking one to the place of propinquity and good pleasure of Allah) and to offer the five daily prayers in congregation in the mosque in one of them. You will forsake the way of the Prophet ﷺ if you will start offering prayer at home and away from the congregation like this man (the reference is to some particular person who lived in those days), and if you forsook the way of the Prophet ﷺ, be sure you will forsake the path of Guidance and fall in the abyss of destruction." (Muslim)

Commentary: We are told by an illustrious Companion رضي الله عنه of the Prophet ﷺ, Sayyidina Abdullah bin Mas'ud رضي الله عنه, that offering of all the five daily prayers in congregation is among the Prophet's ﷺ teachings that are popularly known as *Sunan Huda*. In other words, it is a part of his more important precepts with which the guidance of the *Ummah* is closely connected.

Sayyidina Abdullah bin Mas'ud رضي الله عنه, further, said that to omit the congregation and offer prayer at home is to stray away from the path of the Prophet ﷺ, and that during the earliest days of Islam, which was the finest imaginable phase of the *Ummah*, everyone except the sick and the hypocrites offered prayer with the congregation and even the invalids came to the mosque, supported by others, to participate.

It is clear from the above Tradition that the opinion of Sayyidina Abdullah bin Mas'ud رضي الله عنه and the general body of the Companions رضي الله عنهم the position of congregation is similar to that of an obligatory duty. Thus, those who draw the inference from the term, *Sunan Huda*, that according to the jurisprudential usage congregation is no more than a *Sunnah* have, perhaps, not kept the whole of Abdullah bin Mas'ud رضي الله عنه narrative in mind.

(٥٤٦/٧٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ صَلَاةٌ أَثْقَلَ عَلَى الْمُنَافِقِينَ مِنَ الْفَجْرِ وَالْعِشَاءِ وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَاتَوَهُمَا وَلَوْ حَبَوًّا لَقَدْ هَمَمْتُ أَنْ أَمُرَ الْمُؤَدِّنَ فَيَقِيمَ ثُمَّ أَمُرَ رَجُلًا يَوْمَ النَّاسِ ثُمَّ أَخَذَ شَعْلًا

مِنْ نَارٍ فَاحْرِقْ عَلَى مَنْ لَا يَخْرُجُ إِلَى الصَّلَاةِ بَعْدُ. (رواه البخارى و مسلم)

(546/74) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "No Prayer is more heavy on the hypocrites than *Fajr* and *Isha*, and if they knew what reward awaited them against these prayers, and what blessings, they would join them even if they had to drag themselves on their knees (i.e., they would come to the mosque crawling along the ground if they could not walk due to illness). I, sometimes, feel like asking the *Muazzin* to call the *Iqamah*, and, then, appointing someone to lead the prayers in my place, take a torch in my hand and set fire to the houses of the people who did not come out of their homes for joining the congregation even after hearing the *Azan*."

(Bukhari and Muslim)

Commentary: An equally awe-inspiring Tradition has been quoted in *Ibn Majah*, on the authority of Sayyidina Usama رضي الله عنه. It reads:

"People must give up the habit of staying away from congegation otherwise I shall burn down their houses."

لَيْتَهُنَّ رِجَالٌ عَنْ تَرْكِ
الْجَمَاعَةِ أَوْ لَا حَرَقَنَّ بُيُوتَهُمْ
(كنز العمال بحواله ابن ماجه)

Whether the wilful defaulters of congregation against whom the Prophet ﷺ has expressed such a strong indignation be the hypocrites of belief or action, this warning is about the act of omitting the congregation. This has led some authorities of old, including Imam Ahmad Hanbal, to believe that it is obligatory for an able-bodied person to offer prayers with congregation. In other words, as the offering of prayer is a religious duty so, also, is the offering of it with congregation and he who neglects congegation, neglects a fundamental religious obligation. But the doctors of the Hanafi school have, after examining the relevant Traditions, concluded that it belongs to the class of *Wajib*¹, not *Fard*, and the remark of the sacred Prophet ﷺ contained in the above narrative is in the nature of a warning and admonition.

(٥٤٧/٧٥) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ
سَمِعَ الْمُنَادِيَ فَلَمْ يَمْنَعْهُ مِنْ اتِّبَاعِهِ غُذِرَ قَالُوا وَمَا الْغُذْرُ قَالَ خَوْفٌ أَوْ مَرَضٌ

①. Meaning a thing requisite or proper to be done.

لَمْ تُقْبَلْ مِنْهُ الصَّلَاةُ الَّتِي صَلَّى . (رواه ابو داؤد و الدارقطني)
 (547/75) It is related by Abdullah bin Abbas ؓ that the Messenger of Allah ﷺ said: "Whoever hears the call of the Muazzin for prayer with congregation and there is no genuine excuse for him for not responding to it (i.e., of not joining the congregation, and, in spite of it, he prays individually), prayer of his shall not find acceptance with Allah." (Upon it), some Companions ؓ said: Messenger of Allah ﷺ what can be a genuine excuse?" "Danger to life or property or sickness," replied the Prophet ﷺ. (Abu Dawood and Daarami)

Commentary: In it, too, a severe warning is administered to those who stay away from congregation. Some ancient legists have held, on the basis of it, that like wudu, congregation, also, is among the essential conditions of prayer and the prayer of anyone who offers it individually without a valid reason is as good as unoffered. But it is not the view of the majority of the doctors of Islamic jurisprudence. According to them, such a prayer is discharged but it is of a very poor quality, the reward on which is little and the real aim of seeking the countenance of Allah remains unfulfilled. This, in their view, is the meaning of not finding acceptance with Allah. Anyhow, the truth is that the omission of congregation without a cogent excuse is most improper.

عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تَقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَعَلَيْكَ بِالْجَمَاعَةِ فَإِنَّمَا يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ. (رواه احمد و ابو داؤد و النسائي)
 (548/76) It is related by Abu Darda ؓ that the Messenger of Allah ﷺ said: "If there are three persons in a habitation or *Badiyah*¹ and they do not offer prayer in congregational form then Satan will, surely, obtain control over them. You should, therefore, make it obligatory for yourselves to observe congregation. The wolf devours only the sheep that strays away from the flocks." (Musnad Ahmad, Abu Dawood and Nasai)

Commentary: It shows that if only three praying persons live

- ①. Denoting the forest in which there is no permanent habitation but someone may have stayed in it for sometime.

somewhere they should offer prayer congregationally or else they will fall an easy prey to the machinations of the devil

Superiority And Blessedness

(٥٤٩/٧٧) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ

الْجَمَاعَةِ تَفْضُلُ صَلَاةُ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً. (رواه البخارى ومسلم)

(549/77) It is related by Abdullah bin Umar رضي الله عنه that the Messenger of Allah ﷺ said: "To offer prayers with the congregation is twenty-seven times more meritorious than to offer it alone."

(Bukahri and Muslim)

Commentary: Just as there is a difference of grade and degree in the properties of the things of the material world, and their worth and utility varies in accordance with it, our deeds, too, belong to various grades and standards the detailed knowledge is which is possessed only by Allah. When the Prophet ﷺ tells about an act that it is superior to such-and-such an act by so many degrees he does so on the basis of the knowledge vouchsafed to him by the Almighty. Thus, the observation made in the above Tradition about prayer observed with the congregation to be twenty-seven times more deserving of Divine reward than the one said individually is a truth inspired by Allah to the Prophet ﷺ and conveyed by him to his followers. It is, now, the duty of the faithful bondsmen that, believing wholeheartedly in its varacity, they take care always to offer prayer with the congregation.

It, also, shows incidentally, that a prayer offered singly is not lost altogether but is of a lesser grade by twenty-seven times which, clearly, is a matter of great sorrow and misfortune in itself.

(٥٥٠/٧٨) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى لِلَّهِ

أَرْبَعِينَ يَوْمًا فِي جَمَاعَةٍ يُدْرِكُ التَّكْبِيرَةَ الْأُولَى كُتِبَ لَهُ بَرَاءَةٌ تَنْ بَرَاءَةٌ مِنَ

النَّارِ وَبَرَاءَةٌ مِنَ الْبِقَاقِ. (رواه الترمذى)

(550/78) It is related by Anas رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever offers every prayer for forty days like this that even the first *Takbir*¹ is not missed by him, freedom from

two things is decreed for him: the Fire of Hell and hypocrisy."

(Tirmizi)

Commentary: It tells that to offer prayers for full forty days with such regularity that not even the first Takbir omitted is so pleasing to Allah that it can be taken for granted about him that his heart is not tainted with hypocrisy and he is the dweller of Paradise of such a class that he shall never know what the Fire of Hell is. If we form a sincere intention to do it then surely Allah will make it easy for us.

We, further, learn from it that to do a virtuous thing consistently for forty days possesses a usefulness and efficacy of its own.

Full Reward on Intention

(٥٥١/٧٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَوَضَّأَ فَأَحْسَنَ وُضْوءَهُ ثُمَّ رَاحَ فَوَجَدَ النَّاسَ قَدْ صَلُّوا أَعْطَاهُ اللَّهُ مِثْلَ أَجْرِ مَنْ صَلَّاهَا وَحَضَرَهَا، لَا يَنْقُصُ ذَلِكَ مِنْ أَجُورِهِمْ شَيْئًا. (رواه ابو داود والنسائي)

(551/79) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever performed *wudu* and performed it well, and, then, went to the mosque (with the intention of offering prayer congregationally), but on reaching there found that the people had already offered the congregational prayer, Allah would bestow upon him the same reward as upon those who participated in the congregation and there would be no reduction in their reward as well." (Abu Dawood and Nasai)

Commentary: It shows that if a person who takes due care to offer prayer congregationally goes to the mosque to say the prayers in congregation, after performing the ablution properly, and finds that the prayer was over, he will, as a result of his intention and preparation for offering the prayers congregationally, receive, in full, the reward promised on the congregation as he had not missed it deliberately but owing to some error like miscalculation of time.

When it is Premissible to Say Namaz Individually or At Home

(٥٥٢/٨٠) عَنْ ابْنِ عُمَرَ أَنَّهُ أَذَّنَ بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ ثُمَّ قَالَ لَا صَلُّوا فِي الرِّحَالِ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُ الْمُؤَذِّنَ إِذَا كَانَتْ لَيْلَةٌ ذَاتُ بَرْدٍ وَمَطَرٍ يَقُولُ لَا صَلُّوا فِي الرِّحَالِ.

(رواه البخارى ومسلم)

(552/80) Abdullah bin Umar رضي الله عنه has narrated that one night when it was very cold and a strong breeze was blowing he called the *Azan*, and, then, called, out, "Oh people! offer prayers in your houses." He said further, "It was the custom of the Prophet ﷺ that when it was very cold in the night and rain as falling he ordered the *Muazzin* also to announce to the people to offer prayers at home."

(Bukhari and Muslim)

Commentary: In it, it is said about the weather that when it is unusually inclement, cold and stormy. In the same way, when it is raining so heavily that there is the danger of getting wet in going to the mosque or the path is slippery or under water or covered with mud, one can offer prayers at home. It is not necessary, then, to go to the mosque for the congregation.

(٥٥٣/٨١) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَضَعَ عَشَاءَ أَحَدِكُمْ وَ أَقِيَمَتِ الصَّلَاةُ فَأَبْدُوا بِالْعَشَاءِ وَلَا يُعْجَلْ حَتَّى يَفْرُغَ مِنْهُ.

(رواه البخارى ومسلم)

(553/81) It is related by Abdullah bin Umar رضي الله عنه that the Messenger of Allah ﷺ said: "When the meal of the night is laid for anyone of you and the worshippers stand up for the prayers (in the mosque), he should, first, eat his meal and refrain from hurrying till he has eaten."

(Bukhari and Muslim)

Commentary: Commentators are agreed that the aforesaid command applies to the situation in which a man is feeling hungry and the food has been served for him. If, in such a case, he is commanded to leave the meal and hurry to the mosque it is quite possible that his heart would remain attached to the food while he was saying the prayers. The Divine Law and commonsense both demand that, in circumstances like these, a man, first, has his meal,

and, then, offers prayers.

It is mentioned about the narrator himself, in Bukhari as well as Muslim, in connection with the above Tradition, that, sometimes, it happened that as the meal was laid before him, the congregation stood up in the mosque. He, then, would not leave the food and rush to the mosque but finish it. Since the mosque was very close to his house, he could hear the recital as he went on with the meal.

(٥٥٤/٨٢) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا صَلَاةَ بِحَضْرَةِ الطَّعَامِ وَلَا وَهُوَ يُدَا فِعْعَةُ الْأَخْبَانِ .

(رواه مسلم)

(554/82) Sayyidah Ayshah رَضِيَ اللَّهُ عَنْهَا said that she heard the Messenger of Allah ﷺ say, "Prayer is not to be offered when food is served, or when calls of nature prevent it." (Muslim)

(٥٥٥/٨٣) عَنْ عَبْدِ اللَّهِ بْنِ أَرْقَمَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا أُقِيمَتِ الصَّلَاةُ وَوَجَدَ أَحَدُكُمْ الْخَلَاءَ فَلْيَبْدَأْ بِالْخَلَاءِ .

(رواه الترمذى و روى مالك و ابو داؤد والنسائى نحوه)

(555/83) It is narrated by Abdullah bin Arqam رَضِيَ اللَّهُ عَنْهُ that he heard the Messenger of Allah ﷺ say: "When the congregation stands up and anyone of you has the need to answer the call of nature, he should, first, get done with it."

(Tirmizi, Muwatta, Abu Dawood and Nasai)

Commentary: The above Traditions go to show how *Shari'ah* makes allowance for the needs and difficulties of the people.

He has not laid upon you any
impediment in religion.

(Al-Hajj: 22, 78)

مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ

(الحج . ٢٢ : ٧٨)

حَرَجَ .

Arrangement of Rows

For the congregation of prayers the Prophet ﷺ has decreed that the devotees should stand, side by side, in rows. No better and more dignified arrangement could be imagined for collective worship like prayer. The Prophet ﷺ has urged that the rows must be perfectly straight with no one being ahead or in the rear even by an inch. The front row should be completed before the second is

formed behind it. Eminent and responsible members of the community and men of learning and understanding should try to secure a place in the front rows, nearer to the Imam¹, and small children should stand in the rear, and if ladies were participating in the congregation, they should from the last row, at the back of all the male worshippers. The Imam is to stand in the centre, in front of everyone.

The aim of it all is to make the congregation flawless and more beneficial. The Prophet ﷺ gave due attention to these things and, also, exhorted the *Ummah* to be particular about them. Occasionally, he would speak of the divine reward that was promised on observing these directions and warn those who disregarded them of severe chastisement in the life to come.

(٥٥٦/٨٤) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلَاةِ. (رواه البخارى ومسلم)

(556/84) It is related by Anas رضي الله عنه that he Messenger of Allah ﷺ said: "Oh people! Keep the rows straight and orderly in prayer for keeping the rows straight and in order is a part of observing prayer properly." (Bukhari and Muslim)

Commentary: In another report quoted in *Abu Dawood* etc., again on the authority of Sayyidina Anas رضي الله عنه, it is stated, "When the Prophet ﷺ stood up to lead the service he would, first, turn his face towards the right and tell the people: 'Stand abreast and make the rows straight,' and, then, towards the left and tell the people: 'Stand abreast and make the rows straight.' From other reports, too, it appears that the Prophet ﷺ used, often, to exhort the people to take care of the rows in prayer, specially at the time he stood up to lead the congregation.

(٥٥٧/٨٥) عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يُسَوِّي صُفُوفَنَا حَتَّى كَأَنَّمَا يُسَوِّي بِهَا الْقِدَاحَ حَتَّى رَأَى أَنَا قَدْ عَقَلْنَا عَنْهُ ثُمَّ

خَرَجَ يَوْمًا فَقَامَ حَتَّى كَادَ أَنْ يُكَبِّرَ فَرَأَى رَجُلًا بَادِيًا صَدْرُهُ مِنَ الصَّفِّ فَقَالَ

عِبَادَ اللَّهِ لَتَسَوْنَ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللَّهُ بَيْنَ وَجُوهِكُمْ. (رواه مسلم)

①. One who leads the service

(557/85) An-Nu'man bin Bashir رضي الله عنه has said, "The Messenger of Allah ﷺ used to straighten our rows as if he were trying to make them as straight as arrows until he saw that we had learned it from him. One day he came out, stood up, and was just about to say *Allahu Akbar* when he saw a man whose chest projected from the row, so he said, 'Servants of Allah, you must straighten your rows, or Allah will certainly put your faces in contrary directions.' "

(Muslim)

Commentary: The words *as straight as arrows* in the hadith may be understood if we bear in mind the Arab practice of keeping their arrows absolutely straight when they went to hunt or waged a war. Thus this came to be used in their language as an example. The narrator emphasises that the Prophet ﷺ made them straighten their rows to such an extent that they did not dis-align even by a fraction of an inch. With regular emphasis, it came naturally to the worshippers and they stood straight in the rows. However, when once someone made a mistake, the Prophet ﷺ reprimanded him severely and remarked that Allah will cause them to differ if they did not keep their rows straight. This warning is found in a number of ahadith. There is a definite relation between the carelessness and the punishment but, as in all other things, we have become negligent in observing this command too.

(٥٥٨/٨٦) عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ مِنَّا كِبْنًا فِي الصَّلَاةِ وَيَقُولُ اسْتَوُوا وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ لِيَلْبِسَ مِنْكُمْ أَوْلُو الْأَحْلَامِ وَالنُّهَى ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ.

(رواه المسلم)

(558/86) Abu Mas'ud Ansari رضي الله عنه related that in prayer (i.e., when the devotees stood up for the congregational prayer) the Messenger of Allah ﷺ used to pat us on the shoulders and say: "Get abreast and do not be dissimilar (i.e., ahead of or behind one another) lest, God forbid, your hearts get separated." He would, also, say: "Nearest to me (in congregation) should be those who are men of knowledge and wisdom, then those who are next to them, and, then, those who are next to them (in knowledge and wisdom)."

(Muslim)

Commentary: Besides the orderliness of the rows, the Prophet ﷺ instructed that closest to him, in the congregation, should stand those whom Allah had distinguished for learning and understanding, after them those who belonged to the second grade of it, and, after them, those who belonged to the third grade. Apart from being natural, from the point of view of training and instruction, too, the arrangement that people of good and outstanding capabilities should, grade by grade, be in the forward part of the congregation and nearer to the Prophet ﷺ is most desirable.

(٥٥٩/٨٧) عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَوِّي صُفُوفَنَا إِذَا قُمْنَا إِلَى الصَّلَاةِ فَإِذَا اسْتَوَيْنَا كَبَّرَ . (رواه ابو داود)

(559/87) Nu'man bin Bashir رضي الله عنه narrates that it was the practice of the Prophet ﷺ was that when he stood up to lead the congregation he would, first, have the rows arranged in proper order and say *Takbir* (only) when the rows had become straight and orderly. (Abu Dawood)

Front Rows to Be Completed First

(٥٦٠/٨٨) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتِمُّوا الصَّفَّ الْمَقْدَمَ ثُمَّ الَّذِي يَلِيهِ فَمَا كَانَ مِنْ نَقْصٍ فَلْيُكُنْ فِي الصَّفِّ الْمَوْخِرِ (رواه ابو داود)

(560/88) It is related by Anas رضي الله عنه that the Messenger of Allah ﷺ said: "Oh people! First complete the front row, then the row next to it so that if there is an insufficiency it should be in the last row." (Abu Dawood)

Commentary: It shows that worshippers should not stand in the rear row until the front row had been filled up. In that way, the front row would be complete and whatever deficiency there was would be in the rear.

Superiority of Front Row

(٥٦١/٨٩) عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الْأَوَّلِ قَالُوا يَا رَسُولَ اللَّهِ وَعَلَى الثَّانِي قَالَ إِنَّ

اللَّهُ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الْأَوَّلِ قَالُوا يَا رَسُولَ اللَّهِ وَعَلَى الثَّانِي قَالَ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الْأَوَّلِ قَالُوا يَا رَسُولَ اللَّهِ وَعَلَى الثَّانِي قَالَ وَعَلَى الثَّانِي . (رواه احمد)

(561/89) It is related by Abu Umamah رضي الله عنه that the Messenger of Allah ﷺ said: "Allah shows mercy to the first row and His angels make supplication of mercy for it." Some Companions رضي الله عنهم said: "O Messenger of Allah! And for the second row also?" The Prophet ﷺ said again: "Allah shows mercy to the first row and the angels make supplication of mercy for it." 'It was, once more, enquired from him: "And for the second row also?" The Prophet repeated what he had said earlier," It was, once again, asked: "And for the second row also?" The Prophet gave the same reply (for the third time). The Companions, again, said: "O Messenger of Allah! And for the second row also?" At that (i.e., the fourth) time, the Prophet ﷺ replied: "And for the people of the second row also." (Abu Dawood)

Commentary: It shows that the people of the front row are deserving of the special grace of the Lord and invocations of the angels, and though those of the second row, too, have a share in them, they are far behind. Or, in other words, although, in our sight the difference between the first and second rows is very little, in the judgement of Allah it is great. The seeker of Divine mercy should, therefore, take pains to find a place in the first row, the only way to which is that he reached the mosque early.

In another saying, quoted in *Bukhari* and *Muslim*, it is stated that "If people knew what reward there is on standing in the first row and how are they going to be requitted (in the Hereafter), there would take place such a tussle among them that, ultimately, lot would have to be drawn." May Allah grant us belief in these facts! *Aameen!*

Method

(٥٦٢/٩٠) عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ الْأَاحِدِ تُكْمُ بِصَلَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَقَامَ الصَّلَاةَ وَصَفَّ الرِّجَالُ وَصَفَّ خَلْفَهُمُ الْعِلْمَانِ ثُمَّ صَلَّى بِهِمْ فَذَكَرَ صَلَاتَهُ ثُمَّ قَالَ هَكَذَا صَلَاةُ أُمَّتِي . (رواه ابو داود)

(562/90) It is related on the authority of Abu Maalik Al-Ash'ari رضي الله عنه that he asked: "May I tell you about the prayer of the Prophet ﷺ?" He, then, said: "He would established prayer. He, first, formed the rows of men, and, behind them, the rows of children, and, then, led the congregation. Afterwards, the Prophet ﷺ remarked: 'This is the method of the prayers of my followers'." (Abu Dawood)

Commentray: It denotes that the correct and *Musnoon*¹ way is that the rows of men were in front and the children stood in a separate row behind them. From the Traditions to be taken up later it will appear that if women, too, are participating in the congregation they should stand even in the rear of the children.

Imam Should Stand in The Middle

(٥٦٣/٩١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
تَوَسَّطُوا الْإِمَامَ وَسُدُّوا الْحُلُلَ .
(رواه ابوداؤد)

(563/91) It is stated by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Oh people! Take the Imam in your middle (i.e., arrange the rows in such a way that the Imam stood between the tow ends of the front row), and fill up the gaps in the rows."

(Abu Dawood)

How Should *Muqtadis*² Stand if There Were Only One or Two of Them?

(٥٦٤/٩٢) عَنْ جَابِرٍ قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُصَلِّيَ فَجِئْتُ
حَتَّى قُمْتُ عَنْ يَسَارِهِ فَأَخَذَ بِيَدِي فَأَذَارَنِي حَتَّى أَقَامَنِي عَنْ يَمِينِهِ ثُمَّ جَاءَ
جَبَّارُ بْنُ صَخْرٍ فَقَامَ عَنْ يَسَارِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخَذَ بِيَدَيْنَا
جَمِيعًا فَدَفَعَنَا حَتَّى أَقَامَنَا خَلْفَهُ .
(رواه مسلم)

(564/92) Jabir رضي الله عنه narrated that "(Once) as the Messenger of Allah ﷺ stood up for prayer (i.e., began to offer it up) I arrived and (after the formulaltion of intention) stood to his left. The Prophet ﷺ, then, grasped my arm and guiding me past his back made me stand to his right side. In the meantime, Jabbar bin

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- ①. Signifying an act or observance confirmed by the practice of the sacred Prophet
 - ②. Meaning those offering up prayers behind the Imam.

Sakhr ﷺ (also) came and stood on his left. The Prophet ﷺ, therupon, directed both of us to the rear by holding our arms and made us stand behind (himself)." (Muslim)

Commentary: This hadith tells us that if there is only one *Muqtadi* he should stand on the right side of the *Imam*, and in case he stands to the left on the *Imam* by mistake, the *Imam* should bring him to his right, and in case another *Muqtadi* came and joins the congregation, the *Imam* should stand in front with both the *Muqtadis* forming a row in the rear. It is disallowed to stand alone behind the rows.

(٥٦٥/٩٣) عَنْ وَابِصَةَ بْنِ مَعْبُدٍ قَالَ رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُصَلِّي خَلْفَ الصَّفِّ وَحْدَهُ فَأَمَرَهُ أَنْ يُعِيدَ الصَّلَاةَ.

(رواه احمد و الترمذى و ابوداؤد)

(565/93) Sayyidina Wabisah bin Ma'bad ﷺ has said that the Messenger of Allah ﷺ saw a man praying alone behind the row and ordered him to repeat his prayer. (Ahmad, Tirmizi, Abu Dawood)

Commentary: To pray alone behind a row of worshippers is contrary to the spirit of congregation and colectiveness. It is so much disliked that the Prophet ﷺ asked the man to repeat his prayer.

Observation: If anyone arrives at the mosque and finds the last row full and has no one else to stand with him in the next row then he must pull one of the men from that row to stand with him. However, he must do it only if he is confident that the man he is pulling will respond. If he does not find anyone likely to submit to his pull then he must, for necessity, stand alone in the last row.

Women Should Stand Separately And at The Back of Men And Even Children.

(٥٦٦/٩٤) عَنْ أَنَسٍ قَالَ صَلَّيْتُ أَنَا وَيَتِيمٌ فِي بَيْتِنَا خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأُمُّ سُلَيْمٍ خَلْفَنَا.

(رواه مسلم)

(566/94) Sayyidina Anas ﷺ said: "I offered prayer behind the Prophet ﷺ in my house, and with me was my brother, Yatim¹

①. According to some authorities Yatim was not the name but the title of one of the brothers of Sayyidina Anas رضي الله عنه.

(i.e., we both formed a row behind the Prophet), and our mother, Umm Sulaym, stood at the back of both of us."(Muslim)

Commentary: It shows that though only one woman was participating in the service, she should stand in the rear, apart from men and children, so much so that even if her own children were forming the front row she must not stand with them but at their back.

It is stated in another account of the same incident that the Prophet ﷺ himself had made Umm Sulaym stand in the rear.

These *ahadith* emphasise that women should stand in the last rows even behind young children. If a woman is alone, she must even then stand behind the men and children on her own.

IMAMAT

Among all the religious acts the foremost place is occupied by prayer. In Islam its position is akin to that of the heart in the body. The *Imamat*¹ of prayer too is a most important religious function and it entails a heavy responsibility. In a way, it denotes the deputyship of the Prophet ﷺ. It is, therefore, essential that one who is most suited among the devotees participating in the congregation is appointed as the Imam. The criterion of it can, naturally, be relative propinquity with the Prophet ﷺ and an inner resemblance with him. In other words, he should have taken a share in the Prophet's ﷺ spiritual heritage and since the Qur'an is of paramount importance in that legacy, he ought to have, after having been blessed with true Faith, cultivated a special fondness and inclination for it, learnt it by heart, understood its message and injunctions and translated its teachings into practice. Should, however, all the worshippers be of equal merit and stature, preference will be given to him who possesses a greater knowledge of the *Sunnah* and the *Shari'ah* because after the Qur'an comes the *Sunnah*, and suppose that in this respect, too, there is nothing to mark out anyone among the participants the choice will fall on him who is distinguished for religious virtues like piety and good morals, and if, even then, no one can be singled out, the oldest man in the congregation shall lead it for seniority in age, also, is a universally accepted mark of superiority.

Selection of Imam

(٥٦٧/٩٥) عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْقَوْمِ أَقْرَأَهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمَهُمْ بِالسُّنَّةِ فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمَهُمْ هَجْرَةً فَإِنْ كَانُوا فِي الْهَجْرَةِ سَوَاءً

①. The act of conducting the service.

فَأَقْدَمُهُمْ سِنًا وَلَا يُؤَمِّنُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى
تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ (رواه مسلم)

(567/95) It is related on the authority of Abu Mas'ud Ansari رضي الله عنه that the Messenger of Allah ﷺ said: "He should lead the congregation who reads the Book of Allah (i.e., the Qur'an) much among them, and if all of them be equal then he who possesses a greater knowledge of the *Sunnah* and the *Shari'ah*, and if all be equal in this respect, also, then he who may have been the first to Migrate (among them), and if all be equal in it as well (i.e., the time of their migration is the same) then he who is senior in age. And no one should act as anyone's Imam in his area (or territory) of leadership and authority or sit, without his permission, in his special place of sitting in his house." (Muslim)

Commentary: The reading of the Qur'an mentioned in the above Tradition should not be taken in the literal sense. Here it does not merely signify the recitation of the Qur'an or the learning of the whole of it by heart, but along with it, a deep understanding of the Holy Book and an exceptional attachment to it as well. Thus, the import of this Tradition will be that he is more worthy and qualified to be chosen as *Imam* who enjoys superiority over others in the knowledge of the Qur'an as well as devotion to it. In the Prophet's ﷺ time it was considered to be the greatest religious distinction and the more a person was noted for familiarity with the Qur'an the more was he recognised as the bearer and trustee of the glorious heritage of the Prophet ﷺ.

The next standard of superiority was the knowledge of the *Sunnah* and the *Shari'ah* and whoever possessed the knowledge of Qur'an and the *Sunnah*, also acted upon them as there was no question of knowledge without practice during those days.

The third was precedence in *Hijrah*, i.e., migration from Makkah to Madinah. But it was peculiar to the circumstances prevailing at that time. Later, it ceased to operate and the legists of Islam correctly prescribed piety and good-doing in its place.

The last determining factor was seniority in age. If no one was worthier and superior, judged by the first three standards, the oldest member of the congregation was to lead it.

Two other instructions have been given at the end of the Tradition. One is that when a person happens to be in anyone else's sphere of *Imamat* and authority, he should not act as an *Imam* but offers his prayers behind him. It is a different matter that the latter insisted on it. Secondly, if a person goes to anyone's house, he should avoid sitting at his place or on his seat. The wisdom of these exhortations is self-evident.

The Best Among You Should Be Made The *Imam*

(٥٦٨/٩٦) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
اجْعَلُوا أَيْمَتَكُمْ خِيَارَكُمْ فَإِنَّهُمْ وَقَدْ كُنْتُمْ فِيمَا بَيْنَكُمْ وَبَيْنَ رَبِّكُمْ .

رواه الدارقطني والبيهقي (كنز العمال)

(568/96) It is related by Abdullah bin Umar رضي الله عنه that the Messenger of Allah ﷺ said: "Make them the *Imam* who are the best and worthiest of you because they are your representatives in the august presence of your Lord and Master."

(Dar Qutni and Baihaqi)

Commentary: The *Imam* acts as the representatives of the whole of the congregation before the Almighty. It is, therefore, the duty of the congregation to appoint the best of its members to the high office of *Imamat*.

In his lifetime the Prophet ﷺ himself used to lead the congregation, but when, during his last illness, he was rendered unable to perform the duty he ordered that Sayyidina Abu Bakr رضي الله عنه should act as the *Imam* who was the worthiest member of the community from the point of view of the knowledge and practice of Faith.

Unfortunately, greivous indifference was shown, in the succeeding eras, to this important directive and *Sunnah* of he sacred Prophet ﷺ with the result that the entire design and organisation of the *Ummah* was thrown into disorder.

Responsibility of *Imam*

(٥٦٩/٩٧) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ أَمَّ قَوْمًا فَلْيَتَّقِ اللَّهَ وَلْيَعْلَمْ أَنَّهُ ضَامِنٌ مَسْئُولٌ لِمَا ضَمِنَ وَإِنْ أَحْسَنَ كَانَ لَهُ

مِنَ الْأَجْرِ مِثْلُ أَجْرِ مَنْ صَلَّى خَلْفَهُ مِنْ غَيْرِ أَنْ يُنْقِصَ مِنْ أَجُورِهِمْ شَيْئًا وَمَا كَانَ
مِنْ نَقْصٍ فَهُوَ عَلَيْهِ .
(رواه الطبرانی فی الاوسط (کنز العمال)

(269/97) It is related by Abdullah bin Umar رضی اللہ عنہ that the Messenger of Allah ﷺ said: "Whoever acts as the *Imam* of the congregation should fear Allah and believe that he is responsible, also, for the prayer (of the *Muqtadis*) and will be questioned about it. If he has led the prayer well, he will get the reward equal to the total reward of the *Muqtadis* and no reduction will be made in their reward, and should there be a fault in the prayer, he alone, will be called to account." (Tabarani)

Convenience of *Muqtadis*

(٥٧٠/٩٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا
صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ فَإِنَّ فِيهِمُ السَّقِيمَ وَالضَّعِيفَ وَالْكَبِيرَ وَإِذَا
صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ .
(رواه البخارى و مسلم)

(570/98) It is related by Abu Hurayrah رضی اللہ عنہ that the Messenger of Allah ﷺ said: "When anyone of you stands up as the *Imam* to lead the prayers, he should keep it light (i.e., avoid making it too long) because there are sick and old and infirm people, too, among the *Muqtadis* (for whom a prolonged prayer might be a source of hardship), and when anyone of you offers his own prayers singly, he may lengthen it as much as he likes."

(Bukhari and Muslim)

Commentary: Some Companions who led the prayer in the mosques of their localities or tribes used to lengthen prayers out of religious fervour. Owing to it, much hardship was, sometimes, caused to the participants who were old, sick or tired. The sacred Prophet ﷺ, thus, often discouraged the practice. What the above Tradition, however, denotes is that the *Imam* should remember that there might be a sick or aged person among the worshippers and refrain from making the prayers too long and not only should smaller verses be recited but also the *Tasbih*¹ must be recited not

①. The act of praising the Lord by repeating the formulas of Subhana Rabbi yal-Azeem and Subhana Ribbiyal-a'ala.

more than thrice in *Ruku*¹ and *Sajda*². The moderate prayers the Prophet himself led serve as a perfect model for us and the significance of these instructions should be understood in that light.

(٥٧١/٩٩) عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ أَخْبَرَنِي أَبُو مَسْعُودٍ أَنَّ رَجُلًا قَالَ
وَاللَّهِ يَا رَسُولَ اللَّهِ إِنِّي لَا تَأْخُرُ عَنْ صَلَاةِ الْعَدَاةِ مِنْ أَجْلِ فُلَانٍ مِمَّا يُطِيلُ بَنَاءَ
فَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَوْعِظَةٍ أَشَدَّ غَضَبًا مِنْهُ يَوْمَئِذٍ
ثُمَّ قَالَ إِنَّ مِنْكُمْ مُنْفِرِينَ فَأَيُّكُمْ مَاصِلِي النَّاسِ فَلْيَتَجَوَّزْ فَإِنَّ فِيهِمُ الضَّعِيفَ
وَالْكَبِيرَ وَذَ الْجَاةِ .
(رواه البخارى و مسلم)

(571/99) Qays bin Abi Haazim said that Abu Mas'ud Ansari رضي الله عنه told him that (once) a person said to the Prophet ﷺ, "O Messenger of Allah! I swear by Allah that I do not attached the morning service because of such-and-such a man (and am compelled to offer prayer alone). He Keeps us very long (which is beyond my endurance)." The narrator of the Tradition, Abu Mas'ud Ansari رضي الله عنه, went on to add that he had never seen the Prophet ﷺ more angry. He delivered a sermon that day. The Prophet ﷺ, in the course of the sermon, said: "There are some among you who drive (the bondsmen of the Lord) away (by their wrongful behaviour). It is incumbent upon whoever of you became the Imam of the people and led them in prayer to make it short (i.e., refrain from prolonging it excessively because among them there are, also, the sick and the aged and those who have some business to attend." (Bukhari and Muslim)

Commentray: The Companions against whom the complaint was made was Ubayy bin Ka'b. A similar incident in respect of Sayyidina Mu'az رضي الله عنه is reported in *Bukhari* and *Muslim*. It is stated that he was in the habit of delaying the Isha prayers. One day, as usual, he began the prayer late and started reciting the *surah*³ *al Baqarah*. One of the *Muqtadis*, who was feeling tired after the day's work, disassociated himself from the prayer and offered his

1. Bowing low in prayer with the hands resting on the knees.
2. Prostrating in such a way that the forehead and the nasal bone as well as the knees and the toes of both the feet touch the ground.
3. Meaning a Chapter of the Qur'an.

prayers separately and went away. When the matter was brought to the notice of the Prophet ﷺ, he admonished Sayyidina Mu'az ؓ, and said: "O Mu'az! Do you want to bring harm to the people and involve them in mischief?" He, then, told to recite the *Surahs Wash-shams-i-wad-duhaha, Wal-ayl-i-iza Yaghshaha*, and *Wad-duha wal-layl-i-iza Saja* in prayer.

(٥٧٢/١٠٠) عَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَا دُخُلُ فِي الصَّلَاةِ وَأَنَا أُرِيدُ إِطَالَتَهَا فَاسْمَعْ بُكَاءَ الصَّبِيِّ فَاتَجَوَّزْ فِي صَلَاتِي مِمَّا أَعْلَمُ مِنْ شِدَّةٍ وَجَدَ أُمُّهُ مِنْ بُكَائِهِ
(رواه البخارى)

(572/100) It is related by Abu Qatadah Ansari ؓ that the Messenger of Allah ﷺ said: "Sometimes it happens that I begin the prayer and I have the intention of prolonging it to some extent, but, then, I hear a child crying I cut short my prayer for I know how worried the mother would be on hearing it crying."

(Bukhari)

Commentary: Believing that the child's mother too would be in the congregation, the Prophet ﷺ respected her emotions and shortened his prayers when a child cried.

(٥٧٣/١٠١) عَنْ أَنَسٍ قَالَ مَا صَلَّيْتُ وَرَاءَ إِمَامٍ قَطُّ أَخَفَّ صَلَاةً وَلَا أَتَمَّ صَلَاةً مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنْ كَانَ لَيَسْمَعُ بُكَاءَ الصَّبِيِّ فَيَخَفُّ مَخَافَةً أَنْ تُفْتَنَ أُمُّهُ
(رواه البخارى ومسلم)

(573/101) Sayyidina Anas ؓ said "I never prayed behind an Imam who was more brief and more perfect than the Prophet ﷺ. If he heard a child crying while leading the congregation, he cut it short for fear that the mother would be worried (and her prayer would be affected by it)."

(Bukhari and Muslim)

Commentary: The guiding principle for the Imam is indicated in the above Tradition. His prayer should be brief but, at the same time, perfect and every part of it should be completed and every act carried out properly and in accordance with the confirmed practice of the Prophet ﷺ.

Guidance for Muqtadis

(٥٧٤/١٠٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُبَادِرُوا الْإِمَامَ إِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَالَ وَلَا الضَّالِّينَ فَقُولُوا آمِينَ وَإِذَا رَكَعَ فَأَرْكَعُوا وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

(رواه البخاري)

(574/102) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "O people! Do not try to go ahead of the *Imam*. (On the other hand, follow him closely and carefully). Say Allahu Akbar when he says *Allahu Akbar*, and say *Aameen*! when he says *Walad dhalleen*, and perform ruku when he performs ruku, and say *Allaahumma Rabbana lakal Hamd* when he says *Sami Allahu liman Hamidah*." (Bukhari)

Commentary: What it shows, briefly, is that the *Muqtadis* should follow the *Imam* strictly in all the essential and obligatory factors of prayer and never try to surpass him.

(٥٧٥/١٠٣) عَنْ عَلِيٍّ وَمُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَى أَحَدُكُمْ الصَّلَاةُ وَالْإِمَامُ عَلَى حَالٍ فَلْيَصْنَعْ كَمَا يَصْنَعُ الْإِمَامُ

(رواه الترمذی)

(575/103) It is related by Ali and Mu'az bin Jabal رضي الله عنهما that the Messenger of Allah ﷺ said: "When anyone of you comes for prayers and no matter in what state the *Imam* is (i.e., whether he is in the state of qayam¹, *ruku* or *sajda*), he should do as the *Imam* is doing." (Tirmizi)

(٥٧٦/١٠٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جِئْتُمُ إِلَى الصَّلَاةِ وَنَحْنُ سُجُودٌ فَاسْجُدُوا وَلَا تَعْدُوهُ شَيْئًا وَمَنْ أَدْرَكَ رَكْعَةً فَقَدْ أَدْرَكَ الصَّلَاةَ

(رواه ابو داود)

(576/104) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "When you come for prayer and find us in *sajda*, join in the *sajda* and make no count of it, and whoever gains the ruku with the *Imam*, gained the prayer (i.e., that *Rak'at* of it)." (Abu Dawood)

①. The posture of standing erect in *Namaz* with the arms folded below the navel.

Commentary: It denotes that if the *Muqtadis* join the *Imam* in *ruku* it is equal to participation in the whole of the *rak'at*, but if he joins only in *sajda*, it will not serve for the *rak'at* but he will be recompensed fully for the *sajda*. The *sajda*, however, will not be counted.

PERFORMANCE OF PRAYER

How prayer should be offered

(٥٧٧/١٠٥) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ فِي نَاحِيَةِ الْمَسْجِدِ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَيْهِ فَقَالَ وَعَلَيْكَ السَّلَامُ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَرَجَعَ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ فَقَالَ وَعَلَيْكَ السَّلَامُ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ فَقَالَ فِي الثَّلَاثَةِ أَوْفَى الَّتِي بَعْدَهَا عَلَّمَنِي يَا رَسُولَ اللَّهِ فَقَالَ إِذَا قُمْتَ إِلَى الصَّلَاةِ فَاسْبِغِ الْوُضُوءَ ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ ثُمَّ اقْرَأْ بِمَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ ثُمَّ ارْكَعْ حَتَّى تَطْمِئِنَّ رَأْسَكَ ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ قَائِمًا ثُمَّ اسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَطْمِئِنَّ جَالِسًا ثُمَّ اسْجُدْ حَتَّى تَطْمِئِنَّ سَاجِدًا ثُمَّ ارْفَعْ حَتَّى تَطْمِئِنَّ جَالِسًا وَفِي رِوَايَةٍ ثُمَّ ارْفَعْ حَتَّى تَسْتَوِيَ قَائِمًا ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا

(رواه البخاري ومسلم)

(577/105) It is related by Abu Hurayrah رضي الله عنه that (once) the Messenger of Allah ﷺ was sitting in the mosque and a man came in and offered prayers. Afterwards, he came to the Prophet ﷺ and saluted him. The Prophet ﷺ returned the salutation and remarked: "Go and offer the prayer again. You have not offered it properly." He went back and repeated the prayers again and returned to the Prophet ﷺ, and saluted him. The Prophet ﷺ, returning the salutation, and once again remarked: "Go and offer the prayers again. You have not said it properly". After repeating the prayers for the third (on the fourth) time, the man said to the Prophet ﷺ: "Messenger of Allah ﷺ teach me." The Prophet ﷺ replied: "When you decide to pray, first perform *wudu* thoroughly and well, then turn to *Qiblah*, then begin with *Takbir Tahrima*¹. After that recitesome part of the Qur'an which

①. Meaning Allahu Akbar

you know and can recite easily. (In other Traditions relating to the same incident it is stated that He told the questioner, specifically, to recite *Sura Fateha* and whatever he liked, in addition to it). Then, after the recital, perform *ruku* till you are still and at ease in *ruku*. then, arise from *ruku* till you stand erect. Then, perform the *sajda* till you are still and at ease in *Sajda*. Then, arise til you sit up comfortably. (According to another narrator, the Prophet, instead of it, said: 'Then arise till you stand erect). Then, do like that throughout the prayer (i.e., in every *Rak'at* carry out all acts like *ruku*, *sujud*¹, *Qauma*² and *Jalsa*³ in a clam and collected manner)." (Bukhari and Muslim)

Commentary: The incident mentioned above related to Khallad bin Rafi' رضي الله عنه, the brother of the well-known Companion, Rifaah bin Rafi' رضي الله عنه. According to *Nasai*, he had offered two *Rak'ats* in the Prophet's mosque and some other commentators have suggested that these were *Tahiyyat-ul-Masjid* which Khallad, had offered rather hurriedly, and, he was reproached by the Prophet and told to offer them again.

It shows that the Prophet did not plainly tell Khallad bin Rafi', at the first time, what was wrong with his prayer and how it was to offered correctly, but at the third or furth time, and, then, at his own request. It was, probably, for the simple reason that a lesson imparted in such a manner suffices for a lifetime and gets talked about among others as well.

The Prophet ﷺ did not teach him what to recite in the different positions because he was aware of that. His mistake was that he hurried through his postures.

As for the difference in the two versions, the concluding part of the hadith some *ulama* suggest that one should sit down a while before standing up from the *sajdah*. They consider the first version correct; others prefer the second version.

The practical teaching imparted in the above Tradition is that prayer sould be offered in a calm and composed manner and if it is offered hurriedly and without making the necessary pauses and carrying out the various acts properly it may be as good as unoffered

❶. Plural of Sajda

❷. The posture of standing for Ruku in Prayer

❸. The act of sitting between two Sajdas in Prayers.

Prayer of The Prophet ﷺ

(٥٧٨/١٠٦) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ وَالْقِرَاءَةَ بِالْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يَصُوْبَهُ وَلَكِنْ بَيْنَ ذَلِكَ وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِمًا وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِسًا وَكَانَ يَقُولُ فِي كُلِّ رَكْعَتَيْنِ التَّحِيَّةَ وَكَانَ يَقْتَرِشُ رِجْلَهُ الْيُسْرَى وَيَنْصِبُ رِجْلَهُ الْيُمْنَى وَكَانَ يَنْهَى عَنْ عُقْبَةِ الشَّيْطَانِ وَيَنْهَى أَنْ يَقْتَرِشَ الرَّجُلُ ذِرَاعِيهِ افْتِرَاشَ السَّبْعِ وَكَانَ يَخْتِمُ الصَّلَاةَ بِالتَّسْلِيمِ

(رواه مسلم)

(578/106) Sayyidah Aysha رضي الله عنها narrated that the Messenger of Allah ﷺ commenced his prayers with *Takbir* and the recital with *Al-hamdu lillilaahi Rabil Aalameen*¹, and while performing ruku he neither raised his head upwards nor bent it downwards but kept it in the middle position (i.e., in line with the waist), and when he raised the head from *ruku* he did not go into *sajda* till he had stood erect, and when he raised the head from *sajda*, he did not perform the second *sajda* until he had sat upright, and he recited *At-Tahiyyatu* after every two rak'ats, and, at that time, he flattened the left foot under him and kept the right foot in the upright position, and he forbade *Uqbatish Shaytan* (sitting like the Devil), and he, also, forbade that a man sat (in *Sajda*) with his forearms (i.e., parts of arms between elbow and wrist) placed on the ground like the animals, and he brought the prayer to an end by saying *As-salamu 'Alaikum wa rahmatullah*." (Muslim)

Commentary: Prayer is a worship of a very high order. For it such forms and postures of *qayam*, *qaood*², *ruku* and *sujood* have been prescribed as constitute the finest marks and expressions of adoration and humbleness, and all the unbecoming manners of holding the body that are indicative of vanity, awkwardness or indifference, or bear a resemblance with the lowly creatures have been, particularly, forbidden. The Holy Prophet ﷺ has, accordingly, ordered us not to sit in *Sajda* with forearms spread on

①. The Opening chapter of the Qur'an, popularly known as Sura-i-iFatiha.

②. Denoting the posture of sitting in Namaz.

the ground as the dogs and wolves do or in the manner which, in this Tradition, has been described as *Uqbatish Shaytan*, and, in another, as *Aq'aa-al-kalb*.

Commentators have differed in their explanations of the two terms. In our humble view, however, they denote sitting on the heels with the feet held upright on the toes and since this posture gives the impression of haste and exaggerated self-esteem and only the knees touch the ground and it is the way dogs and wolves and other wild animals, generally, sit, the Prophet ﷺ took special care to forbid against sitting like that in prayer.

It is to be remembered that such a manner of sitting is disallowed only one is not constrained to do so owing to a disease or deformity. It is narrated by Sayyidina Abdullah bin Umar ؓ that, sometimes, he used to sit like that on account of a painful ailment in his feet. Similarly, the version of Sayyidina Abdullah bin Abbas ؓ describes this style as the practice of the "your Prophet". Perhaps he may have sat down in that manner on account of some difficulty.

(٥٧٩/١٠٧) عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ فِي نَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَحْفَظُكُمْ لصلوةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَيْتُهُ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ جِذَاءَ مَنْكَبَيْهِ وَإِذَا رَكَعَ أَمَكَنَّ يَدَيْهِ مِنْ رُكْبَتَيْهِ ثُمَّ هَضَرَ ظَهْرَهُ فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى حَتَّى يَعُودَ كُلُّ فِقَارٍ مَكَانَهُ فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرَشٍ وَلَا قَابِضَهُمَا وَاسْتَقْبَلَ بِأَطْرَافِ رِجْلَيْهِ الْقِبْلَةَ فَإِذَا جَلَسَ فِي الرُّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى وَنَصَبَ الْيُمْنَى فَإِذَا جَلَسَ فِي الرُّكْعَةِ الْآخِرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى وَنَصَبَ الْآخِرَى وَقَعَدَ عَلَى مَقْعَدَتِهِ (رواه البخارى)

(579/107) Sayyidina Abu Humayd As-Sa'idi ؓ said to a company of the Companions ؓ that among them he was the best versed in the way the Messenger of Allah ﷺ prayed. He said, "I saw when he said the *takbeer* he placed his hands opposite his shoulders, when he bowed into the *ruku'* he rested his hands on his knees and bent his back; when he raised his head he stood erect with his spine straight; when he prostrated himself he placed his arms so that they were not spread out and the fingers were not drawn in and the points of his toes were

facing the *qiblah*; when he sat up at the end of the two *rak'at* he sat on his left foot and raised the right; and when he sat up after the last *raka'ah* he put forward the left foot, raised the other, and sat on his hips." (known as *tawarruk*). (Bukhari)

Commentary: This hadith speaks of the Prophet ﷺ raising his hands upto the shoulders at the first Takbeer. But, the hadith narrated by Maalik bin Huwayrith ؓ transmitted by *Bukhari* and *Muslim* tells us that he raised the hands upto his earlobes. There is no contradiction in the too. When the hands are raised to the ears, the arms are against the shoulders and we can describe that as raising hands to the ears.

Abu Dawood has transmitted a hadith narrated by Wa'il bin Hujr ؓ that makes the issue very clear.

He raised his hands so high that they were in line with the shoulders while the thumbs aligned with the ears.

رَفَعَ يَدَيْهِ حَتَّى كَانَتَا بِجِوَالِ
مَنْكِبَيْهِ وَحَاذَى إِبْهَامَيْهِ أُذُنَيْهِ

Abu Humayd has said about the Prophet's ﷺ last sitting which is known as *تورك* (*tawarruk*). However, we have read the hadith narrated by Sayyidah Ayshah رضى الله عنها reproduced earlier that he sat in the last sitting in the same posture as described by *Abu Humayd Sa'idi* ؓ for the first sitting which is known as *iftirash*.

Some scholars have suggested that the Prophet ﷺ sat in exactly the same manner as described by Sayyidah Ayshah رضى الله عنها but he may have been constrained to adopt the style described as *tawarruk* for convenience. But other Ulama hold the opposite view. We might say that both methods were observed.

Particular Supplications & Methods of God-remembrance.

The inner feeling of earnestness and deep devotion that runs through the prayer-formulas through which the Prophet ﷺ used to revere and adore the Lord during the various parts or acts of *Namaz* like *qayam*, *ruku* and *sujood*, and the entreaties he made in them, from the essence of *Namaz*. The sayings we are now going to discuss should be read from the point of view and the endeavour should be to produce the same emotional and spiritual state of

feeling because it is the characteristic legacy of the holy Prophet ﷺ.

(٥٨٠/١٠٨) عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْكُتُ بَيْنَ التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ إِسْكَاتَةً فَقُلْتُ يَا رَسُولَ اللَّهِ إِسْكَاتُكَ بَيْنَ التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ مَا تَقُولُ؟ قَالَ أَقُولُ اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرْدِ

(رواه البخارى و مسلم)

(580/108) Sayyidina Abu Hurayrah رضي الله عنه said that the Messenger of Allah ﷺ used to observe a period of silence between the *takbeer* and the recitation of the Qur'an, so he asked him, "Messenger of Allah for whom I would give my father and mother as ransom, what do you say during your period of silence between the *takbeer* and the recitation?" He said that he made the supplication:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ اللَّهُمَّ نَقِّنِي مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ اللَّهُمَّ اغْسِلْ خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرْدِ

"O Allah, remove my lapses far from me as You have removed the east far from the west. O Allah, purify me from lapses as a white garment is purified from filth. O Allah, wash away my sins with water, snow and hail." (Bukhari and Muslim)

Commentary: The Prophet ﷺ was innocent and free from sins and lapses, yet he held fear within himself

This was also the supplication the Prophet ﷺ made sometimes after the *takbeer* and before *al-Fatiha*.

(٥٨١/١٠٩) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا افْتَتَحَ الصَّلَاةَ قَالَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

(رواه الترمذى و ابو داؤد)

(581/109) Sayyidah Ayshah رضي الله عنها related that when the Messenger of Allah ﷺ began (to offer) prayer he first glorified

the Lord in these words:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Subhaanakal-laa-humma wa bihamdika wa tabarakasmuka wa ta'ala jadduka wa la ilaaha ghairuka.

(O Allah, with Your glorification and your praise; blessed is Your Name; and there is no God save You).

(Tirmizi and Abu Dawood)

Commentary: Hafiz Mujjahuddin Ibn Taymiyas writes in *Muntaqa* about Sayyidina Abu Bakr ؓ, on the authority of *Sunnan Saeed bin Mansur*, and about Sayyidina Umar ؓ on the authority of *Sahih Muslim*, and about Sayyidina Uthman ؓ and Sayyidina Abdullah bin Mas'ud ؓ, on the authority of *Qutni*, that they began their *Salah* with *Subhaanakal-laa-humma wa bihamdika* and, then goes on to observe that it appears from it that the Prophet ﷺ, usually, recited this short prayer after *Takbir* in prayer. It, therefore, enjoys preference over all the other prayers of adoration mentioned in the Traditions with relation to the commencement of the prayer though there is no harm in reciting the other proven hymns, as for instance, the one occurring in the next Tradition related on the authority of Sayyidina Ali ؓ.

(٥٨٢/١١٠) عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ كَبَّرَ ثُمَّ قَالَ وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَوَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفُرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفْ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ اسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ وَإِذَا رَكَعَ قَالَ اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ أَمِنْتُ وَلَكَ أَسْلَمْتُ خَشَعَ لَكَ سَمْعِي وَبَصَرِي، وَمُخِيَ وَعَظْمِي وَعَصْبِي، فَإِذَا رَفَعَ رَأْسَهُ قَالَ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

مَلَأَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَمَلَأَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدَ وَإِذَا سَجَدَ قَالَ
 اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ أَمَنْتُ وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ
 وَصُورُهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ثُمَّ يَكُونُ مِنْ آخِرِ
 مَا يَقُولُ بَيْنَ التَّشْهَدِ وَالتَّسْلِيمِ اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ
 وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمَقْدِمُ وَأَنْتَ الْمَوْخِرُ
 لَا إِلَهَ إِلَّا أَنْتَ (رواه مسلم)

(582/110) Ali عليه السلام related that when Messenger of Allah ﷺ stood up to offer prayer he recited the following words after Takbir:

*Waj-jahu Waj-hiya-lilazi
 fataras-samawati wal-
 ardhah hanifan wa
 m a - a n a
 minal-mushrikeena
 in-na salaati wa nusuki
 wa mahya-ya wa ma-
 matillahi rabbil
 'Aalimeena La sharika
 Lahu wa bithalika
 Umirti wa Ana Minal
 Muslimina allaahumma
 antal maliku laa ilaaha
 illa anta rabi wa ana
 abduka zalamtu nafsi
 wa-'ataraftu bizanbi
 faghfirli zunubi
 jamee'an in-nahu laa
 Yaghfiruz zunuba illa
 anta wah-dini li-ahsanil
 akhlaq laa yahdi
 li-ahsaniha illa anta
 was-rif 'anni saiyiha-la*

*yasrif 'anni sayyiaha ila anta labaika wa sa'adaika wal-khairru
 kul-luhu fi-yadaika was-sharru laisa ilaika ana bika wa ilaika
 tabarakta wa ta'aalaita astaghfiruka wa atoobu ilaik.*

وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ
 وَالْأَرْضِ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ-إِنَّ
 صَلَوَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ
 الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ
 وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ أَنْتَ الْمَلِكُ لَا
 إِلَهَ إِلَّا أَنْتَ رَبِّي وَأَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي
 وَاعْتَرَفْتُ بِذُنُوبِي فَاعْفِرْ لِي ذُنُوبِي جَمِيعًا إِنَّهُ
 لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ وَاهْدِنِي لِأَحْسَنِ
 الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ
 وَأَصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفْ عَنِّي سَيِّئَهَا
 إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ
 فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ
 وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ اسْتَغْفِرُكَ
 وَأَتُوبُ إِلَيْكَ

(I have turned away from every direction and set my face towards Allah who is the Creator of the heavens and the earth, and I am not of those who associate anyone with Him in allegiance. My worship, and my every religious act, and my life and my death are for Allah alone, the Lord of the Worlds. To this I have been commanded and I am of those who obey. O Allah! You are the Sovereign and Master. No one is worthy of obedience save You. You are my Lord and Owner, and I am Your slave. I have wronged my soul, and ruined myself, and I confess my inequities. O Lord! Forgive me my sins; no one can forgive sins except You. And remove all bad manners and deplorable morals from my side, and take them away from me. This, too, no one aside, of You can do. I am in Your presence, for Your service, and Your victory. Here I am, O Lord! All the good things, and every kind of piety and virtue are in Your hands, and evil has no access towards You. You are the Blessed, the Most High. You are my only hope and my face is turned towards You. I beg Your forgiveness and unto You do I turn penitent).

This prayer the Prophet ﷺ recited after *Takbir* and before the commencement of recitation from the Qur'an. Then, as he performed *ruku*, (after completing the recital), he used to say:

<i>Allaahumma laka rak'atu wa</i>	اَللّٰهُمَّ لَكَ رَكَعْتُ وَبِكَ اٰمَنْتُ
<i>bika aamantu wa laka aslamtu</i>	وَلَكَ اَسَلَمْتُ خَشَعَ لَكَ
<i>khasha'a laka sam'ee wa</i>	سَمْعِيْ وَ بَصَرِيْ ، وَ مَخِجِيْ
<i>basari wa mukhkhi wa 'azmi</i>	وَعَظْمِيْ وَعَصْبِيْ
<i>wa 'asbi.</i>	

(O Allah! I am bowed low before You, and I have believed in You and placed myself in Your charge. My ears, and my eyes, and my marrow, and my bones, and my muscles, and my nerves are all bent in submission to You).

Later, as the Prophet ﷺ raised his head from *ruku* and stood erect, he said:

<i>Allaahumma rabba na</i>	اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ
<i>lakal-hamdu mil-as-samawaati</i>	مِلَّا السَّمٰوٰتِ وَالْاَرْضِ وَمَا
<i>wal-ardhi wa ma bainahuma</i>	

wamila-a ma shi-ata min shaiyyan b'adu". بَيْنَهُمَا وَمِمَّا مَاشَيْتَ مِنْ شَيْءٍ بَعْدُ

(O Allah! Praise is for You alone, such boundless praise as may cover the extensiveness of the heavens and the earth and fill all the empty space between them).

After it, when the Prophet ﷺ performed *sajda*, he used to say (placing his forehead on the ground):

Alahumma laka sajad-tu wa bika amantu wa laka aslamtu sajada waj-hiyya-lillazi khalaqa-hu wa sawwara-tuh wa sha-qa sam-'ahu wa basara-hu tabarakal-allahu ahsanul khaliqeen. اَللّٰهُمَّ لَكَ سَجَدْتُ وَبِكَ اٰمَنْتُ وَلَكَ اَسْلَمْتُ سَجَدَ وَجْهِىَ لِلَّذِى خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللهُ اَحْسَنُ الْخَالِقِيْنَ

(O Allah! I am prostrating myself for Your sake, and in Your presence, and I have believed in You, and I have placed myself in Your charge. My face is carrying out genuflection before the Creator who create it, and gave it its shape, and its ears, and its eyes out of nothing. Blessed, indeed, is the Best of Creators).

In the end, between *At-tahiyyaatu*¹ and *Salutation*², he would pray:

Allaahuh haghfirli ma qaddamtu wa ma akhkhartu wa ma a'alantu wa ma asraftu wa ma asrartu wa ma anta a'alamu bihi minni antal-muqadimu wa antal-muwakhkhiru la ilaaha illa anta. اَللّٰهُمَّ اغْفِرْ لِيْ مَا قَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَسْرَفْتُ وَمَا اَنْتَ اَعْلَمُ بِهِ مِنِّىْ اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُوَخِّرُ لَا اِلٰهَ اِلَّا اَنْتَ

(O Allah! Forgive me all the sins I have committed earlier or later, and secretly or openly and whatever inequity I have been guilty of, and of which. You are better informed than me. You are the one Who raises to higher ranks and reduces to lower positions. Verily, there is no deity save You)." (Muslim)

Commentary: From the narratives relating to the Prayer of the Prophet ﷺ it is clear that it was not the Prophet's ﷺ regular

①. Also known as Tashahhud. It is recited during the Qa'dah.

②. Finishing salute, first to the right, then to the left.

practice to recite the supplications mentioned by Sayyidin Ali عليه السلام in Fard prayers. Perhaps, he did so occasionally, and, most probably, in *Tahajjud*. In fact, Imam Muslim has quoted this Tradition in connection with the Traditions appertaining to *Tahajjud*.

Many other supplications were, also, made by the sacred Prophet ﷺ in prayer, particularly in *Tahajjud* which will be taken up at the appropriate time. These possess a special significance and are charged with rare feeling. The *Imam* can read them in *Fard* prayers as well if he is satisfied that it will not be hard with the *Muqtadis*, and, as far as supererogatory services are concerned, there is no reason why one should not avail oneself of this marvellous bequest.

Recital of Qur'an in *Namaz*

Like *qayam*, *ruku* and *sujud*, recital of the Qur'an, also, is a principal part of prayer, and it is done during *qayam*. It is common knowledge that after *Takbir* some prayers in the nature of a hymn are recited. We have just mentioned two of them from the Traditions. It is followed by the recital of the first *Surah* or opening Chapter of the Qur'an, i.e., *Surah al-Fatihah*, which is a priceless gem of adoration and contains a most inspiring and comprehensive description of the Attributes of Allah. Along with the rejection and repudiation of every form of polytheism there is, in it, an emphatic affirmation of Divine Oneness and towards Faith and the *Shari'ah*. Anyhow, first of all, this surah is recited without which there can be no prayer. After it, the worshipper is required to recite any other surah or a part of it. Whatever passage of the Qur'an he recites will, invariably, impart a message of guidance to him. Either it will be by way of glorification of the Lord and exposition of His Immaculate Attributes or dealing with the Last Day, Heaven and Hell, and Divine reward and punishment or conveying a command for practical life or narrating an event that has a religious or moral significance. It will, thus, be a ready answer to the worshipper's entreaty for guidance. In the second *rak'at*, too, any other surah or some verses of it will be recited after *sura al-Fatihah* but if the service consists of three or four *rak'at*, *surah al-Fatihah* will, of

course, be recited in the third and fourth *rak'at*, but it is not necessary to recite some other surah with it.

Now, the Traditions.

(٥٨٣/١١١) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا صَلَاةَ إِلَّا بِقِرَاءَةٍ، قَالَ أَبُو هُرَيْرَةَ فَمَا أَغْلَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَغْلَانَهُ وَمَا أَخْفَاهُ أَخْفَيْنَاهُ لَكُمْ
(رواه مسلم)

(583/111) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "There can be no prayer without the recital of the Qur'an." proceeding, Abu Hurayrah رضي الله عنه remarks on his own, "We recited the Qur'an with a loud voice in the prayer in which the Prophet ﷺ recited it with a loud voice and silently in the prayers in which the Prophet recited it silently." (Muslim)

Commentary: This *haidth* tells us that recital is part of the prayers. Sayyidina Abu Hurayrah رضي الله عنه has said that they used to recite audibly in prayers in which the Prophet ﷺ recite audibly, but when he recited inaudibly, they too recited without being heard.

(٥٨٤/١١٢) عَنْ عُבَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ .

(رواه البخارى و مسلم وفى رواية لمسلم لمن لم يقرأ بام القرآن فصاعدا)
(584/112) It is recited by Ubadah bin Samit that the Messenger of Allah ﷺ said: "Whoever did not recite *surah al-Fatihah* in prayers did not offer prayers at all." (Bukhari and Muslim)

In another version of the above Tradition, quoted in *Sahih Muslim*, it is stated that "Whoever did not recite *surah al-Fatihah* and something else after it did not offer prayer at all."

Commentary: It shows that while *surah al-Fatihah* is an essential constituent of prayers it is, also, necessary to recite something else from the Qur'an after it, although one is at liberty to make one's choice.

Rulings of Legist-Doctors on The Question of Recital of Al-Fatihah

Imam Shafa'i and some other leading legist-doctors have inferred from the foregoing and a few other similar Traditions that it is obligatory to recite *surah al-Fatihah* in prayer whether one is offering it alone or in congregation, leading the congregation or participating in it as a *Muqtadi*, and offering an audible prayer or an inaudible. Imam Maalik and Imam Ahmad Hanbal, and other Scholars on the other hand, hold that if the worshipper be a *Muqtadi* and prayer is an audible one, the recital of *surah al-Fatihah* by the Imam will suffice for the *Muqtadis*. In that case, the *Muqtadi* should abstain from reciting it. But in all other circumstances one must recite *surah al-Fatihah* in prayers. The same view is supported by Imam Abu Hanifah who, further, believes that the recital by the *Imam* will do for the *Muqtadis* as well in *Rak'ats* that are offered silently.

Below we shall consider one of the sayings that have led these doctors to conclude as above.

(٥٨٥/١١٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَرَأَ فَانصِتُوا .

(رواه ابو داؤد و النسائي و ابن ماجه)

(585/113) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "The *Imam* has been appointed for on other reason than that the *Muqtadis* follow him. Thus, say *Allahu Akbar* when the Imam says *Allahu Akbar*, and listen in silence when he is engaged in recitation."

(Abu Dawood, Nasai and Ibn Majah)

Commentary: Some other Companions رضي الله عنهم, too, have related, exactly in the same words, the advice of the Prophet ﷺ about listening quietly when the *Imam* is engaged in recitation. For instance, in the course of a long Tradition, quoted in *Sahih Muslim*, on the authority of Abu Musa Ash'ari رضي الله عنه, the afore-mentioned instruction is given in identical words. The Prophet's ﷺ exhortation, evidently, is based upon the Qur'anic injunction.

When the Qur'an is recited, **وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ**
 give ear to it and pay heed (in **وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ**
 silence) that ye may obtain mercy. (Al-A'raf 7:204) **(الاعراف . ٧ : ٢٠٤)**

Imam Abu Hanifah's view that even in prayer which is offered silently recitation by the *Imam* will suffice for the *Muqtadis* is derived from Sayyidina Jabir's ﷺ narrative mentioned, in their compilations, by Imam Muhammad, Imam Tahaawi and Imam Dar Qutni, on the authority of Imam Abu Hanifah himself. The report cited in Imam Muhammad's Muwatta reads:

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ صَلَّى خَلْفَ
الْإِمَامِ فَإِنَّ قِرَاءَةَ الْإِمَامِ لَهُ قِرَاءَةٌ .

It is related by Jabir bin Abdullah ﷺ that the Messenger of Allah ﷺ said: 'Whoever offers prayers behind the Imam, the *Imam's* recitation is his own as well.'

Note: The issue whether the *Muqtadi* should recite surah al-Fatihah behind the Imam or not has been the subject of a vehement controversy. And during the present century and hundreds of books have been written on it from both sides. But to go over the discussion here will not only be redundant, but can, also, be dangerous, in some ways, for the classes and the purpose for which *Ma'arif ul-Hadith*¹ is being written. The proper attitude to adopt in such disputes is to think highly of all jurists-doctors, to have faith in their sincerity and to believe that whatever conclusions they have arrived at, in the light of the Qur'an and the *Sunnah* and the conduct of the companions ﷺ, are in good faith and none of them is guilty of falsehood or distortion. It is not, at all, opposed or antihetcal to aligning oneself with a particular school of jurisprudence. The path of justice and moderation pursued by Shah Waliullah رحمه الله عليه in *Hujjatullah-il-Baligha* is, in our view, the best and the wisest course in the current circumstances through which unity can be brought back into the disintegrated ranks of the Muslims.

1. The name of this book in Urdu.

Recital of The Qur'an by The Prophet ﷺ During *Fajr*

(٥٨٦/١١٤) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْفَجْرِ بِقِ وَالْقُرْآنِ الْمَجِيدِ وَنَحْوَهَا وَكَانَتْ صَلَاتُهُ بَعْدَ تَخْفِيفًا .

(رواه مسلم)

(586/114) jabir bin Samurah narrated that the Messenger of Allah ﷺ recited surah *Qaaf* and other *surah* like it in the *Fajr* prayers, and, later on, his prayers used to be light. (Muslim)

Commentary: Commentators have interpreted the concluding part of the above Tradition in two ways: One that the Prophet's ﷺ prayers after the *Fajr* service, i.e., those of *Zuhr*, *Asr*, *Maghrib* and *Isha* used to be lighter, and in the other recited less of the Qur'an as compared to *Fajr*, and the other that the Prophet's ﷺ prayers were usually long in the earlier days of Islam when the Companions were few in number and those who formed the congregation behind him were Muslims of the highest calibre, but later when the number of worshippers had increased and they included Believers of the second and third grades as well, the Prophet ﷺ began to offer comparatively shorter prayers as the more worshippers, the greater was the possibility of there being among them some weak, sick and faint-hearted people for whom long prayers could be tiresome.

Both the interpretations are correct from the factual point of view, but, to us, the latter appears to be more convincing.

(٥٨٨/١١٥) عَنْ عَمْرِو بْنِ حُرَيْثٍ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْفَجْرِ وَاللَّيْلِ إِذَا عَسَسَ .

(رواه مسلم)

(587/115) It is related on the authority of 'Amr bin Hurayth that he heard the Messenger of Allah reciting *Wal-leyl-i-Iza'-as'-as* (i.e., *Surah al-Takwir*) in the *Fajr* prayers. (Muslim)

(٥٨٨/١١٦) عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ صَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصُّبْحَ بِمَكَّةَ فَاسْتَفْتَحَ سُورَةَ الْمُؤْمِنِينَ حَتَّى جَاءَ ذِكْرُ مُوسَى وَهَارُونَ أَوْ ذِكْرُ عِيسَى أَخَذَتِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَعْلَةً فَرَكَعَ .

(رواه مسلم)

(588/116) Sayyidina Abdullah bin Sa'b رضي الله عنه said that the Messenger of Allah ﷺ led us in prayer in Makkah and began with the *surah Al-Mu'minun* but when he had come to the reference of the Sayyidina Musa and Harun عليهما السلام, or to the reference of Sayyidina Isa عليه السلام, a cough got the better of him, and he (stopped and) went into the *ruku'*. (Muslim)

(٥٨٩/١١٧) عَنْ أَبِي هُرَيْرَةَ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي رَكْعَتِي الْفَجْرِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَقُلْ هُوَ اللَّهُ أَحَدٌ. (رواه مسلم)

(589/117) Sayyidina Abu Hurayrah رضي الله عنه said that the Messenger of Allah ﷺ recited in both *raka'at* of Fajr the *surah Qul ya ayyu hal kafirun* (*Al-Kafirun*) and *Qul hu wa Allahu ahad* (*Al-Ikhlās*). (Muslim)

(٥٩٠/١١٨) عَنْ مَعَاذِ بْنِ عَبْدِ اللَّهِ الْجُهَنِيِّ قَالَ إِنَّ رَجُلًا مِّنْ جُهَيْنَةَ أَخْبَرَهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ فِي الصُّبْحِ إِذَا زُلْزِلَتْ فِي الرُّكْعَتَيْنِ كِلْتَاهِمَا فَلَا أَدْرِي أُنْسِيَ أَمْ قَرَأَ ذَلِكَ عَمْدًا. (رواه ابو داود)

(590/118) Mu'z bin Abdulalh al-Juhani related that a member of the tribe of Juha' na told him that once he heard the Messenger of Allah ﷺ recite, *Iza zulzilāt* in both the *rak'at* of *Fajr* (The narrator, then, added that) he did not know whether the Prophet ﷺ had forgotten or did it deliberately. (Abu Dawood)

Commentary: The usual practice of the Prophet was to recite different *surah* in the two *rak'at* of a prayer. So, when he, once, recited the *surah* of *Iza zulzilāt* in both the *rak'at* the Companion رضي الله عنه, on whose authority the above Tradition has been related, felt uncertain if the Prophet ﷺ had done so unintentionally or intentionally in order to indicate that it, too, was permissible.

(٥٩١/١١٩) عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي رَكْعَتِي الْفَجْرِ قَوْلُوا أَمَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَالَّتِي فِي آلِ عِمْرَانَ قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ. (رواه مسلم)

(591/119) Ibn 'Abbas related that the Messenger of Allah ﷺ used to recite the verses, *Qooloo aamanna billahi wa ma unzila ilaina*..... of *Surah Al Baqara*, and the verses, *Qul yaa ahl*

al-kitaabi ta'alaw ilaa kalimatin Sawaa-in bain-nana wa bainakum..... of Surah Aal-Imran (respectively) in the two Rak'at of Fajr. (Muslim)

(٥٩٢/١٢٠) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ كُنْتُ أَقُودُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَاقَتَهُ فِي السَّفَرِ فَقَالَ لِي يَا عُقْبَةُ لَا أَعْلِمُكَ خَيْرَ سُورَتَيْنِ قُرِئَتَا فَعَلَّمَنِي قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ. قَالَ فَلَمْ يَرِنِّي سُرْرَتَ بِهِمَا جِدًّا فَلَمَّا نَزَلَ لَصَلَاةِ الصُّبْحِ صَلَّى بِهِمَا صَلَاةَ الصُّبْحِ لِلنَّاسِ فَلَمَّا فَرَغَ انْتَفَتَ إِلَيَّ قَالَ يَا عُقْبَةُ كَيْفَ رَأَيْتَ . (رواه احمد و ابو داود و النسائي)

(592/120) It is related by Uqba bin 'Aamir رضي الله عنه "In a journey I was going along on foot, holding the reins of the Prophet's ﷺ camel in my hand. During the journey, the Prophet ﷺ said to me: 'Uqba, may I teach you two of the best *surah* of the Qur'an?' And, he taught (me) the *Surah Qul 'aoozu be rabbil falaqa*, and *Qul 'aoozu be rabbin naas*. He, then, felt that I had not been very happy with the choice of the two *Surah*. So, when the Prophet ﷺ dismounted for the *Fajr* prayers, he led the prayers by reciting both the *Surah*. At the end of the prayers, he turned towards me and said: 'Uqba! What did you see and how did you feel?' (Musnad Ahmad, Abu Dawood and Nasai)

(٥٩٣/١٢١) عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْفَجْرِ يَوْمَ الْجُمُعَةِ بِالْمِ تَنْزِيلَ فِي الرُّكْعَةِ الْأُولَى وَفِي الثَّانِيَةِ هَلْ أَتَى عَلَى الْإِنْسَانِ . (رواه البخارى و مسلم)

(593/121) It is related on the authority of Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ used to recite *Alif laam mim tanzil* (i.e., the *Surah As-sajda*) in the first rak'at of Fajr, and *Halata al alinsan* (i.e., *Surah Ad-Dahr*) in the second rak'at.

(Bukhari and Muslim)

Commentary: All the reports concerning the recital of the Qur'an by the holy Prophet ﷺ in *Fajr* show that, generally, it used to be longer than in the other services, but, sometimes, he, also, recited the shorter *surah* like *Qul 'aoozu be rabbil falaqa* and *Qul 'aoozu be rabbin naas* (probably owing to a special reason). It is, again, related that though the customary practice of the Prophet ﷺ was to

recite full *Surah* in a prayer, occasionally, he recited only a few verses from a *surah*. Similarly, at certain times, he recited the same *surah* in both the *rak'at*.

Dewelling upon the significance of the recitation of the *surah* of *Alif laam mim tanzilas-sajda* and *Ad-Dahr* in the *Fajr* prayer on Fridays, Shah Waliullah رحمه الله عليه remarks that "in both of them the events of the Last Day and Final Requital have been described most vividly, and, as it appears from the Traditions that the Hour (of Doom) is going to be on a Friday, the Prophet ﷺ preferred to recite them in the *Fajr* on that day, perhaps with the object of putting the people in mind of the Resurrection and Final Judgement. But Allah knows best.

During *Zuhr* And *Asr*

(٥٩٤/١٢٢) عَنْ أَبِي قَتَادَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظُّهْرِ فِي الْأُولَيَيْنِ بِأَمِّ الْكِتَابِ وَسُورَتَيْنِ وَفِي الرَّكْعَتَيْنِ الْأَخْرَيَيْنِ بِأَمِّ الْكِتَابِ وَيُسْمِعُنَا آيَةً أحيانًا وَيُطَوِّلُ فِي الرَّكْعَةِ الْأُولَى مَا لَا يُطِيلُ فِي الرَّكْعَةِ الثَّانِيَةِ وَهَكَذَا فِي الْعَصْرِ وَهَكَذَا فِي الصُّبْحِ. (رواه البخارى ومسلم)

(594/122) It is related by Abu Qatadah رضي الله عنه that the Messenger of Allah ﷺ used to recite *Surah al-Fatehah*, and, besides it, two other *surah* in the first two *rak'at* of *Zuhr*, and *surah al-Fatihah* alone in its last two *Rak'at* and, sometimes, (in the *Rak'at* that are offered quietly) he recited one or two verses audibly that we could hear it, and, in the first *Rak'at*, he made a long recital, and, in the second *ra'at*, he did not make it so long. And the same was his practice for the *Asr* and *Fajr* prayers.

(Bukhari and Muslim)

Commentary: It shows that, occasionally, in *rak'at* that are to be offered in silence, the Prophet ﷺ recited a few verses with such a loud voice that those offering the prayers behind him heard it. Commentators have remarked that it could be due to excessive absorption in prayers. And it was, also, possible that, sometimes, he did it intentionally so that people knew what he was reciting or he wanted to demonstrate by his action that it was quite legitimate if one or two verses were recited so loudly in *rak'at* that were to be

offered silently that the *Muqtadis* could hear them and prayer did not suffer by reason of it.

(٥٩٥/١٢٣) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الظُّهْرِ بِاللَّيْلِ إِذَا يَغْشَى وَفِي رِوَايَةٍ بِسَبْحِ اسْمِ رَبِّكَ الْأَعْلَى وَفِي الْعَصْرِ نَحْوَ ذَلِكَ وَفِي الصُّبْحِ أَطْوَلَ مِنْ ذَلِكَ . (رواه مسلم)

(595/123) It is related by Jabir bin Samurah رضي الله عنه that the Prophet ﷺ used to recite the surah *Wal-layl iza yaghsha* in Zuh'r prayers. In another report it is stated that he recited the *surah* of *Subbi hisma rabbika- a'ala*. And a surah of almost an equal length in Asr prayers and a little longer one in Fajr prayers.

(Muslim)

During The *Maghrib*

(٥٩٦/١٢٤) عَنْ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ قَالَ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي صَلَاةِ الْمَغْرِبِ بِحَمِّ الدُّخَانِ . (رواه النسائي)

(596/124) It is related on the authority of Abdullah bin Utbah رضي الله عنه that the Messenger of Allah ﷺ recited the *Surah Ha-Mim ad-Dukha* in *Maghrib* prayers. (Nasasi)

(٥٩٧/١٢٥) عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ . (رواه البخارى و مسلم)

(597/125) It is related by Jubayr bin Mut'im رضي الله عنه "I have heard the Messenger of Allah ﷺ recite the *Surah Al-Tur* in *Maghrib* prayers. (Bukhari and Muslim)

(٥٩٨/١٢٦) عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْمَغْرِبِ بِالْمُرْسَلَاتِ غُرْفًا . (رواه البخارى و مسلم)

(598/126) It is reported by Umm al-Fadl bin Al-Harith رضي الله عنها that she heard the Messenger of Allah ﷺ recite the *surah wal mursalati 'urfan* in *Maghrib* prayers.

(٥٩٩/١٢٧) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْمَغْرِبَ بِسُورَةِ الْأَعْرَافِ فَرَّقَهَا فِي رَكْعَتَيْنِ . (رواه النسائي)

(599/127) It is related by Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ recited the whole of the *Surah Al-A'raf* in the *Maghrib* prayers by dividing it between two *rak'at*. (Nasai)

Commentary: None of the surah mentioned in the above Traditions is among the shorter ones which, in the Islamic terminology, are called *Qisar*. On the contrary, all of them belong to the category of longer *surah*, called *Itwal*, and *Surah Al-A'raf* which has been mentioned in Sayyidah Ayshah's رضى الله عنها narrative, is, in fact, spread over one and a quarter *Juz*¹ of the Qur'an. In all the four Traditions, however, it is stated that the Prophet ﷺ recited the longer surah in the *Maghrib* prayers while from some of the Traditions, given below, we learn that his normal practice was to recite the shorter *surahs* in that prayers. Most of the authorities, however, are of the opinion that the facts appertaining to *Maghrib* prayer mentioned in the foregoing narratives, showing that the Prophet ﷺ recited the longer surah, are merely incidental while, as a rule, he recited the shorter surah. This view is also supported by the letter written by Sayyidina Umar رضى الله عنه to Abu Musa Al-Ash'ari رضى الله عنه which we shall take up later.

During 'Isha

(٦٠٠/١٢٨) عَنْ الْبَرَاءِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِشَاءِ وَالنَّهْيِ وَالزَّيْتُونَ، وَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ (رواه البخارى ومسلم)
(600/128) It is related by Sayyidina Bara رضى الله عنه "I heard the Messenger of Allah ﷺ recite the *Surah Wat-teen-i-waz-zaitoon* in 'Isha prayers and I have never heard anyone possessing a better voice (than him)." (Bukhari and Muslim)

Commentary: From some reports quoted, again, in *Sahih Bukhari* and *Sahih Muslim* it appears that the event referred to in this Tradition took place in the course of a journey and the Prophet ﷺ had recited the surah *Wat-teen* in one of the *rak'ats* of the *Maghrib* prayers during it.

(٦٠١/١٢٩) عَنْ جَابِرٍ قَالَ كَانَ مَعَاذُ بْنُ جَبَلٍ يُصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَأْتِي فَيُؤْمُ قَوْمَهُ، فَصَلَّى لَيْلَةً مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ

①. One of the division of the Qur'an 30 *Juz* (parts).

ثُمَّ أَتَى قَوْمَهُ فَأَمَّهُمْ فَأَفْتَحَ بِسُورَةِ الْبَقَرَةِ فَانْحَرَفَ رَجُلٌ فَسَلَّمَ ثُمَّ صَلَّى وَحْدَهُ
وَانْصَرَفَ فَقَالُوا لَهُ أَنَا فَقَتَ يَا فُلَانُ؟ قَالَ لَا وَاللَّهِ وَلَا تَيِّنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَأَخْبَرَنَّهُ فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ
إِنَّا أَصْحَابُ نَوَاضِحٍ نَعْمَلُ بِالنَّهَارِ وَإِنَّ مَعَاذًا صَلَّى مَعَكَ الْعِشَاءَ ثُمَّ أَتَى قَوْمَهُ
فَأَفْتَحَ بِسُورَةِ الْبَقَرَةِ، فَأَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَعَاذٍ فَقَالَ
يَا مَعَاذُ أَفَتَأْنِ أَنْتَ؟ أَقْرَأَ وَالشَّمْسُ وَضُحَاهَا، وَالضُّحَى، وَاللَّيْلُ إِذَا يَغْشَى،
وَسَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى.

(رواه البخارى و مسلم)

(601/129) Sayyidina Jabir رضي الله عنه said that Sayyidina Mu'az bin Jabal رضي الله عنه used to pray along with the Prophet ﷺ then come and lead his people in prayer. One night he prayed the Isha prayer with him then came to his people and led them in prayer beginning with (surah *al-Fatihah* followed by) *al-Baqarah*. A man turned aside pronouncing the salutation, and prayed his individual prayer and departed. (Since it was novel to shun the congregation) the people said to him, "Have you become a hypocrite?" He replied, "I swear by Allah that I have not, but I shall certainly go to the Messenger of Allah ﷺ and tell him." So he went to him and said, "Messenger of Allah ﷺ, we look after camels used for watering and work by day. After having offered the *Isha* prayer with you, Mu'az رضي الله عنه came and began with *surah Al-Baqarah* (as he led us in prayer). The Messenger of Allah ﷺ then approached Mu'az رضي الله عنه and said, "Are you a troubler, Mu'az?" Recite, *Wash shamsi wa duhaha*, the surah *Ad-Duha*, *Al-Layl* iza yaghsha and *Sabbihisma rabbika al-a'ala*."

(Bukhari and Muslim)

Commentary: It seems that Sayyidina Mu'az رضي الله عنه offered the *Isha* prayers twice with the Prophet ﷺ and as Imam of his people. The ulama are agreed that one of these must have been an optional prayer. Imam Sahfa'i believes that he offered the prayer in the Masjid Nabawi as *Fard* while when he led his people, he formed an intention of an optional prayer. That is why, Imam Shafa'i holds that one may offer one's *Fard* prayer behind an Imam who prays the supererogatory prayer. However, Imam Abu Hanifa and Imam Malik hold that one cannot offer one's obligatory prayers behind an Imam who prays that optional prayer. They believe that he led his

tribe in the *Isha Fard* prayers and formed his intention accordingly and since he was with the Prophet ﷺ at the time of *Isha*, he did not miss the opportunity of obtaining blessings of his prayers. He, therefore, offered his supererogatory prayers behind the Prophet ﷺ when he led the *Fard Isha*. A detailed discussion on this subject is found in *Fath Al-bari*, *Umadah Al-Qari* and *Fath al-Mulhim*.

Nevertheless, the lesson the hadith offers is that the *Imam* should not lengthen his prayers to such an extent as to inconvenience the *Muqtadi* - the old and weak among them.

During The Namaz of Different Hours

(٦٠٢/١٣٠) عَنْ سُلَيْمَانَ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ مَاصَلَيْتُ وَرَاءَ أَحَدٍ أَشْبَهَ صَلَوةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قُلَانٍ قَالَ سُلَيْمَانُ صَلَّيْتُ خَلْفَهُ فَكَانَ يُطِيلُ الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ وَيُخَفِّفُ الْآخِرَتَيْنِ وَيُخَفِّفُ الْعَصْرَ وَيَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفْصَلِ وَيَقْرَأُ فِي الْعِشَاءِ بِوَسْطِ الْمُفْصَلِ وَيَقْرَأُ فِي الصُّبْحِ بِطَوَالِ الْمُفْصَلِ . (رواه النسائي)

(602/130) It is related by Sulayman bin Yaseer, the Tabā'ee on the authority of Abu Hurayrah رضي الله عنه, that he (i.e., Abu Hurayrah), (speaking of an Imam of his time), said: "I have never offered a prayer behind anyone which was more comparable to that of the Messenger of Allah ﷺ than the prayer offered behind him." Sulayman bin Yasaar added that I too, prayed behind that *Imam*. His usual practice was that he recited the longer surah in the first two and the shorter surah in the last two *Rak'at* of *Zuhr*, and kept the *Asr* light, and in *Maghrib* he recited *Qisar Mufassal*, and in *Isha*, *Ausat Mufassal*, and, in *Fajr*, *Tiwal Mufassal*." (Nasai)

Commentary: The term *Mufassal* is used to describe the Surah of the last *Manzil*¹ of the Qur'an, i.e., from the surah *al-Hujurat* up to the end. It has, further, been divided into three parts: The surah from *al-Hujurat* to *al-Buruj* are called *Tiwal Mufassal*, from *al-Buruj* up to *al-Bayyinah* are called *Ausat Mufassal*, and from *al-Bayyinah* till the end of the Qur'an are called *Qisar Mufassal*.

Neither Sayyidina Abu Hurayrah رضي الله عنه nor Sulayman bin Yasaar

①. The Qur'an is divided into seven Manzils, each beginning with a particular surah.

has given the name of the *Imam* but it has no bearing on the substance of the report. What is material to our study is that the general practice of the Prophet ﷺ regarding recital in the five daily prayers was similar to what was done by the Imam, i.e., longer recitation in *Zuhr*, shorter in *Asr*, *Qisar Mufasssal* in *Maghrib*, *Ausat Mufasssal* in *'Isha*, and *Tiwal Mufasssal* in *Fajr*.

The Same advice is contained in Sayyidina Umar's ﷺ letter to Abu Musa al Ash'ari we have just mentioned. It reads: "Recite *Qisar Mufasssal* in *Maghrib*, *Ausat Mufasssal* in *Isha* and *Tiwal Mufasssal* in *Fajr*. (Nasb-ur-Rayah).

”كَتَبَ عُمَرُ إِلَى أَبِي مُوسَى أَنْ
أَقْرَأَ فِي الْمَغْرِبِ بِقِصَارِ الْمُفْصَّلِ
وَفِي الْعِشَاءِ بِوَسْطِ الْمُفْصَّلِ وَ
فِي الصُّبْحِ بِطَوَالِ الْمُفْصَّلِ“
(نصب الراية)

Alluding to this letter, Imam Tirmizi has, also, mentioned the advice about the recitation of *Ausat Mufasssal* in the *Zuhr* prayers.

Evidently, Sayyidina Umar ﷺ would have given the advice only when he had been led to it by the vocal or practical guidance of the Prophet ﷺ. Most of the authorities have, as such, held the letter of Sayyidina Umar ﷺ to be the main guiding factor regarding the length of the recital in the various obligatory services and the conduct forming to it as most comendable.

During The Friday Prayers And The Two 'Id Prayers

(٦٠٣/١٣١) عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ قَالَ اسْتَخْلَفَ مَرْوَانَ أَبَاهُ رَيْرَةَ عَلَى الْمَدِينَةِ وَخَرَجَ إِلَى مَكَّةَ فَصَلَّى لَنَا أَبُوهُ رَيْرَةَ الْجُمُعَةَ فَقَرَأَ سُورَةَ الْجُمُعَةِ فِي السَّجْدَةِ الْأُولَى وَفِي الْآخِرَةِ إِذَا جَاءَكَ الْمُنَافِقُونَ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهِمَا يَوْمَ الْجُمُعَةِ . (رواه مسلم)

(603/131) Ubaydullah bin Abu Rafi' (son of the Prophet's ﷺ well-known attendant, Abu Rafi' ﷺ) narrated to us that Marwan, (when he was Amir Mu'awiya's Governor in Madinah), went to Makkah (for some reason) and appointed Abu Hurayrah to officiate (during his absence). So, Abu Hurayrah led the Friday Prayers, and, he recited *Surah al-Jumu'a* in the first and *Surah al-Munafiqoon* in the second *rak'at*, and remarked: "I

have heard the Messenger of Allah ﷺ recite the two *surah* on Fridays." (Muslim)

(٦٠٤/١٣٢) عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِيدَيْنِ وَفِي الْجُمُعَةِ بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى وَهَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ قَالَ وَإِذَا اجْتَمَعَ الْعِيدُ وَالْجُمُعَةُ فِي يَوْمٍ وَاحِدٍ قَرَأَ بِهِمَا فِي الصَّلَوَتَيْنِ (رواه مسلم)

(604/132) Nu'man bin Bashir ؓ narrated that the Messenger of Allah ﷺ used to recite *Sabbi-his-ma rabbikal a'ala* and *Hal atī -ka hadeethul ghashiyah* in the two *Eids* and Fridays, and if the 'Id occurred on a Friday, he recited the two *surah* in *Eid* and Friday prayers. (Muslim)

(٦٠٥/١٣٣) عَنْ عَبْدِ اللَّهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ أَبَا وَقِيدٍ اللَّيْثِي مَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَضْحَى وَالْفِطْرِ فَقَالَ يَقْرَأُ فِيهِمَا بَقِ وَالْقُرْآنِ الْمَجِيدِ وَاقْتَرَبَتِ السَّاعَةُ. (رواه مسلم)

(605/133) It is related on the authority of Ubaidullah bin Utbah, (the nephew of Abdullah bin Mas'ud ؓ) that Umar bin Khattab (once) enquired from Abu Waqid al-Laythe what the Messenger of Allah ﷺ used to recite in the *Eidul Adha* and *Eidul Fitr*?¹ Abu Waqid replied "He recited *Qaf wal Quran-ul-majeed* and *Iqatara-ba-tis sa'ah* in both of them." (Muslim)

Commentary: From the above Traditions we learn that the Prophet ﷺ habitually recited the *Surah al-Juma* and *al-Munafiqoon* or *al-A'ala* and *al Ghashiyah* in the two *ra'kat* of the Friday.

In the two *Eids*, he either recited the *Surah A'ala* and *al-Ghashiyah* or of *Qaff wal Quran-ul-majeed* and *Iqatara batis sa'ah*.

We conclude from the Traditions concerning the recitation of Qur'an in the five daily prayers and those of Friday and the two

①. Some commentators have remarked the Sayyidina Umar's رضي الله عنه enquiry could, obviously, not have been due to ignorance or failure of memory. It is hard to imagine such a thing about him. What is more plausible is that either he wanted to test the range of information and memory of Abu Waqid or to let others hear it from him or to seek the confirmation of his own knowledge.

'Ids, discussed above, that:

- (i) The general practice of the Prophet ﷺ was that he made long recitals in *Fajr*, and mostly recited *Tiwal Mufasssal*, and in *Zuhr*, too, made fairly long recitals, and *Asr* and *Maghrib*, he kept light, and in *Isha* he preferred to recite *Ausat Mufasssal*. But, occasionally, he departed from the practice.
- (ii) The Prophet ﷺ neither commanded his followers to recite a particular *surah* in a prayer nor did he set aside any *surah* for a prayer. It is, however, clear that, generally, the Prophet ﷺ liked to recite certain *surah* in certain prayers.

Remarks Shah Waliullah رحمه الله عليه:

"The Prophet ﷺ preferred to recite some particular *Surah* in some prayers, but he neither determined them positively nor enjoined upon others to follow it as a rule. Thus, if anyone emulates his example, and, usually, recites those verses in the prayers, it is good, and whoever does not, there is no harm in it either."¹

وقد اختار رسول الله صلى الله عليه وسلم بعض السور في بعض الصلوات لفوائد من غير حتم ولا طلب موكد فمن اتبع فقد احسن ومن لا فلا حرج
 "حجة الله البالغة" (مقصد دوم ٢)

Aameen at The End of Surah al-Fatiha

The first three verses of *Surah al-Fatihah*, which is uniformly recited in all the *Rak'at* of prayer, are devoted to praise and glorification of Allah, in the fourth, there is the affirmation of Divine Oneness, and the next three, with which the *surah* concludes, contain an earnest supplication to the Almighty to show the Straight Path, the the Path of Guidance. The sacred Prophet ﷺ has taught that *Aameen* should be said at the end of *surah al-Fatiha*, and, further, that when the prayer is observed behind the *Imam*, in congregation, the *Muqtadis* should, also, utter *Aameen* with the *Imam* at the completion of the *surah*. He has informed that the angels, too, say *Aameen* at that time.

(٦٠٦/١٣٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا آمَنَ الْإِمَامُ فَأَمِنُوا فَإِنَّهُ مَنْ وَافَقَ تَأْمِينَهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

(رواه البخارى ومسلم)

(606/134) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "When the *Imam* says *Aameen* (at the end of *Surah al-Fatiha*), you, the *Muqtadis*, should, also, say *Aameen*. His previous sins will be forgiven whose *Aameen* coincides with the *Aameen* of the Angels." (Bukhari and Muslim)

Commentary: Various interpretations have been offered of anyone's *Aameen* synchronizing with the *Aameen* of the angels. The most convincing of them, however is that it denotes the *Aameen* that is said with the *Aameen* of angels, neither earlier nor later. And the time of the angels' *Aameen* is when the *Imam* pronounces it. The Prophet's ﷺ observation would, thus, mean that the *Muqtadis* should say *Aameen* when the *Imam* says it at the conclusion of *Surah al-Fatiha* for the angels utter *Aameen* at that very time. The decision of Allah is that all previous sins of the bondsman will be forgiven who says *Aameen* with the angels.

(٦٠٧/١٣٥) عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّيْتُمْ فَأَقِيمُوا صُفُوفَكُمْ ثُمَّ لِيَوْمُكُمْ أَحَدُكُمْ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَالَ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ فَقُولُوا آمِينَ يُجِبْكُمْ اللَّهُ.

(607/135) It is related by Abu Musa al-Ash'ari رضي الله عنه that the Messenger of Allah ﷺ said: "When you begin to offer prayers, first correct your rows and make them straight; one of you should become the *Imam*. When the *Imam* says *Takbir*, you too say it and when he recites *Ghairil Maghdoobi 'alaihim wa-lad-dhallee* (i.e., the last verse of *surah al-Fatiha*), say *Aameen* (if you will do so) Allah will grant your supplication for guidance made in *Surah al-Fatiha*." (Muslim)

Commentary: *Aameen*, in fact, is an earnest request for the acceptance of the supplication and an admission of the truth, on the part of the bondsman, that he has no claim upon Allah for his petition to be granted. By saying *Aameen* after the supplications he beseeches Allah humbly to allow his entreaty and fulfil his need by His grace.

It is reported in *Sunnan Abu Dawood*, on the authority of Abu Zubair Numeiri ؓ, "One night when we were going with the Prophet ﷺ we passed by a man who was supplicating to with profound earnestness and absorption. The Prophet ﷺ (on seeing him) remarked, 'If he set the seal on his supplication, it will, surely, be accepted.' 'The seal of what?' enquired one of the Companions ؓ. 'The seal of *Aameen*'¹, replied the Prophet ﷺ.

It shows that the pronunciation of *Aameen* after supplication one of the things that can be looked forward to for enhancing the prospects of its acceptance.

Should '*Aameen*' Be Said With A Loud Voice or In Silence?

It has needlessly been disputed whether *Aameen* should be said aloud after *Al-Fatihah* or in silence. Reports of both the ways of uttering it are found in the authentic compilations of the Traditions. It is, also, incontrovertible that among the Companions ؓ and the *Taba'een* there were some who said it with a loud voice and some who said it silently. This, in itself, shows that both the methods are confirmed by the practice of the sacred Prophet ﷺ and were freely acted upon in his time. It could not be that *Aameen* was never said aloud during the lifetime of the Prophet ﷺ and some Companions ؓ took it upon themselves to do so after his death. Likewise, it is inconceivable that the utterance of *Aameen* in silence was, at no time, acted upon during the days of the Prophet ﷺ and yet some Companions ؓ started doing so when he had passed away.

Be that as it may, both the methods were in vogue during the Prophet's ﷺ time. Later, some authorities concluded, on the basis of their knowledge and research, that the correct position was that *Aameen* was said loud enough to be heard by the other participants and it was what was mostly practised during the Prophet's lifetime although, occasionally, it was, also, uttered in silence. Hence, while to say *Aameen* silently was premissible, it was better and more commendable that it was said loudly. On the contrary, other concluded that *Aameen*, which is not mentioned in the Qur'an, ought to be said in silence and so was it done, generally, in the

❶. Meaning "let it be so," "accept our supplication".

days of the Prophet ﷺ though, sometimes, it was also said with a loud voice, and, hence, it was preferable to utter it in silence, but to pronounce it loudly, too, was allowable. The difference among the legists, therefore, is only over the state of being superior and no one has challenged the legitimacy either of the two methods.

Rafa' Yadayn (Raisin Hands)

Identical is the case with *Rafa' Yadayn* i.e., the raising of hands upto the ears in prayer. It is established beyond doubt that the Prophet ﷺ did it, not only at the time of saying *Takbir Tahrima* but, also, at bending low for *ruku*, at rising up from it, from *sajda*, and at standing up for the third *rak'at*. We learn it on the authority of a number of holy Companions ﷺ like Abdullah bin Umar ﷺ, Wail bin Hujr ﷺ and Abu Hamayd Sa'idi ﷺ. At the sametime, it is, also, known for certain that the Prophet ﷺ offered prayer by carrying out *Rafa' Yadayn* merely at the time of *Takbir Tahrima* and on no other occasion during the whole prayers as Abdullah bin Masud ﷺ, Bara bin Aazib ﷺ and many other Companions ﷺ tell. Both the procedures, were current among the Companions ﷺ as well as the *Tabe'een*. The difference among the legist-doctors, in this regard, also, is, thus, of choice and preference otherwise there is no question regarding the legality of the one or the other method.

(٦٠٨/١٣٦) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ يَدَيْهِ حَذْوِ مَنْكِبَيْهِ إِذَا فَتَحَ الصَّلَاةَ وَإِذَا كَبَّرَ لِلرُّكُوعِ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَلِكَ وَقَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ وَكَانَ لَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ . (رواه البخارى ومسلم)

(608/136) Abdullah bin Umar ﷺ narrates that when the Messenger of Allah ﷺ commenced the prayers, he raised both the hands up to the shoulders (as he said *Takbir Tahrima*), and, (also), at the time of saying *Takbir* for bowing low for *ruku*, and, in the same way, when he rose from *ruku*, he, also raised both the hands like that, and said: *sami Allahu liman hamidah*, but he did not do so in *Sajdah*. (Bukhri and Muslim)

Commentary: In this narrative of Sayyidina Abdullah bin Umar رضي الله عنه, the raising of hands is mentioned only at the time of bowing down for ruku and rising from it, in addition, of course, to *takbir tahrima*, and it is distinctly stated that the Prophet ﷺ did not do so in *sajdah*. But from some of his other reports, quoted, again in *Bukhari*, we learn that the Prophet ﷺ, also, raised his hands while rising up for the third *rak'at*. And in the narratives of Maalik bin al-Huwayritha and Wa'il bin Hujr, cited by Imam Nasai and Imam Abu Dawood, the raising of hands at the time of *sajdah*, as well, is mentioned which has been specifically denied by Abdullah bin Umar رضي الله عنه.

In truth, each of these reports in correct, and conformity between the statement of Maalik bin Al-uwayrith and Wa'il bin Hujr that the Prophet ﷺ carried out *Rafa' Yadayn* at the time of kneeling down for *sajdah* and rising up from it and that of Abdullah bin Umar رضي الله عنه that he refrained from it in *sajdah* can be obtained by concluding that the Prophet ﷺ did so only occasionally which was seen by Maalik bin al-Huwayrith and Wa'il bin Hujr but, by chance, Abdullah bin Umar رضي الله عنه did not see the Prophet ﷺ carrying it out, and, therefore, he repudiated it on the strength of his knowledge. Had the Prophet ﷺ been performing it always or frequently, a Companion رضي الله عنه of the stature of Abdullah bin Umar رضي الله عنه could not remain unaware.

(٦٠٩/١٣٧) عَنْ عَلْقَمَةَ قَالَ قَالَ لَنَا ابْنُ مَسْعُودٍ أَلَا أَصَلَّى بِكُمْ صَلَوةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى فَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا فِي أَوَّلِ مَرَّةٍ .

(رواه الترمذی وابو داؤد والنسائی)

(609/137) It is related by 'Alqamah, the favourite pupil of Abdullah bin Masud رضي الله عنه, "Once Ibn Ma'sud رضي الله عنه said to us: 'Let me show you how the Prophet ﷺ prayed.' On saying it, he led the service in which he performed *Rafa' Yadayn* only once (which *Takbir Tahrima*) (and) did not perform it again, at all."

(Tirmizi, Abu Dawood and Nasai)

Commentary: Sayyidina Abdullah bin Mas'ud was one of the celebrated Companions رضي الله عنه who had been specially instructed by the Prophet ﷺ to stand close to him, in the front row, in prayers. In order to teach his pupils how the Prophet ﷺ offered prayers he led

the prayers, and, he raised the hands upto the ears only once, i.e., at the time of *takbir tahrīma*.

It will now be admitted, on the basis of the above Tradition, that what Abdullah bin Umar رضي الله عنه and other have said about the carrying out of *Rafa' Yadayn* while bowing down of ruku and rising from it, also was not the usual practice of the Prophet ﷺ or else Abdullah bin Mas'ud رضي الله عنه who used to stand near him in prayer must have known it, and, he would not, in any case, have omitted it when he was demonstrating to his pupils the Prophet's ﷺ characteristic way of offering prayer.

Taking all the reports together, it should not be difficult to conclude that the holy Prophet ﷺ observed *Rafa' Yadayn* in prayer as well as he did not. Sometimes, he raised the hands up to the ears only at the time of *takbir tahrīma*, and, sometimes, while bowing down for ruku and raising from it as well, and, on a few occasions, it, also, happened that he did so as he knelt down for *sajdah* and rose from it.

From their repeated observation and experience, Companions رضي الله عنهم like Abdullah bin Mas'ud رضي الله عنه felt that the omission of *Rafa' Yadayn* was the rule in prayers while those like Abdullah bin Umar رضي الله عنه thought that its observance was the right thing. The same divergence persisted in the views of *Taba'een* and the latter days theologists.

Imam Tirmizi, after reproducing the aforementioned narrative of Abdullah bin Umar رضي الله عنه and pointing out that such-and-such other Companions رضي الله عنهم have related in the same vein, observes that "some Companions رضي الله عنهم of the Prophet, as for instance, Abdullah bin Umar رضي الله عنه, Jabir رضي الله عنه, Abu Hurayrah رضي الله عنه and Anas رضي الله عنه have adopted *Rafa' Yadayn*, and, similarly, such-and-such among the *taba'een* and latter-day legists, too, consider it correct."

Proceeding, he quotes the narrative of Ibn Mas'ud رضي الله عنه showing the omission of *Rafa' Yadayn* and another identical Tradition related by Bara' bin 'Aazib رضي الله عنه and remarks that "a number of Companions رضي الله عنهم have decided in favour of the omission of *Rafa' Yadayn*, and, similarly, such-and-such of the *Taba'een* and latter-day legists, too, consider it to be correct."

In sum, like the pronouncing of *Aameen* loudly or in silence,

both the raising of hands up to the ears and its omission are established by the practice of the sacred Prophet ﷺ. The variance of preference among the Companions ﷺ arose because by their intuition and understanding and study and observation of the settled behaviour of the Prophet ﷺ some of them felt that the omission of *Rafa' Yadayn* was the regular thing in prayer, and when *Rafa' Yadayn* had been carried out, it was only for a time — Companions ﷺ like Ibn Mas'ud ﷺ were of that view and legist-doctors like Imam Abu Hanifah and Imam Sufyan Suri have decided in favour of it — while Companions ﷺ like Abdullah bin Umar ﷺ and Jabir ﷺ thought otherwise and by it, and the difference, again, was only overexcellence and perfection, otherwise the propriety and legitimateness of neither of the two acts, the carrying out of *Rafa' Yadayn* and its omission, has not been changellenged by anyone.

RUKU AND SUJUD

Clearly, prayer signifies the expression of one's humbleness, by word and deed, body and soul before the Almighty, in a particular way. This is the essence of *qiyam* and *q'ood*, *ruku* and *sujud*, and all that is recited in them. Among the various postures of prayer, however, the foremost manifestations of submissiveness and humility are *ruku* and *sujud*. To keep the head high is a sign of vanity, and to keep it low is a sign of self-abasement. To bend it down before anyone in the form of *ruku* is an extraordinary gesture of reverential homage which is to be paid exclusively to Allah, and *sajadah* is its ultimate form. In *sajadah*, the bondsman places his forehead and nose on the ground which are the most honourable parts of the human body. Hence, *sajadah* and *ruku* form the most essential factors of prayer, and, owing to it, the sacred Prophet ﷺ has enjoined that these acts should be performed fittingly and in a becoming manner and exhorted us, through the spoken word as well as his own example, to exalt and glorify Allah and supplicate Him earnestly in these postures.

Performance of *Ruku* And *Sujud*

(٦١٠/١٣٨) عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُجْزَى صَلَاةُ الرَّجُلِ حَتَّى يُقِيمَ ظَهْرَهُ فِي الرُّكُوعِ وَالسُّجُودِ

(رواه ابو داؤد و الترمذى و النسائى و ابن ماجة و الدارمى)

(610/138) It is related by Abu Mas'ud Ansari ؓ that the Messenger of Allah ﷺ said: "A man's prayer does not become adequate (i.e., it remains faulty and incomplete) until he straightens out his back in *ruku* and *sajdah*."

(Abu Dawood, Tirmzi, Nasai, Ibn Majah, and Daarami)

(٦١١/١٣٩) عَنْ طَلْقِ بْنِ عَلِيٍّ الْحَنَفِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْظُرُ اللَّهُ عَزَّوَجَلَّ إِلَى صَلَاةِ عَبْدٍ لَا يُقِيمُ فِيهَا صَلَاتَهُ بَيْنَ خُشُوعِهَا وَسُجُودِهَا (رواه احمد)

(611/139) It is related by Talq bin Ali al-Hanafi رضي الله عنه that the Messenger of Allah ﷺ said: "The bondsman who does not straighten out his back in *ruku* and *sajdah*, Allah does not look at his prayer" (Abu Dawood, Tirmzi, Nasai, Ibn Majah, and Daarami)

Commentary: The refusal of Allah to look at the prayer, as shown in this Tradition, denotes that such a prayer is not acceptable to Allah otherwise He sees everything and nothing in the heavens and the earth is hidden from His view. Both the sayings given above signify, in a nutshell, that the prayer of anyone who does not carry out *ruku* and *sajda* correctly shall not find acceptance with Him.

(٦١٢/١٤٠) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَدِلُوا فِي السُّجُودِ وَلَا يَبْسُطُ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ. (رواه البخارى ومسلم)

(612/140) It is related by Anas رضي الله عنه that the Messenger of Allah ﷺ said: "Carry out *sajdah* with moderation and do not spread your arms, on the ground as a dog does." (Bukhari and Muslim)

Commentary: The doing of *sajdah* with moderation, apparently, means that it should be performed in a calm and tranquil manner, and not hurriedly. The other thing is that the wrists should be kept raised from the ground and the example of the dog is intended to bring home the unseemliness of spreading the arms while performing *sajdah*.

(٦١٣/١٤١) عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدْتَ فَضَعْ كَفَّيْكَ وَارْفَعْ مِرْفَقَيْكَ. (رواه مسلم)

(613/141) Sayyidina Bara bin Azib رضي الله عنه has said that the Messenger of Allah ﷺ said: "When you prostrate yourself, place the palms of your hands on the ground and raise your elbows." (Muslim)

(٦١٤/١٤٢) عَنْ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بَحِينَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ إِذَا سَجَدَ فَرَجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُو بَيَاضُ إِبْطَيْهِ (رواه البخارى ومسلم)
 (614/142) Sayyidina Abdullah bin Malik Ibn Buhayana رضي الله عنه said that the when the Prophet ﷺ prostrated himself he spread out his arms so that the whiteness under his armpits was visible.
 (Bukhari and Muslim)

(٦١٥/١٤٣) عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ وَإِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ
 (رواه ابو داؤد و الترمذى و النسائى و ابن ماجه)
 (615/143) Sayyidina Wa'il bin Hujr رضي الله عنه said that he saw that when the Messenger of Allah ﷺ prostrated himself he got down on his knees before putting his hands on the ground. And when he got up he raised his hands before his knees.
 (Abu Dawood, Tirmizi, Nasai, Ibn Majah.)

(٦١٦/١٤٤) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ عَلَى الْجَبْهَةِ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ وَلَا نَكَفَتِ الثِّيَابَ وَالشَّعْرَ .
 (رواه البخارى ومسلم)
 (616/144) It is related by Abdullah bin Abbas رضي الله عنه that the Messenger of Allah ﷺ said: "I have been commanded (i.e., God has commanded me) to perform *sajdah* on seven limbs (i.e. with all the seven limbs resting on the ground): both the feet, and, also, that we do not gather up our clothes and hair."
 (Bukhari and Muslim)

Commentary: The seven limbs described in it are known as the "limbs of *sajdah*". These should rest on the ground. Some people try to protect their clothes and hair while performing *sadjah* which is against its spirit, and, therefore, has been forbidden.

What is To Be Recited in *Ruku* And *Sajda*?

(٦١٧/١٤٥) عَنْ عُقْبَةَ بْنِ عَامِرٍ لَمَّا نَزَلَتْ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْعَلُوهَا فِي رُكُوعِكُمْ فَلَمَّا نَزَلَتْ سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْعَلُوهَا فِي سُجُودِكُمْ.
 (رواه ابو داؤد و ابن ماجه و الدارمى)

(617/145) Sayyidina Uqbah bin Aamir رضي الله عنه has narrated that when *Fa sabbih bismi rabbikal-azim* was revealed, the Messenger of Allah ﷺ said, "Let it be for your *ruku*." (He meant that we must say in the bowing posture: *Subhana rabbiya-azim*). Then when *sabbih ismi rabbik al-a'la* was revealed, he said, "Let it be for your *sajdah*," (meaning that we should say in prostration: *subhana rabbiy al-a'la*).

(Abu Dawood Ibn Majah, Darimi)

(٦١٨/١٤٦) عَنْ حُذَيْفَةَ أَنَّهُ صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ يَقُولُ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَفِي سُجُودِهِ سُبْحَانَ رَبِّيَ الْأَعْلَى .

(رواه النسائي وابن ماجه ورواه الترمذى و ابو داؤد و الدارمى مع زيادة)

(618/146) Sayyidina Huzayfah رضي الله عنه has said that he prayed with the Prophet ﷺ and he recited in *ruku'* (the bowing posture): *subhana rabbiyal-azeem*, and in *sajdah* (prostration): *subhana rabbiy al-a'al*. (Nasai and Ibn Majah; and Tirmizi Abu dawood, Darimi with additional narration.)

(٦١٩/١٤٧) عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَكَعَ أَحَدُكُمْ فَقَالَ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ ثَلَاثَ مَرَّاتٍ فَقَدْتُمْ رُكُوعَهُ وَذَلِكَ أَذْنَاهُ وَإِذَا سَجَدَ فَقَالَ فِي سُجُودِهِ سُبْحَانَ رَبِّي الْأَعْلَى ثَلَاثَ مَرَّاتٍ فَقَدْتُمْ سُجُودَهُ وَذَلِكَ أَذْنَاهُ .

(رواه الترمذى و ابو داؤد و ابن ماجه)

(619/147) It is related by 'Aun bin Abdullah, on the authority of Abdulah bin Mas'ud رضي الله عنه, that the Messenger of Allah ﷺ said: "When anyone says *Subhaana rabbi-al Azeem* (Glory to God, the Most Great) thrice in *ruku*, his *ruku* is completed, and it is of a low grade. In the same way, when anyone says *Subhaana rabbi-al a'ala* (Glory to God, the Most High) thrice in *sajdah*, his *sajdah* is completed, and it is of a low grade."

(Tirmizi, Abu Dawood and Ibn-i-Maja)

Commentary: It shows that if the *Tasbih*¹ is said less than three times in *ruku* and *sajdah*, the *ruku* and *sajdah* will remain faulty to some extent. For complete fulfilment, it is necessary to say the *Tasbih* at least thrice, and, better still, more. But the *Imam* should

①. Act of praising and glorifying Allah.

take care not to prolong the *ruku* and *sajdah* to the extent of wearying the *Muqtadis*. It is related by *Abu Dawood* and *Nasai*, on the authority of Sa'eed bin Jubayr *Taba'ee*, that Sayyidina Anas ؓ once remarked about Sayyidina Umar bin Abdul Aziz ؓ that this pryer was very much like that of the Prophet's ﷺ. Ibn Jubayr said that they then calculated that Umar bin Abdul Aziz rectied *Tasbih* ten times in *ruku* and *sajdah*. We, thus, know that the Messenger of Allah ﷺ recited the *Tasbih* that many times, approximately, during the two acts. For anyone who leads the congregation, it will, as such, be appropriate that he recited *Tasbih* at least three and at the most ten times in *ruku* and *sajdah*.

The above Tradition shows that the Prophet ﷺ instructed his followers to recite *Subhaana rabbi-al Azeem* and *Subhaana rabbi-al a'ala* in *ruku* and *sajdah*, respectively, and such was, also, his own normal practice. But in other reports, some of which are given below, it is stated that he recited other formulas of prayer and glorification as well.

(٦٢٠/١٤٨) عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي رُكُوعِهِ
وَسُجُودِهِ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ . (رواه مسلم)

(620/148) It is related by Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ used to recite *Subboohun Qudoosun rabbul malaikati warrooh* (Most Holy and Most Sublime is the Lord of the angels and the spirit) in *ruku* and *sadjah*. (Muslim)

(٦٢١/١٤٩) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَبِّرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ
اللَّهُمَّ اغْفِرْ لِي يَتَأَوَّلُ الْقُرْآنَ . (رواه البخارى و مسلم)

(621/149) Sayyidah Ayshah رضى الله عنها has narrated that the Prophet ﷺ used to recited very much in *ruku* and *sajdah*: *Subhaanaka allahumma rabbana wa bi-hamdika, allahumma-ghfirlee* (Glory be unto Thee, O Allah, our Lord! We celebrate Thy praise. O God! forgive me). (By reciting it) he acted up to the commandment of the Qur'an. (Bukhari and Muslim)

Commentary: Its last sentence shows that the Prophet ﷺ used to praise and glorify Allah and beg His forgiveness, also, through the

words indicated in it, in *rukū* and *sajdah*, in obedience to the Divine Command contained in the *Surah An-Nasr*:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ (النصر ١١٠:٣)

Then hymn the praises of Your Lord, and seek forgiveness of Him. (Al-Nasr 110:3)

It is narrated also on her authority that after the revelation of the *surah an-Nasr* the Prophet ﷺ used frequently to recite comprehensive formulas of praise, glorification and repentance.

(٦٢٢/١٥٠) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ فَقَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً مِنَ الْفِرَاشِ فَالْتَمَسْتُهُ فَوَقَعَتْ يَدِي عَلَى بَطْنِ قَدَمَيْهِ وَهُوَ فِي الْمَسْجِدِ وَهُمَا مَنْصُوبَتَانِ وَهُوَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخِطِكَ وَمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءَ عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ (رواه مسلم)

(622/150) Sayyidah Ayshah رضي الله عنها has said that one night when she woke up she did not find the Messenger of Allah ﷺ on his bed. When she looked for him (in the darkness) her hand came on the soles of his feet while he was in *sajdah* and he was saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخِطِكَ وَمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءَ عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

"O Allah! I seek refuge in Your good pleasure from Your anger, and in Your forgiveness from Your punishment and I seek refuge in You from Your wrath. I cannot reckon Your praise. You are as You have praised Yourself." (Muslim)

(٦٢٣/١٥١) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي سُجُودِهِ اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجُلَّةً وَأَوَّلَهُ وَآخِرَهُ وَعَلَايَتَهُ وَسِرَّهُ (رواه مسلم)

(623/151) Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ also (occasionally) recited this supplication in *sajdah*; *Allahumma ghfirli thanbi kulahu wa jalahu wa Awalahu wa aakhiruhu, wa 'alaniyatahu wa sirrahu* (On God! Forgive me all my sins,

major as well as minor, and earlier as well as later, and manifest as well as hidden). (Muslim)

Commentary: On certain grounds, some authorities have expressed the view that the Prophet ﷺ mostly used to recite these supplications in *Tahajjud* and other optional prayers, but it is clear that, sometimes, he recited them, also, during the obligatory prayers.

Those of us who appreciate the meaning of these supplications should, occasionally, recite these in *ruku* and *sajdah*, along with *Tasbih*, particularly during a optional prayers where one is free to devote as much time to *ruku* and *sajdah* as one likes. Of course, in an obligatory prayer the *Imam* must see that the *Muqtadis* are not put to unnecessary hardship.

Qur'an Should Not be Recited in *Ruku* and *Sajdah*

(٦٢٤/١٥٢) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا إِنِّي نَهَيْتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا فَأَمَّا الرُّكُوعُ فَعِظْمُوهَا فِيهِ الرَّبُّ وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ فَقَمِنْ أَنْ يُسْتَجَابَ لَكُمْ. (رواه مسلم)

(624/152) It is related by Abdullah bin Abbas رضي الله عنه that the Messenger of Allah ﷺ said: "It is forbidden to me to recite the Qur'an in the postures of *ruku* and *sajdah*. So, exalt your Lord in *ruku* and supplicate to Him earnestly in *sajdah*. The supplication of *sajdah* is, (sepcially), worthy of acceptance." (Muslim)

Commentary: Recital of Qur'an is an essential factor of prayer, but its place is *Qiyam* and the dignity and solemnity of the Divine Word demands that it should be recited while standing erect. For *ruku* and *sujud* the proper thing is that these should be reserved, exclusively, for the glorification of the Lord and the affirmation of one's own abasement and for supplication and repentance. Such was the life-long custom of the sacred Prophet ﷺ, and, in this Tradition, he has advised his followers to act similarly.

In the Traditions discussed earlier we are exhorted to recite *Subhaana rabbi-al a'ala* in *sajdah*, and, as we have seen, the Prophet ﷺ did the same. In the above Tradition we are, further, advised to supplicate to the Lord in *sajdah*. There is, in truth, no contradiction between the two exhortations. A simple and

straightforward form of begging is that the supplicant, directly, asked for the fulfilment of his need, and another is that he only extolled the virtues of the person whose favour was solicited. The latter method is quite popular among the beggars in our midst. In any case, it is a form of supplication, and, that is why *Al-hamdu lillaah* has been described in one of the sayings as the best of entreaties and solicitations. Hence, *Subhaana rabbi-al a'ala*, too, is a formula of supplication and the *sajdah* of anyone who only repeats the *Tasbih* is not, definitely, bereft of invocation.

(٦٢٥/١٥٣) عَنْ مَعْدَانَ بْنِ طَلْحَةَ قَالَ لَقِيتُ ثُوبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ أَخْبِرْنِي بِعَمَلٍ أَعْمَلُهُ يُدْخِلُنِي اللَّهُ بِهِ الْجَنَّةَ فَسَكَتَ ثُمَّ سَأَلْتُهُ فَسَكَتَ ثُمَّ سَأَلْتُهُ الثَّالِثَةَ فَقَالَ سَأَلْتُ عَنْ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عَلَيْكَ بِكَثْرَةِ السُّجُودِ لِلَّهِ فَإِنَّكَ لَا تَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَكَ اللَّهُ بِهَا دَرَجَةً وَحَطَّ بِهَا عَنْكَ خَطِيئَةٌ قَالَ مَعْدَانُ ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ فَقَالَ لِي مِثْلَ مَا قَالَ ثُوبَانُ .
(رواه مسلم)

(625/153) Ma'dan bin Talha said, "I met Thauban رضي الله عنه the freed slave and special attendant of Allah's Messenger ﷺ. I asked him to tell me something which, if I do, would get me into Paradise. He did not answer, so I asked him again but he still gave no reply. I asked him a third time and he said that he had asked the Messenger of Allah ﷺ the same question and was told, "Make prostrations before Allah often for He will raise you a degree against every prostration you make and He will remove a sin from you against it." Madan said, "I met Abu Darda رضي الله عنه later and when I asked him the same question, I received a similar reply."
(Muslim)

(٦٢٥/١٥٤) عَنْ رَبِيعَةَ بْنِ كَعْبٍ قَالَ كُنْتُ أَبِيتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاتَيْتُهُ بِوَضُوءِهِ وَحَاجَّتِهِ فَقَالَ لِي سَلْ فَقُلْتُ أَسْأَلُكَ مُرَافَقَتِكَ فِي الْجَنَّةِ، قَالَ أَوْغَيْرَ ذَلِكَ؟ قُلْتُ هُوَ ذَلِكَ، قَالَ فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ .
(رواه مسلم)

(626/154) Rabia bin Ka'b Aslami (Who was one of the Companions رضي الله عنه of Suffah and used to accompany the Prophet

ﷺ in his travels) said, "I was with the Messenger of Allah ﷺ at night and when I brought him his water for ablution and what he required (for *tahajjud*), he told me to make a request. I said 'I ask to accompany you in Paradise.' He asked if I had any other request to make and when I replied that that was all, he said. "Then help me to get you this by devoting yourself often to prostration."

Commentary: Those who are near to Allah, sometimes sense a precious moment when they would get what they ask from Allah. The Prophet ﷺ may have sensed that opportunity and so he asked Rabi'a to make a request. He asked for the Prophet's ﷺ company in Paradise and was advised to make frequent prostrations. Frequency of prostration refers to offering prayers often. Instead of saying that he should increase the number of raka'at offered, prostration is mentioned because that is the posture in prayers most liable to lead to Paradise.

Quauma and Jalsa

Between ruku and sajdah, *quauma*¹ is enjoined, and between the two sajdah of the same *rak'at*, *jalsa*² has to be carried out. For the Prophet's instructions concerning them and his own practice we will refer to the following Traditions.

(٦٢٧/١٥٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ الْإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ . (رواه البخارى ومسلم)

(627/155) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "When (on rising from ruku) the *Imam* says *Sami' -al laahu liman hamidah* (God has heard the one who has praised Him), you (the *Muqtadis*) should say *Allahumma Rab-banaa lakal hamd* (O Allah! Our Lord, praise be to You). All his previous sins will be forgiven whose recital (of it) will be in accord and agreement with that of the angels."

(Bukhari and Muslim)

- ①. Meaning the standing position assumed after *ruku* and before kneeling down for *sajdah*.
- ②. Denoting the act of seating oneself between the two prostrations of the same *rak'at*.

Commentary: It shows that in the congregational prayers the angels, too, say *Allahumma Rab-banaa lakal hamd* when the *Imam* says *Sami'al laahu liman hamidah* while assuming the standing position after performing *ruku*, and the Prophet ﷺ has exhorted that those offering prayers behind the *Imam* should, also, utter these words at that time, and revealed that all the previous sins of the *Muqtadis* will be forgiven whose recital of it will be "in accord and agreement" with that of the angels which, apparently, denotes that it occurs at the same instant.

As we have stressed repeatedly in the past, generally, minor transgressions are meant when the remission of all previous sins is spoken of in a Tradition as a result of the auspiciousness of a particular deed. About the major sins it appears from the Qur'an and the Traditions of the Prophet ﷺ that their remission is related fundamentally to *Tawba* i.e., sincere repentance. God, nevertheless, has the power to forgive even the most grievous misdeeds if and when He likes.

(٦٢٨/١٥٦) عَنْ عَبْدِ اللَّهِ بْنِ أَوْفَى قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَفَعَ ظَهْرَهُ مِنَ الرُّكُوعِ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلَأَ السَّمَوَاتِ وَمِلَأَ الْأَرْضِ وَمِلَأَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ . (رواه مسلم)

(628/156) Abdulah bin Awfa ؓ has said that when the Messenger of Allah ﷺ raised his back from *ruku'* he pronounced:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلَأَ السَّمَوَاتِ وَمِلَأَ الْأَرْضِ وَمِلَأَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ

"Allah listens to him who praises Him. O Allah, our Lord, to You be the praise in all the heavens and all the earth and all that it pleases You to create afterwards." (Muslim)

Muslim has also transmitted from Abu Sa'eed Khudri ؓ the same supplication with some more words. It seems that the Prophet ﷺ said سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ and responded merely with: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ. But sometimes lengthened the supplication as stated by Abu Sa'eed Khudri ؓ. Sometimes, he stood so long that worshippers behind him thought he had forgotten as we will see in the *hadith* of

Sayyidina Anas رضي الله عنه.

(٦٢٩/١٥٧) عَنْ رِفَاعَةَ بْنِ رَافِعٍ قَالَ كُنَّا نُصَلِّي وَرَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكْعَةِ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقَالَ رَجُلٌ وَرَاءَهُ رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ فَلَمَّا انْصَرَفَ قَالَ مِنَ الْمُتَكَلِّمِ إِنِّمَا قَالَ أَنَا قَالَ رَأَيْتُ بَضْعَةً وَثَلَاثِينَ مَلَكًا يَتَدَرُّونَهَا أَيُّهُمْ يَكْتُبُهَا أَوَّلًا.

(رواه البخاري)

(629/157) It is narrated by Rifa'ah bin Rafi' رضي الله عنه, "We were praying behind the Prophet ﷺ and when he raised his head from the ruku' he said:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

(Allah listens to him who praises Him.)

A man behind him said,

ربنا ولك الحمد حمدا كثيرا طيبا مباركا فيه

(Our Lord, to You be the praise abundant, good, blessed and sufficient.)

When he ended (the prayer) the Prophet ﷺ asked, 'Who was the speaker just now?' and the man identified himself. He said, 'I saw over thirty angels racing over another to be the first to record it.'

(Bukhari)

Commentary: Perhaps it was the man's particular learning and sincerity with which he said those words that so many angels raced to record his words.

(٦٣٠/١٥٨) عَنْ حُذَيْفَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ بَيْنَ

السَّجْدَتَيْنِ رَبِّ اغْفِرْ لِي.

(رواه النسائي والدارمي)

(630/158) It is related by Huzaifah رضي الله عنه that the Messenger of Allah ﷺ used to recite *Rab-bighfirlee* (O Lord! Forgive me) in *Jalsa* between the two *sajdah*.

(Nasai and Daarami)

(٦٣١/١٥٩) عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بَيْنَ

السَّجْدَتَيْنِ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَغَايِنِي وَارْزُقْنِي.

(رواه ابو داؤد والترمذي)

(631/159) It is related by Abdullah bin Abbas رضي الله عنه that the Prophet ﷺ used to recite between the two *sajdah*: *Allahummaghfirlee warhamni wa hidini wa-'aafini warzuqni* (O God! Forgive me, and have mercy on me, and bestow upon me the blessing of guidance, and pardon me, and provide me with sustenance.). (Abu Dawood and Tirmizi)

(٦٣٢/١٦٠) عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ قَامَ حَتَّى نَقُولَ قَدْ أَوْهَمَ ثُمَّ يَسْجُدُ وَيَقْعُدُ بَيْنَ السَّجْدَتَيْنِ حَتَّى نَقُولَ قَدْ أَوْهَمَ . (رواه مسلم)

(632/160) It is related by Sayyidina Anas رضي الله عنه that when the Prophet ﷺ said *Sami' Allahu liman hamidah* on rising from *ruku*, he remained standing (for such a long time) that we felt that, probably, he had forgotten; and, then, he performed *sajdah*, and, after raising from it, sat (for such a long time) between the two *sajdahs* that we felt that, probably, he had forgotten. (Muslim)

Commentary: While the above Tradition shows that, sometimes, the *Quama* and *Jalsa* of the Prophet ﷺ lasted so long that the Companions رضي الله عنهم began to doubt that he had forgotten, it, also, makes it clear that such a thing happened only rarely and it was not his regular practice. Had the Prophet ﷺ been doing so habitually or often the Companions would not have thought as they did.

As in *ruku* and *sujud*, the supplications the Prophet ﷺ used to recite in *quama* and *jalsa*, too, are most auspicious and deserving of Divine acceptance. But should the *Imam* propose to recite them he must be prudent enough to see that undue inconvenience was not caused, thereby, to the *Muqtadis*.

Q'adah, Thshahhud and Salaam

The prayers come to an end with *q'adah*¹ and *salaam*.² These are its last acts or parts, but if these are three or four *rak'ats*, the devotee sits also, after the completion of the first two *rak'ats*, and this is known as *q'adah-i-oola* or the First *q'adah*. In it, only *tahsahhud*³ is recited after which the devotee stands up and sits

①. The act of sitting down on the left foot keeping the right foot erect.

②. Finishing salute by turning the face first to the right, and, then, to the left.

③. Denoting the recital of At-tahiyyat.

again after the third or fourth *rak'at*. The prayer is, then, brought to end with *salaam* after the recital of *durood*¹ after *tashahhud*.

The correct method of *Q'adah*

(٦٣٣/١٦١) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَرَفَعَ إصْبَعَهُ الْيُمْنَى الَّتِي تَلِي الْأَبْهَامَ فَدَعَا بِهَا وَيَذُوهُ الْيُسْرَى عَلَى رُكْبَتِهِ بَاسِطُهَا عَلَيْهَا. (رواه مسلم)

(633/161) It is related by Abdullah bin Umar رضي الله عنه that when the Prophet ﷺ sat down in prayer he used to place both the hands above his knees and make a sign by raising the finger of the right hand which was next to the thumb (i.e., the index finger), and, at that time, his left hand remained rested above the left knee (i.e., he made no sign with it.)." (Muslim)

Commentary: Other Companions, besides Abdullah bin Umar رضي الله عنه, have also related the raising of the forefinger and making a sign with it at the time of the pronouncement of *Kalima Shahadah*, i.e., the formula of Affirmation, and there can be no doubt about it that it was the regular practice of the Prophet ﷺ. Its underlying significance, perhaps, was that when the devotee was testifying to the Oneness of Allah by reciting *Ash-hadu aun-lua-ilaaha-il- lal- laha*, his heart, too, should be filled with the conviction of Divine Unity and he, also, made an affirmation of it with his body by raising one of the fingers.

Another version tells us that the Prophet ﷺ followed this gesture with his eyes too. Abdullah bin Umar has quoted the Prophet ﷺ.

"This gesture of the index finger is made more painful to the devil than a sharp-eyed knife or sword." (Mishkat)

لَهِيَ أَشَدُّ عَلَى الشَّيْطَانِ مِنَ الْحَدِيدِ .

(٦٣٤/١٦٢) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّكَ يَرَى عَبْدَ اللَّهِ بْنَ عُمَرَ يَتَرَبَّعُ فِي الصَّلَاةِ إِذَا جَلَسَ فَفَعَلْتُهُ وَأَنَا يَوْمَئِذٍ حَدِيثُ السِّنِّ فَهَانِي عَبْدَ اللَّهِ بْنَ عُمَرَ وَقَالَ إِنَّمَا سُنَّةُ الصَّلَاةِ أَنْ تَنْصِبَ رِجْلَكَ الْيُمْنَى وَتُشَيَّ الْيُسْرَى فَقُلْتُ

①. The invocation of Divine blessings on the Prophet.

(رواه البخارى) إِنَّكَ تَفْعَلُ ذَلِكَ فَقَالَ إِنَّ رَجُلَايَ لَا تَحْمِلَانِي .

(634/162) It is related by Abdullah, son of Abdullah bin Umar رضي الله عنه, "I saw my father (i.e., Abdullah bin Umar رضي الله عنه) that he sat cross-legged in prayer, (and), I, too, began to sit cross-legged though I was quite young at that time. On seeing it, my father told me not to sit like that and explained that, from the point of view of *Shari'ah*, the correct way of sitting was to keep the right foot erect (on the toes) and the left one in a reclining position (under the rumps). I, thereupon, remarked, 'But you sit cross-legged'. My father replied: '(It is because of feebleness and infirmity). My legs, now, do not support my weight'."

(Bukhari)

Commentary: Abdullah was, also, the name of one of Abdullah bin Umar's sons and this incident was in respect of him. Abdullah bin Umar رضي الله عنه lived up to the ripe old age of 84, and, according to a report, of 86 years. Towards the end of his life he had grown so weak that he could not sit on his feet in prayer, according to the prescribed method. It has, also, been reported that there was some defect in his feet which rendered him unable to sit in *Q'adah* as the sacred Prophet ﷺ did. Anyhow, simply to follow his father's example, Abdullah رضي الله عنه, too, had begun to sit cross-legged. When Abdullah bin Umar رضي الله عنه saw that, he checked him and said that the correct way of sitting was that one should seat oneself on the left foot, keeping the right foot erect, with the heel pointing upwards and the toes of the feet bent outward. About himself he explained that he sat cross-legged owing to an ailment or debility.

The fact that he said that his legs did not support his weight any more showed that this sitting posture is assumed in a manner that bears the weight of the body.

Brevity and Haste in *Q'adah-i-Oola*

(٦٣٥/١٦٣) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِذَا جَلَسَ فِي الرُّكْعَتَيْنِ كَانَ عَلَى الرَّضْفِ حَتَّى يَقُومَ. (رواه الترمذی والنسائی)

(635/163) It is related by Abdullah bin Mas'ud رضي الله عنه that when the Messenger of Allah ﷺ sat down after the first two *rak'ats* (i.e., performed *Q'adah-i-Oola*, he did it so hurriedly) as if he was

sitting on hot bricks until he stood up for the third *rak'at*.

(Tirmizi and Nassai)

Commentary: Authorities have concluded from it that the devotee should stand up quickly after reciting only the *Tashahhud* in *Q'udah-i-Oola*.

Tashahhud

(٦٣٦/١٦٤) عَنْ ابْنِ مَسْعُودٍ قَالَ عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّشَهُّدَ كَفِّي بَيْنَ كَفَيْهِ كَمَا يُعَلِّمُنِي السُّورَةَ مِنَ الْقُرْآنِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(رواه البخارى ومسلم)
(636/164) It is related by Abdullah bin Mas'ud ؓ "The Messenger of Allah ﷺ taught me *Tashahhud* in such a state that my hand was in his hands, i.e., in the way (in which) he used to teach the Surah of the Qur'an (he taught): *At-tahiyyatu lillaahi was-salawaatu wat-taiyyabatu as-salaamu 'alaika ayyuhan nabeyu wa rahmatul laahi wa bara-kaatuh, as-salaamu 'alainaa wa-alaa ibaadil laahis saaliheen, ash-hudu al laa ilaaha il-lal-laah, wa ash-hudu an-na mohammadan 'abduhu wa rasuluhu* (All reverence, all worship, all sanctity unto Allah. Peace be on You, O Prophet, as well as the Mercy of Allah, and His blessings. Peace be on us as well as on the pious bondsmen of Allah. I attest that there is no god save Allah, and I attest that Muhammad ﷺ is His slave and Messenger)."

(Bukhari and Muslim)

Commentary: Of all the things the Prophet taught to the Companions, the teaching of the Qur'an received his greatest attention. Yet he taught *Tashahhud* (or *At-tahiyyat*) with the same care and solicitude as marked by his teaching of a surah of the Qur'an. The holding of the hand of Abdullah bin Mas'ud ؓ in his own hands by the Prophet ﷺ was, also, a part of it, and according to a report quoted by Tahawi, the Prophet ﷺ had taught it phrase by phrase to Abdullah bin Mas'ud ؓ in the same way as it is done when anyone wants to make a child or an illiterate person

remember something. In another Tradition, reproduced in *Musnad Ahmad*, it is, further, stated that the Prophet ﷺ taught *Tashahhud* to Abdullah bin Mas'ud and bade him to teach it to others. Besides Abdullah bin Mas'ud ؓ, *Tashahhud* has been related on the authority of Sayyidina Umar ؓ, Sayyidina Abdullah bin Abbas ؓ, Sayyidah Ayshah رضى الله عنها and some other Companions as well and there is merely a variation of a word or two in all the reports. Commentators, however, are agreed that judged from the chain of narrators, the *Tashahud* of Abdullah bin Mas'ud ؓ commands preference though the other narratives, too, are correct and the *Tashahud* mentioned in them, can, also, be recited.

Some scholars suggest that the *tashahhud* represents the exchange of dialogue in the *mi'raj*. When the Prophet ﷺ reached there he submitted:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ

All reverence, all worship all sanctity unto Allah.

Allah said:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

(Peace be on you, O Prophet, the mercy of Allah and His blessings).

The Prophet ﷺ remarked:

السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

(Peace be on us and on the pious slaves of Allah).

Then, he added to renew his declaration of Faith:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(I bear witness that there is no god but Allah and I bear witness that Muhammad is His slave and Messenger ﷺ).

In *Sahih Bukhari* it is, also, quoted on the authority of Abdullah bin Mas'ud ؓ that "In *Tashahhud* we used to recite, *As-salaamu 'alaika ayyuhan nabeeyu* during the lifetime of the Prophet, but after his passing away, we began to recite, *As-salaamu 'ala-n-nabeeyu* instead of it. But from the general practice of the Ummah it is clear that the words taught by the Prophet ﷺ, i.e., *As-salaamu 'alaika ayyuhan nabeeyu* were retained in their original form even after his death, and, there is, indeed, a unique joy in them for people of discernment. Now, those who strive to propound the cult

about the Prophet ﷺ that he is present and seeing from the mood and form of the words of his salutation are the victims of polytheistic mentality and betray a lamentable lack of appreciation of the Arabic idiom.

INVOCATING BLESSINGS ON THE PROPHET ﷺ

After Allah, the greatest obligation on mankind, specially on the bondsmen who have attained Faith through the guidance of a Prophet ﷺ, is of the Prophet ﷺ through whose endeavours the Divine Message reached them. As far as the Muslims are concerned, the wealth of Faith has, doubtlessly, been gained by them by the merciful agency of the Last of the Prophets عليهم السلام. Prophet Muhammad ﷺ (Peace and Blessings of Allah be upon him). He is their greatest benefactor, next, of course, to Allah. Hence, as it is the claim of Allah that He should be worshiped, in the same way it is the claim of the Prophets that blessings and salutation be sent to them with all sincerity and deference, i.e., an invocation be made to Allah to magnify them further and bestow upon them His choicest favours. This is what *Salah* on the Prophet and *Salaam* mean¹. These are the offerings of love, loyalty and gratitude to these benefactors, otherwise it is obvious that they do not stand in need of our invocations.

All the same, Allah causes our blessings to be carried to them and there does take place an increase in the Divine favours on them as a result of our entreaties. But the real gain is our own. Our spiritual ties grows stronger and we become deserving of, at least, ten blessings of Allah in return for one invocation made with a sincere heart. Herein lies the main secret and advantage of *Durood* and *Salaam*.

A distinctive wisdom behind *Durood* and *Salaam*, also, is that they strike sharply at the roots of polytheism. The most reverable beings, after the almighty, are the Prophets عليهم السلام and when the

①. The Urdu word is *durood* but the words *Salatu a'lan Nabi* are used for invoking blessings on the Prophet. The word is *Salah* which also means the regular prayer. The word *durood* is used to distinguish it from prayer.

command is given that *durood* and *salaam* be sent to them, i.e., supplications made to Allah to magnify them it distinctly shows that they, too, are dependent on Allah for peace and blessings, and, by virtue of the loftiness of their rank and position, they are entitled only to this much that Divine favours were invoked on them. Peace and blessings do not lie in their hands, and, this being so, it logically follows that these things do not lie in the hands of any created being for the Prophets عليهم السلام are superior to all of them and the essential element of polytheism is that gain and benediction were imagined to be in the control of anyone aside of Allah.

The Command in the Qur'an to invoke blessings on The Prophet ﷺ

Allah has commanded us in the following verse that we should invoke blessings on the Prophet ﷺ.

"Surely Allah and His angels send blessings on the Prophet. O you who believe! Send your blessings on him and salute him with a becoming salutation. (al-Ahzab, 33:56)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا (احزاب ٥٦: ٣٣)

This verse does not qualify the command with prayer just as the Qur'an frequently commands us to praise and glorify Allah but does not restrict that command to prayer alone or outside prayer. But, the Holy Prophet ﷺ understood prayer to be the particular occasion to praise and glorify Allah (as we have seen in the hadith the origin of the *tasbeeh* of *ruku'* and *sajdah* in the verses:

سبح اسم ربك الاعلى and فسبح باسم ربك العظيم

Consequently, it is my humble opinion that when this was revealed the Prophet ﷺ instructed his Companions رضي الله عنهم that this command should best be obeyed in prayer in the final *qa'dah* (sitting posture). I base my opinion on a point raised in the next hadith where I will elucidate it.

Text

عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ سَأَلْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ (٦٣٧/١٦٥)

وَسَلَّمَ فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ فَإِنَّ اللَّهَ قَدْ عَلِمَنَا
كَيْفَ نُسَلِّمُ عَلَيْكَ فَقَالَ قُولُوا اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا
صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ. اَللّٰهُمَّ بَارِكْ
عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَّجِيدٌ. (رواه البخارى و مسلم)

(637/165) It is related by Ka'b bin 'Ujrah رضي الله عنه "We said to the Messenger of Allah ﷺ: 'Allah has told us how to sent salutation to you (i.e., you have informed us on behalf of Allah that we should sent the salutation to you by saying, *As-salaamu 'alaika ayyuhan nabeeyu wa rahmatul-laahi wa bara-kaatuh* in Tashahhud); now tell us how are we to send blessings on you'. The Prophet replied: 'Do so by saying, *Allaahumma sal-li-alaa Muhammadin kamaa sal-laita 'alaa Ibrahima wa-'alaa aal-i-Ibrahim in-naka hameedum majeed. Allaahumma baarik 'alaa Muhammadin wa 'alaa aal-i-Muhammadin kamaa baarakta 'alaa Ibrahima wa 'alaa aal-i-Ibrahim in-naka hameedum majeed.* (O Allah, bless Muhamad and his family as You did bless Ibrahim and his family: Verily, You are the Praiseworthy, the Majestic. O Allah! Favour Muhammad ﷺ and his family as You have favoured Ibrahim and his family; Verily You are the Praiseworthy, the Majestic)

(Bukhari and Muslim)

Commentary: In this narrative of K'ab رضي الله عنه it is not mentioned whether the above invocation is to be recited during prayer or apart from it. But another Tradition, bearing almost the same subject-matter, is related on the authority of Abu Mas'ud Ansari رضي الله عنه, and, in some versions of it, it is stated that the question was put to the Prophet ﷺ in these words:

"Messenger of Allah! When we send blessings on you during prayer, how it is to be done¹. "

كَيْفَ نُصَلِّيْ عَلَيْكَ إِذَا نَحْنُ
صَلِّينَا عَلَيْكَ فِي صَلَاتِنَا

It clearly shows that the enquiry of the Companions رضي الله عنهم was about the recitation of durood in prayer. This much they had already learnt from the Prophet ﷺ that the prayer was the special occasion for the recitation of durood.

¹ Sahih Muslim p. 175.

It is, moreover, related by Haakim in *Mustadark*, on the authority of Abdullah bin Mas'ud رضي الله عنه:

"One should recite *Tashahhud* in prayer (i.e., in the last *Q'adah*). then send blessings on the Prophet, and, then, supplicate for oneself.¹

يَتَشَهَّدُ الرَّجُلُ ثُمَّ يُصَلِّي عَلَى
النَّبِيِّ ثُمَّ يَدْعُو النَّفْسِ

Abdullah bin Mas'ud رضي الله عنه surely, would have said so only on hearing it from the sacred Prophet ﷺ, and not on his own that *Durood* was to be recited after *Tashahhud* in prayer.

It should now be clear that it was from the Prophet ﷺ that the Companions رضي الله عنهم had come to know that the special occasion for the compliance of the Commandment contained in *Sura Al-Ahzab*² concerning the sending of blessings on and salutation to the Prophet ﷺ was prayer, and, that too, is the last *Q'adah*. After that, they enquired from him how and in what words were they to do it and he taught them *Durood Ibrahim* which we recite in our prayers.



Meaning of 'Aal' in *Durood Sharif*

We have translated the word *Aal*, occurring four times in the aforementioned *Druood Ibrahim* as 'family'. In fact, in the Arabic language, particularly in the idiom of the Qur'an and the Traditions, all those who are connected to a person in a special way are called his *Aal*, whether this connection be of lineage and relationship or of association, companionship, allegiance and affection. Thus, in the literal sense, it can here, convey both the meanings. But, as the narrative of Abu Humayd Sa'idi we are now going to discuss, shows *Aal*, in the present context, denotes only the Prophet's عليهم السلام family, i.e., his wives and descendants.

(٦٣٨/١٦٦) عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُولُوا . اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. (رواه البخاري ومسلم)


①. Fathe-el-Baari p. 305.

②. Chapter XXXIII of the Qur'an.

(638/166) It is related on the authority of Abu Humayd Sa'idi  that (once) it was enquired from the Messenger of Allah  how were they to send blessings on him. He, thereupon, replied: "Pray to Allah thus: *Allaahumma sal-li-'alaa Mohammadin wa azwajihi wa Zurriyatihi kamaa sal-laita 'alaa all-i-Ibrabima wa baark 'alaa Mohammadin wa azwajihi wa zurriyatihi Kamaa barakta 'alaa all-i-Ibrahima, in-naka hameedum majeed* (O God! bless Muhammad and his wives and descendant as you did bless the family of Ibrahim, and favour Muhammad and his wives and descendants as You did favour the family of Ibrahim. Verily You are the Praiseworthy, the Majestic)."

(Bukhari and Muslim)

Commentary: The words of this *Durood* are slightly different from those of the preceding one, but their import, basically, is the same. According to the authorities, both of these *Durood* can be recited in prayer, but the common practice is to recite the former one.

In the latter, saying the words, *azwajihi wa zurriyatihi* have been used in the place of *Aal* which, apparently, settles it that the word *Aal* occurring in the former Tradition denotes the Prophet's  family, i.e., his pious wives and descendants, and just as they enjoyed the nobility and eminence of relationship with him which others do not, though they may be superior to them, Allah has, also, bestowed upon them the distinction of partnership in *Durood* and *Salaam*, but it does not, at all, mean that they are better than everyone else in the *Ummah*. It is like this when he admirers of a holy man or anyother venerable person send a gift to him their natural wish is that he and the members of his family may use it in spite of the fact that in their own judgement, some of his frineds or attendants might be worthier than his dependants. *Durood* and *Salaam*, too, are an offering of love and gratitude and these should be seen in the light of the general and instinctive impulsions of a strong emotional attachment. To raise a polemical or legalistic controversy over superiority or otherwise will be uncalled for and not in good taste.

Place And Wisdom of *Durood* in Prayer

As we have seen, *Durood* is recited at the end of prayer i.e., in the last *Q'adah*, after *Tashahhud*. The bondsman attained the blessings of Faith thanks to the teachings and endeavours of the Prophet ﷺ; he obtained the knowledge of Allah and was favoured with presence in His court and with the good fortune to exalt His name and to glorify Him which reached the culminating point at *Tashahhud* in the last *Q'adah*. Now, he is commanded that before taking his leave and supplicating for himself he make the choicest invocations for the Prophet ﷺ and his pious wives and descendants in acknowledgement of the enormous debt of gratitude he owned to him. There can be no more suitable way to express his loyalty and thankfulness, nor a better offering of love, and the slave has nothing else with him.

This discussion pertains to prayer, so we have limited ourselves to only two *hadith* on forms of *durood*. There are many other *ahadith* and forms of *durood*. You can see them, *Insha Allah*, in the Book of Supplications.

Supplication After *Durood* and Before *Salaam*

We have just quoted Sayyidina Abdullah bin Mas'ud ؓ that the devotee should recite *durood* after *tashahhud*, and, then, make a supplication. In fact the instructions to make the supplications were there even before the *durood* was prescribed. For it, the holy Prophet ﷺ has taught some special formulas. Below we will reproduce only three Traditions with regard to it.

(٦٣٩/١٦٧) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَرَعَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الْآخِرِ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ مِنْ عَذَابٍ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ الْمَسِيحِ الدَّجَالِ . (رواه مسلم)

(639/167) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "When anyone of you completes the last *Tashahhud*, he should seek the protection of Allah from four things: (i) the punishment of Hell; (ii) the punishment of the grave; (iii) the trial and temptations of life and death and (iv) the evil of Dajjal." (Muslim)

(٦٤٠/١٦٨) عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ قُولُوا "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ . (رواه مسلم)

(640/168) It is related by Abdullah bin Abbas رضي الله عنه that the Prophet ﷺ used to teach this prayer to the Companions رضي الله عنهم in the same way as he taught a *Surah* of the Qur'an: *Allaahumma in-ni a-'oozu-bika min 'azaab-i-jahannuma, wa a-'oozu-bika min 'azaab-il-qabr-i, wa a-'oozu-bika min fitna'til maseeh-i-dajjal, wa a-'oozubika min fitnatil mahyaa wal mamaat* (O Allah! I seek refuge in You from the punishment of Hell, and from the punishment of grave, and from the calamity of Dajjal, and I seek refuge in You from the trials and temptations of life and death)." (Muslim)

Commentary: The above supplication is remarkable by all-embracing for seeking protection from the calamities of both the worlds. Protection is, first sought from the punishment of the grave and hell which is the most terrible of all the punishments, and, then, from the calamity of Dajjal which is the severest of all the calamities that are going to overtake the world and at the time of which it will be most difficult for the faith of anyone to survive. After it, an entreaty is made, in general terms, for refuge against the various trials and mischiefs of life and death which includes all major and minor sins, adversities, corruption and profligacy.

Though, in this Tradition, it is not stated for what occasion the Prophet ﷺ had taught the above supplication to be recited, from Abu Hurayrah's رضي الله عنه narrative, quoted, earlier, it is clear that the special time for it is after Tashahhud and before *Salaam* in the last *Q'adah*. It is about the same supplication that *Bukhari* and *Muslim* have transmitted a hadith by Sayyidah Ayshah رضي الله عنها that the Prophet ﷺ used to make it in prayer and add these words in the end:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَائِمِ وَمِنَ الْمَغْرَمِ .

"O Allah! I seek refuge in You from everything sinful and from the burdan of debt."

(٦٤١/١٦٩) عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ
 عَلَّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي قَالَ قُلِ اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا
 وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ
 الْغَفُورُ الرَّحِيمُ.
 (رواه البخارى و مسلم)

(641/169) It is related by Abu Bakr رضي الله عنه, "I said to the Prophet ﷺ: O Messenger of Allah! Teach me a supplication which I may make in my prayer.' He replied: "Say: *Allaahumma in-ni Zalamtu nafsi zulman katheeran, wa laa yaghfiruz-zunooba il-laa anta, faghfir-lee maghfiratam min indika warhamni in-nika antal ghafoorur-rahim* (Oh Allah! I have done my soul a great harm and no one can forgive sins except You; so grant me forgiveness with Your pleasure, and have pity on me. You are the Most Forgiving, the Most Merciful.)' (Bukhari and Muslim)

Commentary: It shows that the Prophet ﷺ had taught this supplication, at his request, to Sayyidina Abu Bakr رضي الله عنه for recitation in prayer. Though it is not stated in so many words that it was meant for recitation before *salaam*, commentators have observed that since it was the most proper time for supplication in prayer and the Prophet ﷺ had exhorted the Companions رضي الله عنهم to choose a good supplication for beseeching Allah after *Tashahhud* and before *Salaam*, and beseech Him through it, as we learnt from Abdullah bin Mas'ud's رضي الله عنه narrative given earlier, one can safely conclude that Abu Bakr رضي الله عنه had requested him to teach him a supplication for that very occasion and it was thus that the Prophet ﷺ had taught this prayer.

What is particularly worthy of note, here, is that Sayyidina Abu Bakr رضي الله عنه had repeatedly been favoured with the happy tidings of Paradise, and was, definitely, the most superior bondsman of Allah in the whole of the *Ummah*; his prayer was the best and most perfect among all the followers of the Prophet ﷺ so much so that the Prophet ﷺ, himself, had made him the Imam during his last illness and offered prayers behind him. He asked the Prophet ﷺ to teach him a supplication which he could supplicate to the Lord in prayer and the Prophet ﷺ taught him this supplication in response to his request. The Prophet ﷺ, as if one would say, told him, "O

Abu Bakr! Never, never imagine, even after offering prayer, that you have worshipped Allah as He should be worshipped, and have done your bit, but even after an act of worship like prayer, consider yourself to be at fault and blameworthy, and, confessing your dereliction and guiltiness before Him, beseech His pardon and mercy in these words: "O God! I have nothing to my credit, no good deed, no virtuous act, which may give me a claim to Your mercy. Forgive me my sins solely out of Your benevolence."

These supplications must be made after *Tashahhud* and *Durood* and before *Salaam*. It should not be difficult to learn them by heart and to know their meaning.

It is very unfortunate if we deprive ourselves of the precious teachings of the Prophet ﷺ which are worthier than the world and every thing in it.

Salaam Marking the End of Prayer

As the Prophet ﷺ has taught the *Kalima* of *Allah-u-Akbar* for the commencement of the prayer than which there can be no better *kalima* to mark its beginning, so, also, has he instructed that prayer should be brought to an end with:

الْسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

As-Salaamu alaikum wa rahmatullah (Peace be upon you and the mercy of God).

There can, of course, be no more appropriate words for the conclusion of the prayer. Salutation, as everyone knows, is made when people meet for the first time after being away from each-other for some time. The teaching of *As-salaamu alaikum wa rahmatullah* denotes, or, rather, directs that the bodnsman should cut himself aloof from the world, even from those who pray with him, sitting to his left and right, and no one besides God should be present before his mind's eye when he enters into prayer by pronouncing *Allah-u-Akbar* and begins his submission to Allah. Throughout the prayer, it should be like that. When he has completed his prayer, after reciting *Tahsahhud* and *Durood*, and making his last supplication in the presence of Almighty in the final qadah, his inner state should be as if he had returned to this

world, and to his own environment from some other planet and was meeting, again, the men or angels on both the sides of him and wishing them peace and blessings of Allah. This, in our humble opinion, is the real significance of *As-salaamu alaikum wa rahmatullah*.

(٦٤٢/١٧٠) عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِفْتَاحُ الصَّلَاةِ الطُّهُورُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ.

(رواه ابو داؤد والترمذى والدارمى وابن ماجه)

(642/170) It is related on the authority of Sayyidina Ali عليه السلام that the Messenger of Allah ﷺ said: "Cleanliness (i.e., wudu) is the key of prayer and the utterance of *Alla-u-Akbar* is its *Tahrim*¹, and the way to loosen its restrictions is to say *As-salaamu alaikum wa rahmatullah*." (Abu Dawood, Tirmizi, Daarami, and Ibn Majah)

Commentary: Three things have been stressed in the above saying:

- (i) The key, i.e., the first pre-requisite of prayer is cleanliness and *wudu*. Without it, the door of the divine court does not open.
- (ii) The opening *Kalima* of prayer is *Allah-u-Akbar* and all the restrictions that are peculiar to prayer (for instance, even legitimate acts like eating, drinking and conversation are forbidden till prayer lasts) come into force.
- (iii) The conclusive *kalima* of prayer, with which the restrictions come to an end, is *As-salaamu alaikum wa rahmatullah*.

(٦٤٣/١٧١) عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ كُنْتُ أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ حَتَّى أَرَى بَيَاضَ خَدَّهِ. (رواه مسلم)

(643/171) Sa'ad bin Abi Waqqas رضي الله عنه related to us, "I saw the Messenger of Allah ﷺ that he turned his face to the right and (then) to the left at the time of *Salaam*, and turned the face so much to the right and to the left that we could see the fair colouring of his cheeks." (Muslim)

Commentary: this very message with a slight difference of words is also relatd by Abdullah bin Hab'id رضي الله عنه in the four books and by Aamar bin Yasar in *Ibn Majah*.

①. The commencement of prayer when all the worldly thoughts are forbidden.

Supplication After Salaam

We have just seen the supplication the Prophet ﷺ used to make at the end of prayer, before *salaam*, or the prayers he taught for that occasion. Now, we shall take up the sayings showing the guidance he gave to his followers regarding the supplications and *zikr* (God-remembrance) after final salutation and his own usual practice.

(٦٤٤/١٧٢) عَنْ أَبِي أُمَامَةَ قَالَ قِيلَ يَا رَسُولَ اللَّهِ أَيُّ الدُّعَاءِ أَسْمَعُ قَالَ جَوْفَ اللَّيْلِ الْآخِرِ وَذُبُرُ الصَّلَوَاتِ الْمَكْتُوباتِ .
(رواه الترمذی)

(644/172) Abu Umama رضی اللہ عنہ narrated (once) it was enquired from the Messenger of Allah ﷺ: Messenger of Allah! Which supplication is heard most (i.e., a supplication made at what time has the greatest likelihood of being granted). "During the latter part of the night and at the end of an obligatory prayer," replied the Prophet ﷺ. (Tirmizi)

(٦٤٥/١٧٣) عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ أَخَذَ بِيَدِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي لَأُحِبُّكَ يَا مَعَاذُ فَقُلْتُ وَأَنَا أُحِبُّكَ يَا رَسُولَ اللَّهِ قَالَ فَلَا تَدْعُ أَنْ تَقُولَ فِي ذُبُرِ كُلِّ صَلَاةٍ "رَبِّ اعْنِنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ".
(رواه احمد و ابو داؤد و النسائي)

(645/173) Mu'az bin Jabal رضی اللہ عنہ said that the Messenger of Allah ﷺ held him by his hand and said, 'O Mu'az, I love you! Mu'az رضی اللہ عنہ said to him "Messenger of Allah! I too love you!" he said, "So (because of that I say to you) be sure to make this supplication to Allah after every prayer:

رَبِّ اعْنِنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

"O Allah! help me in remembring You, in being grateful to You and in the worshipping You well." (Ahmad, Abu Dawood, Nasa'i)

(٦٤٦/١٧٤) عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا وَقَالَ اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ .
(رواه مسلم)

(646/174) It is stated by Thauban رضي الله عنه that when the Messenger of Allah ﷺ finished offering his prayers he sought forgiveness of Allah three times and then made this supplication:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

"O Allah ! You are Peace, and peace comes from You. Blessed are You, O Possessor of glory and honour. (Muslim)

Commentary: This hadith tells us that after he had offered prayers the Prophet ﷺ would say استغفر الله three times. In fact, it is a sign of perfection of worship that a man having offered prayers considers his effort imperfect and regards himself responsible for that. So, he seeks the forgiveness of Allah.

The short supplication that Sayyidina Thauban رضي الله عنه has spoken of is exactly that much. The additional words commonly used after السلام ومنك السلام are later additions and not taught by the Prophet ﷺ, these additional words are:

وإليك يرجع السلام محينا ربنا بالسلام وادخلنا الجنة دار السلام

The only words taught by the Prophet ﷺ are repeated here:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

But Allah knows best.

(٦٤٧/١٧٥) عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ . اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ .
(رواه البخارى و مسلم)

(647/175) Mughirah bin Shu'bah رضي الله عنه narrated that after every fard payer the Messenger of Allah ﷺ used to say: *La ilaaha ill-allaah wahduhu laa sharika-lahu, lahul mulku wa lahul hamdu, wa hua 'alaa kulli shai'in qadeer, Allahumma laa maani'a lima ataaita wa laa mu'ti lima mana'ta wa laa yanfa'uzal-jaddi minkal jadd* (There is no one worthy of worship save Allah. He is One and without a partner. Unto Him belongs Sovereignty and unto Him belongs all praise. In His Hand is all good and He has power over all things. O Allah! No one can withhold what You bestow, and no one can bestow what You decide to withhold, and the prosperity of no

prosperous one can make him independent of You i.e., even the wealthiest and most powerful person is a beggar at the door of Your mercy."

(Bukhari and Muslim)

(٦٤٨/١٧٦) عَنْ أَبِي الزُّبَيْرِ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ يَخْطُبُ عَلَى هَذَا الْمِنْبَرِ وَهُوَ يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا سَلَّمَ فِي ذُبْرِ الصَّلَاةِ وَالصَّلَوَاتِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ . (رواه مسلم)

(648/176) Abu Az-Zubayr the Taba'ee has said that Abdullah bin Zubayr said while delivering the sermon on this pulpit that after the Messenger of Allah ﷺ turned in salutation and ended prayers, he would recite:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ

"There is no God but Allah alone Who has no partner. To Him belongs the kingdom, to Him praise is due, and He is omnipotent. There is no might or power except in Allah. There is no god but Allah. And we do not worship any except Him. To Him belongs wealth, to Him belongs grace, and to Him is worthy praise accorded. There is no god but Allah to Whom we are sincere in devotion even though the disbelievers have it.

(Muslim)

(٦٤٩/١٧٧) عَنْ سَعْدِ أَنَّهُ كَانَ يُعَلِّمُ بَنِيهِ هَؤُلَاءِ الْكَلِمَاتِ وَيَقُولُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَوَّذُ بِهِنَّ ذُبْرِ الصَّلَاةِ . اَللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنَ الْجُبْنِ وَاَعُوْذُ بِكَ مِنَ الْبُخْلِ وَاَعُوْذُ بِكَ مِنْ اَرْدَلِ الْعُمْرِ وَاَعُوْذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ . (رواه البخاری)

(649/177) Sa'ad bin Abi Waqqas رَضِيَ اللَّهُ عَنْهُ related to us that he used to teach the *Kalimas* of "refuge" to his children and tell them that

he had heard the Messenger of Allah ﷺ seek the refuge of Allah after prayer in these words: *Allahumma in-ni- a'uzubika minal jubni, wa a'uzhubika minal bukhli wa a'uthubika min arzail-'umri' wa a'uthubika min fitnatid-duniya wa' athaabil qabr* (Oh Allah! I seek refuge in You from stinginess, and I seek refuge in You from worthless age (when he organs and senses lose their function through old age and a man becomes unwanted and a bruden on others), and I seek refuge in You from the ills and evils of life and the punishment of death).

(Bukhari)

(٦٥٠/١٧٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَبَّحَ اللَّهَ فِي ذُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَحَمَدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ فَبِتِلْكَ تِسْعَةً وَتَسْعُونَ وَقَالَ تَمَامَ الْمِائَةِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ . (رواه مسلم)

(650/178) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Whoever, after every prayer, recites *Subhan Allah* (Glory to Allah) 33 times, and, in the same way, *Al-hamdu lillaah* (Praise to Allah) 33 times, and *Allah-u-Akbar* (Allah is Great) 33 times, — these make 99 Kalimas, and, then, in order to complete the figure of 100, says

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ *La ilaaha illallahu wahduhu laa sharika-lahu, laahul mulku wa laahul hamdu, wahuwa 'ala kulli shai'in qadeer* (No one is worthy of worship save Allah. He is One and without a partner. Unto Him belongs Sovereignty and unto Him belongs all praise. In His Hand is all good and He has power over all things) all his sins will be forgiven even if they be as profuse as the foam of the sea." (Muslim)

Commentary: It is necessary to bear in mind, that, what has been said earlier about glad tidings on the remission of sins owing to a virtuous deed.

In this Tradition we are exhorted to recite 33 times each the 3 Kalimas of *Subhan Allah*, *Al-hamdu lillah* and *Allah-u-Akbar*, and, then once the *Kalima* of *La ilaaha ill-allaahu wahaduhu laa*

sharika lahu — in order to attain the round figure of 100. But in the narrative of some other Companions like Ka'b bin 'Ujrah ؓ it is stated that *Subhan Allah* and *Al-hamdu lillah* should be recited 33 times and *Allah-u-Akbar*, 34 times, arriving, thus at the total of 100.

In fact, the Prophet ﷺ has, sometimes, spoken of the one, and sometimes, of the other method of reciting it. Both of these are correct and based on unquestionable evidence, and one can adopt either of them according to one's inclination. The Prophet ﷺ has, also, advised the recitation of the three *Kalimas* at the time of retiring to bed. In common parlance, it is known as *Tasbih Fatimah*.

(٦٥١/١٧٩) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ لَمْ يَقْعُدْ إِلَّا مِقْدَارَ مَا يَقُولُ اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ .
(رواه مسلم)

(651/179) It is related by Sayyidah Ayshah رضي الله عنها that the Messenger of Allah ﷺ did not sit, after making the finishing salutation (*Salaam*), but for so long as to say: *Allaahumma antas-salaamu wa minkas-salaamu, tabarrakta yaa zal-jalaal-i-wal ikraam* (Oh God! You are Peace, and peace comes from You, Blessed are You, O Owner of Majesty and Glory.)
(Muslim)

Commentary: Apparently, the above Tradition tells that, after *salaam*, the Prophet sat only for such a little time as it took to recite *Allaahumma antas-salaam* —, and, then, he stood up. But from the Traditions quoted earlier it seems that he, also, recited some other prayers and *Kalimas* of *zikr* after the finishing salutation and exhorted others, as well, to do the same.

Some authorities have tried to explain the divergence by suggesting that the Prophet did not recite the other formulas of *zikr* and prayer immediatel after *Salaam* but when he had completed *sunnah* and *nafl rak'ats*, and his exhortation to the *Ummah* to recite them, too, was for that occasion.

From the words of most of the sayings discussed above as well as of numerous other reports bearing upon the same subject,

however, it is evident that the Prophet ﷺ recited these prayers and *Kalimas* of *zikr* soon after *Salaam*. We, on our part, believe that the correct position, in this regard is what has been stated by Shah Waliullah رحمه الله عليه. He Writes:

"It is better that these supplications and formulas of *Zikr* are recited before the sunnahs that are to be offered up immediately after *salaam* for some of the Traditions belonging to that category denote it explicitly while the words of the others seem to convey the same impression. As for Sayyidah Ayshah's رضي الله عنها narrative the Prophet ﷺ did not sit after *salaam* but for so long as to say *Alaahumma antas-Salaam* —, it can be interpreted in various ways. It is possible that what she meant was that the Prophet ﷺ sat in the posture of prayer only for that little while after *salaam*, and, then, changed the manner of sitting and turned to the left or the right or towards the *Muqtadis*, as some other reports, also, indicate, as well as that it was not his regular practice but, occasionally, it, too, happened that the Prophet ﷺ got up only after reciting *Allaahumma antas-Salaam* — when he had completed the finishing salute, and it was done with the object of impressing upon the followers that the recitation of these formulas of prayer and *zikr* was not obligatory or *Wajib* but supererogatory and commendable."¹

Note: We conclude that the recitation of these supplications after *salaam* is confirmed by the teachings as well as the practice of the sacred Prophet ﷺ and there can be no two opinions about it. But the habit of the *Muqtadis* to consider themselves bound to follow the *Imam* in supplication after *salaam* and or regard it unbecoming to get up before him though they may have the need to leave earlier is without foundation and calls for correction. The band between *Imamat* and *Iqtida*² ends with *salaam*, and it is not necessary to follow the *Imam* after it. One can get up before the *Imam* after making a short supplication, or go on praying as long as one likes.

①. Hujjat, Vol. II, p. 12.

②. Meaning following or taking after.

SUNNAH AND NAWAFIL PRAYER

The five daily prayers are obligatory in Islam. Apart from them, the Prophet ﷺ has exhorted us to offer some other *Rak'at* as well before or after the *Fard* prayer or at some other time. Of these, the prayers he strongly advised or took pains to observe himself are, commonly, known as *Sunnah* while the rest as *Nawafil*¹.

The apparent wisdom behind the *Sunnah* and *Nawafil* that are to be offered before the *Fard* is that. *Fard* prayer is a very special kind of presence in the Court of the Almighty, and, that is why, it is observed congregationally in the mosque. Therefore, before engaging in it one should get attuned inwardly to the solemn event and develop an affinity with the celestial world by offering two or four *Rak'at* individually. As for the *Sunnah* and *Nafl Ra'kat* that are required to be offered after the obligatory prayer the wisdom seems to be that amends be made through them for the deficiency that might have remained in the *Fard*.

There are some obligatory prayers before or after which we are not called upon, or positively forbidden, to offer *Sunnah* or *Nafl Rak'ats*. The significance of it will be discussed later, at the appropriate place.

Besides the *Sunnah* and *Nafl* prayers which are offered before or after an obligatory prayer, there are a few like *Chasht* in the day and *Tahajjud* in the night that occupy a unique place in the Islamic design of worship. For the seekers of the countenance of Allah and His propinquity these prayers are an exceptional means to advancement and distinction.

①. plural of *Nafl*, meaning supererogatory. In the Traditions all the prayers, aside of the *Fard* are called *Nawafil*.

Sunnat-i-Muakkadah

(٦٥٢/١٨٠) عَنْ أُمِّ حَبِيبَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ ثِنْتَى عَشْرَةَ رَكْعَةً بَنَى لَهُ بَيْتٌ فِي الْجَنَّةِ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ (رواه الترمذی)

(652/180) Umm Habibah رضى الله عنها related to us that the Messenger of Allah ﷺ said: "Whoever will offer 12 *Rak'at* during the the day and the night (apart from the Fard prayers), for him a mansion will be built in Heaven. (The 12 *Rak'ats* are): 4 before and 2 after *Zuhr*, 2 after *Maghrib*, 2 after *Isha*, and 2 before *Fajr*." (Tirmizi)

This Tradition is also mentioned in *Muslim* but the number of rak'at are not mentioned there.

Commentary: This *hadith* mentions four *raka'at* to be offered before the *Fard* of *Zuhr*. A *hadith* of the same import narated Sayyidah Ayshah رضى الله عنها is transmitted by *Sunan Nasa'i* and others. Besides, the *hadith* transmitted by *Muslim* and narrated by Sayyidah Ayshah رضى الله عنها tells us of the practice of the Prophet ﷺ.

"He offered four *raka'at* at home before the *Zuhr* prayer which he offered in the mosque and then came home and offered two *rak'at*. Similarly, after he had led the *Maghrib* in the mosque, he came home and offered two *raka'at* and after having led the *Isha* prayer, he came home and offered two *raka'at*."

Finally she said that before the *Fajr*, he offered two *raka'at* at home after *Subh Sadiq* (dawn). However, in some *ahadith* the prayers before *Zuhr* are mentioned as comprising two *raka'at* not four. We will see those *ahadith*.

(٦٥٣/١٨١) عَنْ ابْنِ عُمَرَ قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَيْنِ قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ فِي بَيْتِهِ قَالَ وَحَدَّثَنِي حَفْصَةُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ حِينَ يَطْلُعُ الْفَجْرُ. (رواه البخارى ومسلم)

(653/181) Ibn Umar رضي الله عنه said, "I prayed along with the Messenger of Allah ﷺ two raka'at before and two raka'at after *Zuhr* prayer, two after *Maghrib* in his house, and two after *Isha* in his house." He said that (his sister, the mother of the Believers) Sayyidah Hafsa رضي الله عنها told him that the Messenger of Allah ﷺ used to pray two short raka'at after subh *Sadiq* (dawn).

(Bukhari and Muslim)

Commentary: Taking into account all the reports in this connection it would appear that the Prophet ﷺ usually offered 4 raka'ats before *Zuhr*, and, occasionally, only 2. Both of these courses were adopted by the Prophet ﷺ and whichever of the two is followed, the *Sunnah* will be fulfilled. Our own experience is that some theologians, generally offer 4 rak'at before *Zuhr* but when the time for the congregation is short, they rest content with 2 rak'at.

Since the sacred Prophet was very particular about the 10 or 12 rak'ats of *Sunnah* mentioned in these Traditions and laid a great stress on them, these are known as *Sunnat Mukkadah*¹. Among them he attached the greatest importance to the *Sunnah* of *Fajr*.

Special Significance of *Sunnats* of *Fajr*

(٦٥٤/١٨٢) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا. (رواه مسلم)

(654/182) It is narrated by Sayyidah Ayshah رضي الله عنها that the Messenger of Allah ﷺ said, "The two raka'at (sunnah) of *Fajr* are better than this world and what it contains." (Muslim)

Commentary: It means that the reward awaiting anyone in the hereafter against the two raka'at *sunnah* of *Fajr* is more valuable than the world and what it contains. These things are all perishable while the reward is lasting. We will come to know of this in the next world. *Insha Allah*.

(٦٥٥/١٨٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا

تَدْعُوهُمَا وَإِنْ طَرَدْتُمُ الْخَيْلَ (رواه ابوداؤد)

①. Denoting the class of prayers which the Prophet used to offer regularly and has ordered his followers to do the same. One must not omit them without a cogent reason.

(655/183) it is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Do not omit the 2 rak'ats of the *Sunnats* of *Fajr* even though the circumstances be that horses were chasing you (i.e., you were being carried along in a journey on galloping horses)." (Abu Dawood)

(٦٥٦/١٨٤) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى شَيْءٍ مِنَ النَّوَافِلِ أَشَدَّ تَعَاهُداً مِنْهُ عَلَى رَكْعَتَيِ الْفَجْرِ.

(رواه البخارى و مسلم)

(656/184) It is related by Sayyidah Ayshah رضي الله عنها that the Messenger of Allah ﷺ did not show more anxiety for any other Sunnah or Nafl prayers than the 2 rak'at before *Fajr*.

(Bukhari and Muslim)

(٦٥٧/١٨٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يُصَلِّ رَكْعَتَيِ الْفَجْرِ فَلْيُصَلِّهُمَا بَعْدَ مَا تَطْلُعُ الشَّمْسُ.

(رواه الترمذى)

(657/185) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever may not have offered the *sunnah* of *Fajr* should do so after sunrise." (Tirmizi)

Superiority of *Sunnah* and *Nawafil* at Other Times

(٦٥٨/١٨٦) عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعٌ قَبْلَ الظُّهْرِ لَيْسَ فِيهِنَّ تَسْلِيمٌ تَفْتَحُ لَهُنَّ أَبْوَابُ السَّمَاءِ.

(رواه ابوداؤد وابن ماجه)

(658/186) It is related by Abu Ayub Ansari رضي الله عنه that the Messenger of Allah ﷺ said: "The gates of Paradise open for the for Rak'at before *Zuhr* during which *Salaam* is not carried out (i.e., which are offered together)." (Abu Dawood and Ibn Majah)

(٦٥٩/١٨٧) عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا لَمْ يُصَلِّ أَرْبَعًا قَبْلَ الظُّهْرِ صَلَّى عَنْهَا.

(رواه الترمذى)

(659/187) Sayyidah Ayshah رضي الله عنها relates that the practice of the Prophet ﷺ was that if he had not offered the four rak'at before *Zuhr* he did so after he had completed the *Zuhr*. (Tirmizi)

Commentary: In the report quoted in *Ibn Majah* it is made clear

that in such a case the Prophet ﷺ offered the four pre-Zuhr *rak'at* after he had offered the two *rak'at* of *Sunnah* after *Zuhr*.

(٦٦٠/١٨٨) عَنْ أُمِّ حَبِيبَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَافِظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرَّمَ اللَّهُ عَلَى النَّارِ .
(رواه احمد و الترمذى و ابوداؤد و النسائى و ابن ماجه)

(660/188) It is related on the authority of Umm Habiba رضى الله عنها that the Messenger of Allah ﷺ said: "Whoever regularly offers 4 *rak'at* before and 4 after *Zuhr*, Allah will forbid the Fire of Hell for him." (Musnad Ahmad, Abu Dawood, Nasai and Ibn Majah)

Commentary: Some commentators have observed that since it is established by authentic hadith that the Prophet ﷺ, generally, offered 2 *rak'at* of *Sunnah* after *Zuhr*, as is, also, borne out by the aforementioned narratives of Sayyidah Ayshah رضى الله عنها, Sayyidina Abdullah bin Umar رضى الله عنه and Sayyidah Umm Habiba رضى الله عنها, the *Muakkadah Sunnat* after *Zuhr* are only 2 *rak'at*. The manner of offering 4 *rak'ats* will, therefore, be to say 2 *Nafl rak'at* in addition to the 2 *Muakkadah rak'at*.

Note: In our country it is quite common to offer an additional 2 *Rak'at* of *Nafl* after the *Sunnah* of *Zuhr*, but people, generally, offer these *Nafl*, as all other *Nafl rak'at*, in the sitting posture and believe that *Nafl rak'at* should always be offered sitting, though it is altogether wrong. A Tradition clearly has it that a prayer offered in the sitting position fetches half the reward of the one offered standing.

(٦٨١/١٨٩) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللَّهُ إِمْرَأً صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا .
(رواه احمد و الترمذى و ابوداؤد)

(681/189) It is related on the authority of Abdullah bin Umar رضى الله عنه that the Messenger of Allah ﷺ said: "Blessings of the Lord be on the bondsman who offers 4 *rak'at* before *Asr*."

(Musnad Ahmad, Tirmizi and Abu Dawood)

Commentary: It contains the Prophet's ﷺ exhortation about the 4 *rak'at* of *Nafl* before the *Asr* prayer and his usual practice is reported to have been the same, though it, too, is related that, sometimes, he said only 2 *rak'at* before *Asr*.

(٦٦٢/١٩٠) عَنْ مُحَمَّدِ بْنِ عَمَّارٍ بْنِ يَاسِرٍ قَالَ رَأَيْتُ عَمَّارَ بْنَ يَاسِرٍ يُصَلِّي بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ وَقَالَ رَأَيْتُ حَبِيبِي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ وَقَالَ مَنْ صَلَّى بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ غُفِرَتْ لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

(رواه الطبرانی)

(662/190) It is related by Muhammad bin Ammar bin Yasir "I saw my father, Ammar bin Yasir, that he used to offer 6 rak'ats after Maghrib. He said, 'I have seen my beloved, the Prophet, offering 6 rak'at after Maghrib and saying that whoever offers 6 rak'at after Mahgrib, his sins will be forgiven even if they are as profuse as the foam of the sea.' (Tabarani)

Commentary: Two Rak'at after Maghrib are *Sunnat Muakkadah*, as we have already seen in the Traditions related by Sayyidah Ayshah رضى الله عنها, Sayyidina Abdulah bin Umar رضى الله عنه and Sayyidah Umm Habibah رضى الله عنها. If, besides, 4 rak'at of *Nafl* are also offered, it will make 6 rak'at and the bondsman will become worthy of the glad tidings given in the above Tradition.

(٦٦٣/١٩١) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ مَا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ قَطُّ فَدَخَلَ عَلَى إِلَّا صَلَّى أَرْبَعَ رَكَعَاتٍ أَوْ سِتَّ رَكَعَاتٍ.

(رواه ابو داود)

(663/191) It is related by Sayyidah Ayshah رضى الله عنها "It never happened that the Messenger of Allah ﷺ came to my house (to rests) after offering Isha prayer and he did not offered four or six raka'at." (Abu Dawood)

Commentary: Two rak'at after Isha are *Sunnat Muwakkadah* as shown in the previously mentioned narratives of Umm-i-Habiba, Abdullah bin Umar رضى الله عنه and Sayyidah Ayshah رضى الله عنها but from the above report it appears that the Prophet, also, offered 2, and, sometimes, 4 rak'at in addition to the 2 rak'at of *Sunnat Muwakkadah*.

Witr

(٦٦٤/١٩٢) عَنْ خَارِجَةَ بْنِ خُذَافَةَ قَالَ خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ إِنَّ اللَّهَ أَمَدَكُمْ بِصَلَاةٍ هِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ الْوِتْرِ

جَعَلَهُ اللَّهُ لَكُمْ فِيمَا بَيْنَ صَلَاةِ الْعِشَاءِ إِلَى أَنْ يَطْلُعَ الْفَجْرُ.

(رواه الترمذی و ابو داؤد)

(664/192) Kharijah bin Huzafa رضی اللہ عنہ relates "One day the Messenger of Allah ﷺ came out (of his apartment) and, addressing us, said: 'God has bestowed upon you the gift of another prayer which is better for you than the red camels (on which you place the highest value). It is *Witr*. God has placed it for you after the *Isha*, till day-break (i.e., it can be offered at any time during it)."

(Tirmizi and Abu Dawood)

(٦٦٥/١٩٣) عَنْ بُرَيْدَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

الْوِتْرُ حَقٌّ فَمَنْ لَمْ يُؤْتِرْ فَلَيْسَ مِنَّا الْوِتْرُ حَقٌّ فَمَنْ لَمْ يُؤْتِرْ فَلَيْسَ مِنَّا الْوِتْرُ حَقٌّ

(رواه ابو داؤد)

فَمَنْ لَمْ يُؤْتِرْ فَلَيْسَ مِنَّا

(665/193) It is related by Buraidah رضی اللہ عنہ "I myself heard the Messenger of Allah ﷺ say, '*Witr* is truth: whoever does not offer *witr* is not one of us. *Witr* is truth; whoever does not offer *witr* is not one of us. *Witr* is truth; whoever does not offer *witr* is not one of us'. (He said it thrice)."

(Abu Dawood)

Commentary: These, obviously, are the last words by way of warning and exhortation as regards *Witr*. It is from Traditions like it that Imam Abu Hanifah has concluded that *Witr* is not merely a *Sunnah* but *Wajib* and its place is between an obligatory prayer and *Sunnat Muakkadah*.

(٦٦٦/١٩٤) عَنْ أَبِي مَعِيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَامَ

عَنِ الْوِتْرِ أَوْ نَسِيَ فَلْيُصَلِّ إِذَا ذَكَرَ أَوْ اسْتَيْقَظَ. (رواه الترمذی و ابو داؤد و ابن ماجه)

(666/194) It is related by Abu Sa'eed Khudri رضی اللہ عنہ that the Messenger of Allah ﷺ said: "Whoever remains asleep at the time of *Witr* or forgets it should offer it when he wakes up or remembers."

(Tirmizi, Abu Dawood and Ibn Majah)

(٦٦٧/١٩٥) عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اجْعَلُوا آخِرَ

(رواه مسلم)

صَلَاةِكُمْ بِاللَّيْلِ وَتَرَا.

(667/195) It is related by Ibn Umar رضی اللہ عنہ that the Messenger of Allah ﷺ said: "Make *witr* your last prayer of the night (i.e.,

among the prayers of the night it should be the last to be offered)." (Muslim)

(٦٦٨/١٩٦) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ خَافَ أَنْ لَا يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُوتِرْ أَوَّلَهُ وَمَنْ طَمَعَ أَنْ يَقُومَ آخِرَهُ فَلْيُوتِرْ آخِرَ اللَّيْلِ فَإِنَّ صَلَاةَ آخِرِ اللَّيْلِ مَشْهُودَةٌ وَذَلِكَ أَفْضَلُ . (رواه مسلم)

(668/196) It is related by Jabir رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever is unsure that he would wake up during the last part of the night should offer *witr* at the beginning of it (i.e., with *Isha*), and whoever is confident that he will get up (for *Tahajjud*) during the last part of the night should offer *witr* then (i.e., after *Tahajjud*) for the Angels of Mercy are present at that time and it is a time of great superiority." (Muslim)

Commentary: The general command about *witr* is what is contained in the two aforementioned Traditions, i.e., it ought to be offered after and at the end of all the nightly prayers including *Tahajjud*, and, further, that whoever may be sure of waking up in the last hours of the night, should offer it not at the beginning of the night but towards the end of it, with *Tahajjud*, and whoever is not so sure, should do so after *Isha*. The Prophet ﷺ, however, had advised some Companions رضي الله عنهم to offer *witr* at the beginning of the night owing to their special circumstances. Sayyidina Abu Hurayrah رضي الله عنه being one of them. It is related, on his authority, in *Sahih Bukhari* and *Sahih Muslim* "among the few exceptional exhortations of the Prophet ﷺ to me one was that I offer *witr* at the beginning of the night."

(٦٦٩/١٩٧) عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قُبَيْسٍ قَالَ سَأَلْتُ عَائِشَةَ بِكُمْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوتِرُ؟ قَالَتْ كَانَ يُوتِرُ بِأَرْبَعٍ وَثَلَاثٍ وَسِتٍّ وَثَلَاثٍ وَثَمَانٍ وَثَلَاثٍ وَعَشْرٍ وَثَلَاثٍ وَلَمْ يَكُنْ يُوتِرُ بِأَنْقَاصٍ مِنْ سَبْعٍ وَلَا بِأَكْثَرٍ مِنْ ثَلَاثٍ عَشْرَةً . (رواه ابوداؤد)

(669/197) Abdullah bin Abi Qubays narrates "I enquired from Sayyidah Ayshah رضي الله عنها how many rak'at did the Messenger of Allah ﷺ offer in *witr*, and she replied: "Four and three, and six and three, and eight and three, and ten and three, but never

less than seven or more than thirteen rak'at in *witr*." (Abu Dawood)

Commentary: Some Companions رضي الله عنهم used to describe the joint prayers of Tahajjud and *Witr*s, as *Witr*, and such was, also, the case with Sayyidah Ayshah رضي الله عنها. In the above Tradition she has given the reply to Abdullah bin Abu Qays enquiry on the same principle. What she, actually, means is that before the three *rak'at* of *Witr* the sacred Prophet ﷺ sometimes offered only four rak'at of Tahajjud, sometimes six, sometimes eight, and sometimes ten. But he never offered less than four nor more than ten rak'at in *Tahajjud* and, after these rak'at of *Tahajjud*, he offered the three rak'at of *witr*.

Recital of Qur'an in *Witr*

(٦٧٠/١٩٨) عَنْ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ قَالَ سَأَلْنَا عَائِشَةَ بَايَ شَيْئٍ كَانَ يُؤْتَرُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَتْ كَانَ يَقْرَأُ فِي الْأُولَى بِسَبْحِ اسْمِ رَبِّكَ الْأَعْلَى وَفِي الثَّانِيَةِ بِقُلْ يَا أَيُّهَا الْكَافِرُونَ وَفِي الثَّالِثَةِ بِقُلْ هُوَ اللَّهُ أَحَدٌ وَالْمُعَوِّذَتَيْنِ .
(رواه الترمذی و ابوداؤد)

(670/198) Abul Aziz bin Jurayj (Taba'ee) has narrated that (once) they asked Sayyidah Ayshah رضي الله عنها what surahs the Messenger of Allah ﷺ recited in *Witr*. She replied: 'He recited *Sabbihisma rabbikal a'alaa* in the first *Rak'at*, *Qul-yaa aiyyuhal kafiroon* in the second and *Qul huwallaahu ahad* and *Mu'awwazateyn* (i.e., *Qul a'oozu birabbil falaq*, and *Qul a'oozu birabbinaas*) in the third." (Tirmizi and Abu Dawood)

Commentary: Ubayy bin Ka'b and Abdullah bin Abbas رضي الله عنهم have, also, related that the Prophet ﷺ used to recite *Sabbihisma rabbikal a'alaa* in the first, *Qul ya aiyyuhal kafiroon* in the second, and *Qul huwallaahu ahad* in the third rak'ats of *witr*, but they have not mentioned the recital of *Mu'awwazateyn* in the third rak'at. It appears from the above narrative that, occasionally, he, also, recited *Mu'awwazateyn*, along with *surah Ikhals*¹, in the third rak'at.

①. Meaning *Qul huwallahu ahad*

Qunoot of Witr

(٦٧١/١٩٩) عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَاتٍ أَقُولُهُنَّ فِي قُنُوتِ الْوُتْرِ اللَّهُمَّ اهْدِنِي فِي مَنْ هَدَيْتَ وَعَافِنِي فِي مَنْ عَافَيْتَ وَتَوَلَّنِي فِي مَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

(رواه الترمذى و ابو داؤد و النسائى وابن ماجه والدارمى)

(671/199) It is related by Hasan bin Ali رضي الله عنه "The Messenger of Allah ﷺ taught me a few supplications which I make in the Qunoot of witr, (these are):

اللَّهُمَّ اهْدِنِي فِي مَنْ هَدَيْتَ وَعَافِنِي فِي مَنْ عَافَيْتَ وَتَوَلَّنِي فِي مَنْ تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

Allaahum-mahdini feeman hadaita, wa 'aafini feeman 'aafaita, wa tawal-lani feeman tawal-laita, wa baarik li feemaa a'taita, wa qini shar-rama qadaita, fa-in-naka taqdhee walaa yuqdhaa 'alaika, in-nahoo laa yazil-luman waalaita, tabarakta rabbana wa ta'aalait

(O Allah! Guide us to the right path from among those whom You have guided, and accord us security from among those whom You have accorded security, and be our Patron from among those whom You have been Patron, and give us plentitude in what You have bestowed upon us of the good, and protect us from the evil which You have decreed, since it is You who decides and nothing can be decided against You. Our Lord! Blessed and Exalted are you)."

(Tirmizi, Abu Dawood, Nasai, Ibn Majah and Daarami)

Commentary: In some report *Walaa Ya'izzu man 'aadait* (And no honour can be had by whom you are an enemy) is, also, mentioned after *In-nahoo 'la yazil-ul-man waalait*, and in others *Nastaghfiruka wa natoobu ilaik* (We ask pardon of You and repent before You) has been added after *Tabarakta rabbana wa ta'aalait*, and yet in others the *Durood, Wa sal-lal-laahu 'alan-nabeeyi* (And may Allah bless the Prophet) too, occurs after these words of

repentance. Many legists and theologians have adopted this *Qunoot* for recital in *witr*. The *Qunoot* which is current among the Hanafis, i.e., *Allaahumma inna nast'eenuka wa nastaghfurika*..... has been related by Imam Ibn Abu Shaybah and Imam Tahawi, on the authority of Sayyidina Umar رضي الله عنه and Abdullah bin Mas'ud رضي الله عنه while Allama Shami holds, on the authority of some leading Hanafi authorities, that with the *Qunoot*, *Allaahumma inna nasta'eenuka wa nastaghfurika* — should be also recite along with *Allaahumma-mahdinaa feeman hadait*.....

(٦٧٢/٢٠٠) عَنْ عَلِيٍّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي آخِرِ
وَتَرِهِ . اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمَعْفَاتِكَ مِنْ عِقَابِكَ
وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ .

(رواه ابوداؤد و الترمذی و النسائی و ابن ماجه)

(672/200) It is related by Sayyidina Ali رضي الله عنه that the Messenger of Allah ﷺ used to make this supplication after *witr*: *Allaahumma in-ni a'oozu bi-ridhaaka min Sakhatika wa bi-ma'afaatina min 'uqubatika wa a'oodhubika minka laa uhisee thana-an alaika an-ta kamaa athnaita 'alaa nafsika* (O Allah! I seek refuge in Your good pleasure from Your displeasure, and in Your forgiveness from Your retribution; and I seek refuge in You from You. Unable am I to reckon Your Praise which is Your. You are, indeed, as you have described Yourself)."

(Abu Dawood, Tirmizi, Nasai and Ibn Majah)

Commentary: What the above supplication means is that there is no refuge from the reprimand, punishment or anger of Allah. One can find shelter only in His mercy and benevolence. In Sayyidina Ali's رضي الله عنه narrative it is simply stated that the Messenger of Allah ﷺ used to make it at the conclusion of *witr* which can mean that he made it as *Qunoot* in the third rak'at, as some authorities have suggested, or before or after *Salaam* in the last *q'adah* of *witr* or in the last *sajdah* of it. It is quoted in *Sahih Muslim*, on the authority of Sayyidah Ayshah رضي الله عنها that once she heard the Prophet ﷺ making this supplication in the *sajdah* of the prayer of the night. Any of the three courses may, however, be followed.

(٦٧٣/٢٠١) عَنْ أَبِي بِنِ كَعْبٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ فِي الْوُتْرِ قَالَ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ .

(رواه ابو داؤد و النسائي وزاد "ثلاث مرات يطيل")

(673/201) Ubayy bin Ka'b رضي الله عنه has related that the Messenger of Allah ﷺ used to say *Subhaan-al malikul quddoos* (Glory to the King, the Blessed) after the Salaam of *Witr*.

(Abu Dawood and Nasai)

Commentary: In the report quoted in *Nasai* it is added that the Prophet ﷺ used to recite the formula thrice in a long-drawn-out tone. Some other narratives have it that at the third time he pronounced it in a loud voice.

Two Rak'at Nafil After Witr

(٦٧٤/٢٠٢) عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي

بَعْدَ الْوُتْرِ رَكْعَتَيْنِ . (رواه الترمذى وزاد ابن ماجه "خفيفتين وهو جالس")

(674/202) Umm Salmah رضي الله عنها narrated that the Prophet ﷺ offered another two *Rak'at* after *Witr*. (Tirmizi)

This Tradition has, also, been quoted by *Ibn Majah* with the addition that the Prophet ﷺ used to make the two post-*Witr* rak'at brief and offer them in the sitting posture.

Commentary: Apart from Sayyidah Umm Salmah رضي الله عنها, Sayyidah Ayshah رضي الله عنها and Abu Umama رضي الله عنه, too, have narrated that the Prophet ﷺ used to offer the two *Rak'at* after *Witr* in the sitting posture, and some theologists have, therefore, concluded that it is better to offer them while sitting. But others hold that it would not be proper, in this regard, to draw conclusions about the general body of Muslims from what the Prophet ﷺ did. In *Sahih Muslim* it is mentioned, on the authority of Abdullah bin Umar رضي الله عنه, that once on seeing the Prophet offering prayer in the sitting posture he remarked that he had heard from someone that he i.e., the Prophet, said that whoever offers it sitting gets half the reward accruing to him who does it in the standing position. The Prophet ﷺ, thereupon, replied, "Yes. It is the rule, but in this matter, I am not like you. My case is exceptional with God, i.e., I get the full reward even on offering it in the sitting posture." On

the strength of it, a majority of the authorities have expressed the view that there is no special rule for the two *ra'kat* after *Witr* and the general rule that the reward on offering prayer in the sitting posture is half of that on offering it standing applies to them as well.

We have seen that *Witr* should be the last prayer of the night. To offer two *ra'kat* after it will not be at variance with the command for these, in fact, are a part of *Witr* and not a separate prayer in themselves.

Qiyam al-Layl or Tahajjud

There is no obligatory prayer between *Isha* and *Fajr*. If *Isha* is offered at the beginning of the stipulated time, plenty of time is left vacant though it is extremely precious in the sense that inner peace and tranquillity which is felt in the silent hours of the night is not, generally, experienced at any other time and in case a man goes to sleep for sometime after *Isha*, and gets up after midnight, which is the real time for *Tahajjud*, the atmosphere of serenity and devotion in which he offers it does not fall to his lot in any other prayer. Moreover, to leave the bed at that time and offer prayer is, also, highly efficacious for disciplining of the self. Says the Qur'an:

”إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيَالًا (المزمل ٦:٧٣)

"Truly, the rising by night is most potent for governing (the should), and most suitable for framing the word (of Prayer and Praise). (Al-Muzammil 73:6)

At another place, the bondsmen have been praised:

”تَتَجَا فَيُجَنُّوهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا“ (السجده ١٦:٣٢)

"Who forsake their beds to cry unto their Lord in fear and hope (at the time when people sleep comfortably). (Al-Sajdah 32:16)

The Qur'an, further tells that the reward these bondsmen are going to receive in the Hereafter, which will be utterly pleasing, is known only to God.

"No soul knoweth what is kept hid for them of joy, as a reward for what they used to do). (Al-Sajdah 32:17)

The Prophet ﷺ is commanded one occasion in the Qur'an to observe the *Tahajjud* and promised the praiseworthy station:

”وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا“

(الاسراء: ١٧: ٧٩)

We learn from authentic Traditions that, during the last part of the night, Allah turns toward His bondsmen with full mercy and benevolence, and those of us who have been blessed, in some measure, with the capability to know or feel such things, also, perceive the heavenly felicity that is associated with that hour.

(٦٧٥/٢٠٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ يَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ .

(رواه البخارى ومسلم)

(675/203) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "When the last one-third of the night remains, our Lord, the Glorious One, descends towards the heavens of the world, and proclaims: "Who is there who supplicates Me, and I grant his supplication? Who is there who begs Me for (anything), and I grant it to him? Who is there who seeks My forgiveness, and I forgive him?" (Bukhari and Muslim)

Commentary: The "descent" of Allah towards the "heavens of the world" spoken of in the above Tradition, is an Attribute and Function of the Lord which is beyond our comprehension in the same way as the reality and significance of expression like the "Hand of Allah", "the Face of Allah" and "He sat on the Throne" is not known to us. In fact, the acknowledgement of the ignorance of and inability to understand the truth, nature and state of the Attributes and Functions of God is the height of knowledge. The pious precursors have constantly upheld the view that ignorance and helplessness in respect of these things should be openly admitted and their knowledge, like that of all other metaphorical and allegorical expressions, be left to Allah and it ought to be believed that whatever they may signify is correct. But this much is clear from this saying that during the last one-third of the night Allah turns towards His bondsmen with special grace and benevolence and calls them personally to prayer, supplication and repentance. Those who believe in it find it harder to keep on

sleeping than to rise from the bed at that time.

(٦٧٦/٢٠٤) عَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْرَبُ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ فِي جَوْفِ اللَّيْلِ الْآخِرِ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ فَكُنْ . (رواه الترمذی)

(676/204) It is related by 'Amr bin 'Abasa that the Messenger of Allah ﷺ said: "God is nearest to the bondsmen in the later half of the night. So, if it is possible for you to be of the bondsmen who mention Allah at that hour then be of them." (Tirmizi)

Commentary: In this Tradition we are exhorted to occupy ourselves with *Zikr* (God-remembrance) during the later part of the night and though God-remembrance has been mentioned in general terms, prayer undoubtedly, is the highest form of it for it combines the *Zikr* of the heart, the tongue and the limbs.

(٦٧٧/٢٠٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الصَّلَاةِ بَعْدَ الصَّلَاةِ الْمَكْتُوبَةِ الصَّلَاةُ فِي جَوْفِ اللَّيْلِ . (رواه مسلم)

(677/205) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "After the obligatory prayers the most superior prayar is that of the middle of the night (i.e., *Tahajjud*)."(Muslim)

(٦٧٨/٢٠٦) عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ ذَابُ الصَّالِحِينَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ لَكُمْ إِلَى رَبِّكُمْ وَمَكْفَرَةٌ لِلْسَّيِّئَاتِ وَمَنْهَاجٌ عَنِ الْإِثْمِ . (رواه الترمذی)

(678/206) It is related on the authority of Abu Umamah ؓ that the Messenger of Allah ﷺ said: "You should offer *Tahajjud* for it has been the way of the pious souls before you and it is a special means of seeking the countenance of Allah and it removes the evil effects of sins and protects from the transgression of divine laws." (Tirmizi)

Commentary: In this Tradition four characteristics of *Tahajjud* have been described: (i) it has been the practice of virtuous bondsmen of Allah from the days of old; (ii) it is a special source of seeking the propinquity of the Lord; (iii) it possesses the quality of obliterating the harmful effects of sinful deeds by acting as an

atonement for them; and (iv) it restrains a man from evil-doing.

Doubtlessly, prayer of *Tahajjud* is a great boon. It is said about Junayd Bahgdadi that, after his death, some people saw him in their dreams and asked him how it turned out for him up there, the high-souled man replied, "The discourses on higher truths I used to give availed nothing. If anything served me it were the *rak'at* I used to offer in the night.

(٦٧٩/٢٠٧) عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى تَوَرَّمَتْ قَدْ مَاهُ فَقِيلَ لَهُ لِمَ تَصْنَعُ هَذَا وَقَدْ غُفِرَ لَكَ مَا تَقْدَمُ مِنْ ذَنْبِكَ وَمَا تَأْخُرُ قَالَ أَفَلَا أَكُونُ عَبْدًا شَكُورًا .
(رواه البخارى ومسلم)

(679/207) Mughirah bin Shu'bah رضي الله عنه narrated that the Messenger of Allah ﷺ remained standing for such a long time in the prayer of *Tahajjud* that his feet swelled. It was said to him: "Why do you exert yourself so excessively in prayer when all your sins, of the past as well as of the future, have been forgiven (and Allah has allayed your fears in that regard by making a proclamation of it in the Qur'an)?" "Should I, then, not be His most grateful bondsman (on this extraordinary favour)?" replied the Prophet ﷺ. (Bukhari and Muslim)

Commentary: Notwithstanding the fact that the Prophet ﷺ needed not to pray much and to make other spiritual exertions like us and that every act of his, even walking and sleeping, was a virtuous act deserving of Divine reward, he offered such long prayers during the night that his feet become swollen.

There is a significant lesson in it for those who merely profess belief for instance; people like us.

Note: In this Tradition the forgiving of the *zunub* of the Prophet has been mentioned, and *zunub*, in common parlance, denotes a sin. It may, therefore, be asked when the guiltlessness of the Divine Prophets عليهم السلام and their freedom from evil influences was an article of faith with the Muslims, what could the forgiving of the sins of the Prophet mean? Of all the explanations that have been furnished, the most satisfying, in our view, is that freedom of the Prophet ﷺ from sins signifies that he is protected against evils which belong to the category of wrong doing or

iniquity and are regarded as sinful for the whole of the *Ummah* as well. But every Prophet, including the Prophet Muhammad ﷺ, can do things which, though not sinful, may not be in keeping with the highest ideal or his lofty position, as for instance, the incident of the Prophet ﷺ forbidding the use of honey to himself or of his being impolite to Abdullah bin Umm maktoom ؓ upon which he was affectionately upbraided by Allah in the surah *al-Tahrim* and *Abasa* respectively.

Anyhow, even the Prophet ﷺ may do such things over which they feel grieved to such an extent that we do grieve over a major transgression. Thus, when the forgiving of the *zunub* of the holy Prophet ﷺ is mentioned in the Qur'an and the Traditions it simply means the forgiving of such things as mentioned above.

(٦٨٠/٢٠٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللَّهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى وَانْقَضَ إِمْرَأَتُهُ فَصَلَّتْ فَإِنْ ابْتِ نَضَحَ فِي وَجْهِهَا الْمَاءَ رَحِمَ اللَّهُ إِمْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَانْقَضَتْ زَوْجَهَا فَصَلَّى فَإِنْ ابْتِ نَضَحَتْ فِي وَجْهِهِ الْمَاءَ .
(رواه ابوداؤد والنسائي)

(680/208) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Blessings of Allah be on the bondsmen who got up in the night and offered *Tahajjud* prayers, and, also, woke up his wife, and she, too, prayed, and if she did not wake up (owing to the overpowering influence of sleep), he administered a mild dash of water on her face. In the same way, blessings of God be on the bondswoman who got up in the night for *Tahajjud* prayers and prayed, and, also, woke up her husband, and he, too, got up and prayed, and, if he did not wake up, she awakened him by administering a mild dash of water on his face."

Commentary: It needs be remembered that the holy Companions ؓ to whom these words were spoken had become sure in their minds, by listening to the exhortations of the Prophet ﷺ and observing his own conduct in respect of *Tahajjud*, about what the bondsmen stood to gain by offering it up and how painful was the loss in neglecting it. Generally speaking, the same was the state of all the Companions ؓ, both male and female. Everyone of them

was eager to partake of this marvellous gift of the Prophet ﷺ to the Ummah. In spite of it, it could and did happen, occasionally, that the husband woke up on time but the wife remained asleep or the wife woke up in time and the husband remained asleep, and, then, the one who had got up wanted to awaken the other who was sleeping and if the latter did not feel inclined to get up due to the preponderance of sleep, he or she woke him or her up by gently sprinkling water over the face of the other out of love and thoughtful attention. In such a case, an act like that was not likely to lead to bitterness or an angry dispute. On the other hand, their fondness and tender affection for each other became stronger. The above Tradition, anyhow, appertains to circumstances like it and the Prophet's exhortation is for the couples who are worthy of it and appreciative of the unique value and significance of prayers of *Tahajjud*.

In The Event of Missing *Tahajjud*

(٦٨١/٢٠٩) عَنْ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَامَ عَنْ حَزْبِهِ أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ فِيمَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ .
(رواه مسلم)

(681/209) It is related by Sayyidina Umar ؓ that the Messenger of Allah ﷺ said: "Whoever remained asleep in the night and (missed) his appointed *Wird*¹ or a part thereof, and, then, made it up between *Fajr* and *Zuhr*, for him it will be written down as having been offered in the night." (Muslim)

Commentary: It shows that if a person has fixed some daily task of worship for himself for the night, as for instance, resolved that he will offer so many *rak'at* or recite so much of the Qur'an, and, on some night, he oversleeps and fails to carry out the whole or part of it, and, then, makes amends for it the same day before the time of *Zuhr*, God will requite him in the same measure as on performing it at appointed time.

(٦٨٢/٢١٠) عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا فَاتَتْهُ الصَّلَاةُ

①. Meaning a daily task of devotion or worship.

مِنَ اللَّيْلِ مِنْ وَجَعٍ أَوْ غَيْرِهِ صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً. (رواه مسلم)
 (682/210) It is related on the authority of Sayyidah Ayshah رضى الله عنها that when due to illness or some other reason the Prophet ﷺ missed the *Tahajjud* prayer, he offered 12 *rak'at* during the day in the place of that." (Muslim)

Rak'at of *Tahajjud*

(٦٨٣/٢١١) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً مِنْهَا الْوُتْرُ وَرَكْعَتَا الْفَجْرِ. (رواه مسلم)
 (683/211) It is related on the authority of Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ offered 13 *rak'at* at night which, also, included *witr* and the 2 *rak'at Sunnah* of Fajr. (Muslim)

Commentary: What Sayyidah Ayshah رضى الله عنها has stated in it about the practice of the holy Prophet ﷺ concerning the rak'at of *Tahajjud* denotes what he did so usually otherwise from her own other narratives we find that, occasionally, he offered up fewer *Rak'at* as well.

(٦٨٤/٢١٢) عَنْ مَسْرُوقٍ قَالَ سَأَلْتُ عَائِشَةَ عَنْ صَلَوةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِاللَّيْلِ فَقَالَتْ سَبْعٌ وَتِسْعٌ وَاحِدَى عَشْرَةَ رَكْعَةً سِوَى رَكْعَتَيْ الْفَجْرِ. (رواه البخارى)
 (684/212) It is related by Masrooq that he enquired from Sayyidah Ayshah رضى الله عنها about the *Tahajjud* of the Prophet ﷺ (i.e., how many *rak'at* he offered in it) and she replied: "Seven and nine and eleven besides the two *rak'at* (Sunnat) of *Fajr*." (Bukhari)

Commentary: It shows that, sometimes, the Prophet ﷺ offered only 7 *rak'at* in *Tahajjud* (4 *rak'at* of *Tahajjud* and 3 of *witr*), and sometimes, 11 (8 *rak'at* of *Tahajjud* and 3 of *witr*).

Some Other Details

(٦٨٥/٢١٣) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ لِيُصَلِّيَ افْتَتَحَ صَلَوةَ بَرَكَتَيْنِ خَفِيفَتَيْنِ. (رواه مسلم)

(685/213) It is related by Sayyidah Ayshah رضى الله عنها that when the Prophet ﷺ stood up in the night for *Tahajjud*, he first offered two light *rak'at*. (Muslim)

Commentary: Some commentators say that the Prophet ﷺ did so, probably, because he wanted to produce the feeling of alacrity and cheerfulness within himself before offering the longer *rak'at*.

In *Sahih Muslim*, again, it is reported on the authority of Abu Hurayrah رضى الله عنه that the Prophet ﷺ said:

"When anyone of you stands up for prayer in the night, he should begin it with two light *rak'at*.
 إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلْيَفْتَحِ الصَّلَاةَ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ"

(٦٨٦/٢١٤) عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ رَقَدَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَيْقَظَ فَتَسَوَّكَ وَتَوَضَّأَ وَهُوَ يَقُولُ إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ فَقَرَأَ هُوَ لَاءِ الْآيَاتِ حَتَّى خَتَمَ السُّورَةَ ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ فَاطَالَ فِيهِمَا الْقِيَامَ وَالرُّكُوعَ وَالسُّجُودَ ثُمَّ انْصَرَفَ فَنَامَ حَتَّى نَفَخَ ثُمَّ فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ سِتَّ رَكْعَاتٍ كُلَّ ذَلِكَ يَسْتَاكُ وَيَتَوَضَّأُ وَيَقْرَأُ هَؤُلَاءِ الْآيَاتِ ثُمَّ أَوْتَرَبَثَلَاثَ فَأَذَّنَ الْمُؤَذِّنُ فَخَرَجَ إِلَى الصَّلَاةِ وَهُوَ يَقُولُ اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا وَاجْعَلْ فِي سَمْعِي نُورًا وَاجْعَلْ فِي بَصَرِي نُورًا وَاجْعَلْ مِنْ خَلْفِي نُورًا وَمِنْ أَمَامِي نُورًا وَاجْعَلْ مِنْ فَوْقِي نُورًا وَمِنْ تَحْتِي نُورًا اللَّهُمَّ اعْطِنِي نُورًا. (رواه مسلم)

(686/214) Abdullah bin Abbas رضى الله عنه narrated that one night he stayed with the Messenger of Allah ﷺ. So, when the time for *Tahajjud* came, he got up and cleansed his teeth with *miswak* and performed *wudu*, and, during that time, he was reciting these invocatory verses from the surah of *Aal Imran*: Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His sovereignty) for men of understanding..... (up to the end of *surah*). Then he stood for prayer and offered two *rak'at* in which he carried out very long *qiyam*, *ruku* and *sajdah*. After that, he returned to bed and slept (for a little while) so much so that he began to breathe loudly. He did so thrice after that, (i.e., three times the Prophet ﷺ got

up after a short sleep, cleansed his teeth and performed *wudu* and offered two *rak'at* with extended *qiyam*, *ruku* and *sajdah*. He, thus, offered 6 *rak'ats* (in addition to the two he had said at first), and each time he would cleanse his teeth with *miswak*, perform *wudu* and recite those verses of *Aal Imran*. Later, he offered 3 *Rak'ats* of *witr*. Then, as the *Muazzin* gave the *Azan*, he went out for the *Fajr* prayer, and, at that time, he was reciting the prayers:

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا وَاجْعَلْ فِي سَمْعِي نُورًا وَاجْعَلْ فِي
بَصَرِي نُورًا وَاجْعَلْ مِنْ خَلْفِي نُورًا وَمِنْ أَمَامِي نُورًا وَاجْعَلْ مِنْ فَوْقِي نُورًا وَمِنْ
تَحْتِي نُورًا اللَّهُمَّ آعْظِنِي نُورًا .

Allahummaj'al fi qalbi noorun wa fi lisani noorun
(O Allah! Produce Light in my heart, and produce light in my tongue, and produce light in my hearing and sight, and produce Light in front of me and behind me and produce Light above me and beneath me. O God! Grant me Light.)" (Muslim)

Commentary: Different versions of this Tradition have been quoted in *Bukhari* and *Muslim* and a few other compilations and some of them are a little more detailed.

The offering of two brief *rak'at* is not mentioned in the above report. The narrator seems to have forgotten to relate it because in all other versions it is distinctly stated that the Prophet ﷺ offer 13 *rak'at* while, in it, only 11 are mentioned which leads one to conclude that the present narrator did not mention the first two *Rak'at* presumably because he felt that those were not a part of *Tahajjud* but *Tahiyyat-ul-wudu*.

The "Prayer of Light" stated in it contains nine phrases but, in some other versions, some more phrases are found. It is a most luminous prayer, indeed. It is a supplication to Allah to grant light in body and spirit and around oneself. The verse of the Qur'an is recalled:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ (النور ٣٠:٢٤)

Also the verse:

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً (البقرة ١٣٨:٢)

(٦٨٧/٢١٥) عَنْ حَدِيثِهِ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي مِنَ اللَّيْلِ فَكَانَ يَقُولُ اللَّهُ أَكْبَرُ ثَلَاثًا ذُو الْمَلَكُوتِ وَالْجَبْرُوتِ وَالْكِبْرِيَاءِ وَالْعِظَمَةُ ثُمَّ اسْتَفْتَحَ فَقَرَأَ الْبَقْرَةَ ثُمَّ رَكَعَ فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ فَكَانَ يَقُولُ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ ثُمَّ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَكَانَ قِيَامُهُ نَحْوًا مِنْ رُكُوعِهِ يَقُولُ لِرَبِّي الْحَمْدُ ثُمَّ سَجَدَ فَكَانَ سُجُودُهُ نَحْوًا مِنْ قِيَامِهِ فَكَانَ يَقُولُ فِي سُجُودِهِ سُبْحَانَ رَبِّيَ الْأَعْلَى ثُمَّ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ وَكَانَ يَقْعُدُ فِيمَا بَيْنَ السَّجْدَتَيْنِ نَحْوًا مِنْ سُجُودِهِ وَكَانَ يَقُولُ رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي فَصَلَّى أَرْبَعَ رَكَعَاتٍ قَرَأَ فِيهِنَّ الْبَقْرَةَ وَالْأَنْعَامَ وَالْمَائِدَةَ أَوِ الْآلْعَامَ شَكَّ شُعْبَةً .

(رواه ابو داود)

(687/215) It is related by Huzayfah رضي الله عنه that, one night, he saw the Prophet ﷺ offer the *Tahajjud* prayer. Commencing it, the Prophet said: "Allahu Akbar, Allahu Akbar, Allahu Akbar, Zul-malakoot wal-jabroot wal-kibriyai wal-'azmati (God is Most Great, God is Most Great, God is Most Great, Lord of Sovereignty and Power, Splendour and Greatness). After it, he began the prayer. Then (after *surah Al-Fateha*), the Prophet recited *surah Al-Baqarah*, and then, performed *ruku* and his *ruku* was like *qiyam* (i.e., as he had made a very long *qiyam* and recited the whole of *surah Al-Baarah* in one *rak'at* so, also, did he carry out a porlonged *ruku*), and during it, he went on saying, again and again: *Subhana rabi-biyal azeem* (Glory to Allah, the Most Great). He, then, raised his head from *ruku*, and stood for longtime as he had done in *ruku*, and, during *quama*, the formula *Li-rabbial hamd* (All praise to Allah) was on his lips. After it, as he performed the *sajdah*, his *sajdah*, too, was very long like his *ruku*, and, during it, he said: *Subhaana rab-biyal-a'laa* (Glory to Allah, the Most High). Then, he raised his head from *sajdah* and between the two *sajdas* he sat for as much time as in the *sajdah*, and, during the interveening *Jalsa*, he prayed: *Rabbighfirli, Rabbighfirli* (Forgive me, my Lord! Forgive me, my Lord)! He offered 4 *rak'at* at that time in which he recited *surah Al-Aal Imran*, *surah An-Nisaa* and *surah Al-Maidah* or *surah Al-An'aam*. (Shu'ba the teacher of the teacher of Imam Abu Dawood, is not sure whether his teacher,

'Amr bin Murrah, had spoken of the recital of *surah Al-Maidah* or *surah al-An'aam* in the fourth *Rak'at*. (Abu Dawood)

Commentary: Many other Companions, besides Sayyidina Huzayfah رضي الله عنه, have, also, narrated events regarding the offering of *Tahajjud* by the Prophet ﷺ with a prolonged recital and greatly extended *ruku* and *sajdah*. Thus, Awf bin Maalik Ashj'ae has described the Prophet's ﷺ *Tahajjud* prayer of a night in which he recited *surah Al-Baqarah* and *surah Al-Imran* in the first two *Rak'at*, and even longer *surahs*, perhaps *surah An-Nisaa* and *surah Al-Maida*, in the next two *rak'at*, and in such a way that when a verse of Mercy occurred, he halted and prayed for Mercy during the recital and when a verse of punishment occurred, he sought protection from it in the same manner.

It should be kept in the mind that the authorities are unanimously of the view that it is altogether legitimate to halt and pray during recital in *Tahajjud*, as in all over *Nafil* prayers.

(٦٨٨/٢١٦) عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَصْبَحَ بَايَةً وَالْآيَةُ إِنَّ تُعَذِّبَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ الْغَزِيرُ الْحَكِيمُ.

(رواه النسائي وابن ماجه)

(688/216) It is related by Abu Zarr Ghifari رضي الله عنه that (once) in a nightly prayer (i.e., *Tahajjud*) the Prophet ﷺ went on reciting a single verse till it was morning and the verse (of Al-Ma'dah) was: *In to'azzibhum fa-inna-hum 'ibduka wa in taghfirlahum fa-innaka antal 'azeezul hakeem* (If You do punish them, they are Your slaves, and if You do forgive them, You are the Exalted, the Wise) (V: 121) (Nasai and Ibn Majah)

Commentary: The aforementioned verse is a part of the statement of regret and humble petition made by Sayyidina Isa عليه السلام in reply to a question put to him by Allah. It is stated in the last section of *surah Maidah* that, on the Day of Judgement, God will ask him if he had told his followers to deify him and his mother aside of Allah. Prophet Isa عليه السلام will, then, plead his innocence and say:

"O Lord! Nothing is concealed from You. You are the Knower of what is hidden and it is Your Knowledge that I had preached to them nothing but Divine Unity and invited them, solely, to it. They

took to polytheism after I had departed from the world.

“إِنْ تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ”

(مائده ٥: ١١٨)

Now, if You do punish them for it, they are Your servants and You have the right to chastise them as it pleases You, and if You do forgive them, that is easy for You. You are the All-Powerful, the All-wise, and Your decision shall not be out of compulsion or constraint but sapience and good judgement."

As for the act of reciting the verse, again and again, till daybreak, some commentators have remarked that, perhaps, on arriving at it, the Prophet ﷺ was reminded of his followers about whom it had been revealed to him that like the earlier communities, they, too, would fall a prey, in quite a large way, to the polytheistic beliefs and practices, and, out of the resulting anxiety, he went on repeating the humble request and entreaty of Prophet Isa (عليه السلام).

(٦٨٩/٢١٧) عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَتْ قِرَاءَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

بِاللَّيْلِ يَرْفَعُ طَوْرًا وَيَخْفِضُ طَوْرًا.

(689/217) Abu Hurayrah ؓ narrates that in the prayer of the night the Prophet ﷺ, sometimes, did the recitation in a loud voice, and, sometimes in a low voice. (Abu Dawood)

(٦٩٠/٢١٨) عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ لَيْلَةً

فَإِذَا هُوَ بِأَبِي بَكْرٍ يُصَلِّيُ يَخْفِضُ مِنْ صَوْتِهِ وَمَرَّ بِعُمَرَ وَهُوَ يُصَلِّيُ رَافِعًا صَوْتَهُ

قَالَ فَلَمَّا اجْتَمَعَا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا أَبَا بَكْرٍ مَرَرْتُ بِكَ

وَأَنْتَ تُصَلِّيُ تَخْفِضُ صَوْتَكَ قَالَ قَدْ أَسْمَعْتُ مَنْ نَاجَيْتُ يَا رَسُولَ اللَّهِ وَقَالَ

لِعُمَرَ مَرَرْتُ بِكَ وَأَنْتَ تُصَلِّيُ رَافِعًا صَوْتَكَ فَقَالَ يَا رَسُولَ اللَّهِ أَوْقِظْ

الْوَسْطَانِ وَأَطْرُدِ الشَّيْطَانَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا بَكْرٍ ارْفَعْ مِنْ

صَوْتِكَ شَيْئًا وَقَالَ لِعُمَرَ اخْفِضْ مِنْ صَوْتِكَ شَيْئًا.

(690/218) It is related by Abu Qatadah ؓ that one night, the Messenger of Allah ﷺ went out and saw that Abu Bakr ؓ was offering prayer in a very subdued voice, and as he passed by Umar ؓ, he found him offering prayer in a very loud voice. When (at some other time) both of them came to the Prophet ﷺ

together, he said to Abu Bakr, "I passed by you and saw that you were praying in a very low voice." Abu Bakr ؓ replied, "I made myself heard to Whom I was addressing, and He heard me." Then, in the same way, the Prophet ﷺ said to Umar ؓ, "I passed by you in the night and saw that you were praying in a very loud voice." "O messenger of Allah," replied Umar ؓ, "I wanted to wake up the sleepy ones and to drive away the Satan by reciting loudly." The Prophet ﷺ, observed, "Abu Bakr ؓ, you should pray a little more loudly, and, Umar ؓ, you should pray a little more quietly." (Abu Dawood)

Commentary: Generally, it is better to offer *Tahajjud* in a moderate voice. It should neither be too loud nor too subdued. But, if at anytime, it was preferable to pray it quietly, it should be done that way, and, similarly, in case it was more appropriate, at a particular time, to offer it in a loud voice, one should do so.

Chasht and Ishraq

As no obligatory prayer has been prescribed between *Isha* and *Fajr*, and one is exhorted to only offer a few *rak'ats* of *Tahajjud* during that time, in the same way no obligatory prayer has been enjoined for the long interwal between *Fajr* and *Zuhr*, but we are advised to offer at aleast two and as many as posible *rak'at* of *Nafl* as *Salat-ud-Duha* during it. If these *rak'at* are offered a short while after sunrise, they are called *Ishraq* and if when the day has advanced considerably, *Chasht*.

Here we shall give the substance of what Shah Waliullah has to say about these *Nafl rak'at*.

"The day (which among the Arabs begins with *Fajr* and is divided into four parts called *Pahr* or divisions), it was decided by Allah, in His Infinite Wisdom, that none of the four divisions of it should be withour prayer. Thus, *Fajr* was made obligatory at the beginnig of the first division and *Zuhr* and *Asr* for the third and foruth divisions respectively, and, in the second division, which had been left free from an obligatory service as a concession to the economic activities of the people, as a whole, *Salat-ud-Duha* was enjoined as a *Nafl* prayer and by narrating its virtues, it was suggested, by way of an inducement, that the bondsmen who could find time from their engagements to offer a few *rak'at* during it

should avail themselves of the blessing. *Salat-ud-duha*, is, at least, 2 rak'at, but 4 rak'at are more beneficial, and 8, even better."¹

Let us now read some ahadith on the subject.

(٦٩١/٢١٩) عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكُمْ صَدَقَةٌ فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَيُجْزَى مِنْ ذَلِكَ رَكْعَتَانِ يَرَكُّهُمَا مِنَ الصُّحَى

(رواه مسلم)

(691/219) It is related by Abu Zarr Ghifari رضي الله عنه that the Prophet ﷺ said: 'There is charity on each joint of everyone of you in the morning (i.e., when anyone rises in sound, he should express his gratitude to Allah by offering charity that is, performing a good and virtuous deed, in the name of every joint, and the list of such deeds is very long). Thus, to say *Subhana Allah* (Glory to God) once is charity, and to say *Al-hamdu lillaah* (Praise to be God), also, is charity, and to say *laa ilaaha illal-Allah* (there is no god save One God), also, is charity, and to sanction what is allowed and forbid what is prohibited, also, is charity, and, for this thanksgiving, two rak'at are enough which one should offer at the time of *Chasht*.' (Muslim)

Commentary: It shows that the propitiatory offering a man should make every morning on behalf of his joints get fulfilled with the offering of two rak'at of *Chasht*, one of the reasons of which, probably, is that prayer is a form of worship in which each and every limb and joint of a person, and his inner and outward selves, participates.

(٦٩٢/٢٢٠) عَنْ أَبِي الدَّرْدَاءِ وَأَبِي ذَرٍّ قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى إِنَّهُ قَالَ يَا بَنَ آدَمَ ارْكَعْ لِي أَرْبَعَ رُكْعَاتٍ مِنْ أَوَّلِ النَّهَارِ أَكْفِكَ آخِرَهُ.

(رواه الترمذی)

(692/220) It is related by Abu Darda and Abu Zarr Ghifari رضي الله عنه that the Messenger of Allah ﷺ narrated that Allah has said, "O son of Adam, you take upon yourself only this much of

responsibility that you will offer 4 *rak'at* for My sake during the early part of the day, and I, in return, shall suffice you till the rest of the day." (Tirmizi)

Commentary: The bondsman who offers 4 *rak'at* at the time of *Isharaq* or *Chasht*, with absolute reliance upon the promise of Allah, will *Insha Allah* see how his whole day's needs are supplied by Him.

(٦٩٣/٢٢١) عَنْ مُعَاذَةَ قَالَتْ سَأَلْتُ عَائِشَةَ كَمْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي صَلَاةَ الصُّحَى؟ قَالَتْ أَرْبَعَ رُكْعَاتٍ وَيَزِيدُ مَا شَاءَ اللَّهُ. (رواه مسلم)

(693/221) Mu'azah Adawiyah narrated to us that (once) she asked Sayyidah Ayshah رضى الله عنها how many *rak'at* did the Prophet ﷺ offer in the prayer of *Chasht*. She replied: "Four *rak'at* and as many more as Allah willed." (Muslim)

Commentary: It shows that the Prophet ﷺ usually offered 4 *rak'at* at the time of *Chasht*, and, occsionally, a few more. Sayyidah Ayshah's رضى الله عنها own practice was to offer four *rak'at* and so intense was her fondness for them that she would say, "Even if my parents were sent back to the world I will not miss these *rak'at* in the excitement of meeting them."

(٦٩٤/٢٢٢) عَنْ أُمِّ هَانِي قَالَتْ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ بَيْتَهَا يَوْمَ فَتْحِ مَكَّةَ فَاعْتَسَلَ وَصَلَّى ثَمَانِي رُكْعَاتٍ فَلَمْ أَرِ صَلَاةً قَطُّ أَحَفَّ مِنْهَا غَيْرَ أَنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ وَقَالَتْ فِي رِوَايَةٍ أُخْرَى وَذَلِكَ صُحَى. (رواه البخارى و مسلم)

(694/222) It is related on the authority of Umm Haani bint Abu Talib رضى الله عنها that the Messenger of Allah ﷺ came to her house on the day of the Victory of Makkah where he had a bath, and, then, offered 8 *rak'at* (which were so brief that) she had not seen a prayer as brief as that, but he was carrying out ruku and *sajda* fully." (In another version of the same Tradition it is stated that it was the time of *Chasht*).

(٦٩٥/٢٢٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ

حَافِظَ عَلَى شُفْعَةِ الضُّحَى غُفِرَتْ لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ .

(رواه احمد و الترمذى و ابن ماجه)

(695/223) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever took care to offer 2 rak'at at *Chasht*, all his sins will be forgiven even though they are as profuse as the foam of the sea."

(Tirmizi, Musnad Ahmad and Ibn Majah)

Commentary: We have explained earlier the meaning of forgiveness of sins against worship and righteousness. That must be remembered here.

(٦٩٦/٢٢٤) عَنْ أَبِي هُرَيْرَةَ قَالَ أَوْصَانِي خَلِيلِي بِثَلَاثِ بِصِيَامٍ ثَلَاثَةِ أَيَّامٍ مِنْ

كُلِّ شَهْرٍ وَرَكْعَتَيِ الضُّحَى وَأَنْ أُوتِرَ قَبْلَ أَنْ أَرْقُدَ . (رواه مسلم)

(696/224) It is related by Abu Hurayrah رضي الله عنه "My beloved, the Prophet ﷺ, exhorted me specially three things: three days of fasting every month; two rak'at of *Chasht* and offering of *Witr* before retiring to bed. "

(Muslim)

(٦٩٧/٢٢٥) عَنْ أَبِي سَعِيدٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي

الضُّحَى حَتَّى نَقُولَ لَا يَدْعُهَا وَيَدْعُهَا حَتَّى نَقُولَ لَا يُصَلِّيَهَا . (رواه الترمذى)

(697/225) It is related by Abu Saeed Khudri رضي الله عنه "(Sometimes) the Prophet ﷺ offered the *Chasht* with (such) heedfulness and constancy that we used to say that he would, now, never omit it (and go on saying it forever), and, (sometimes), he gave it up (in such a manner) that we used to say that he would, now, (perhaps), never offer it."

(Tirmizi)

Commentary: Explaining why the Prophet did not offer *Chasht* (regularly), Sayyidah Ayshah رضي الله عنها once remarked "sometimes he even abstained from acts which were very dear to his heart for fear that the common Muslims would observe them in emulation of his example, and these would be (ultimately) prescribed to them as a duty."

Anyhow, the holy Prophet ﷺ, occasionally, used to omit *Nafil* prayers like those of *Chasht* and *Ishraq* for the reason indicated above by her, and it is an accepted principal that anyone who desists from performing a virtuous deed with such an aim and

intention continues to earn the reward that is on it even during the period of abstention. Evidently, a consideration like that was exclusive to the Prophet ﷺ. No one else enjoys that position.

Nafl Prayers on Special Occasions

The *Nafl* prayers which are to be offered before or after *Fard rak'at*, as also *Tahajjud*, *Chasht* and *Ishraq*, have a fixed time at which alone these can be offered. But there are some other prayers like *Tahiyat ul-wudu* (two *rak'at* of ablution), *Tahhiyya-tul Masjid* (two *rak'at* of mosque), *Salatul Haajah* (the prayer of need), *Salah-i-Tawba* (prayer of repentance), *Salah Istikhara* (Prayer of angury). They are related not to a particular hour but to a particular occasion or circumstances. These prayers are not offered at a specified time but whenever the need is felt or the conditions that call for them arise. We have already examined the Traditions regarding *Tahiyyatul Wudu* and *Tahiyyatul Masjid*. Now, we propose to take up the sayings that appertain to the other *Nafl* prayers of this category.

Salat Istighfar

(٦٩٨/٢٢٦) عَنْ عَلِيٍّ قَالَ حَدَّثَنِي أَبُو بَكْرٍ وَصَدَقَ أَبُو بَكْرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ رَجُلٍ يَذْنِبُ ذَنْبًا ثُمَّ يَقُومُ فَيَتَطَهَّرُ ثُمَّ يَصَلِّي ثُمَّ يَسْتَغْفِرُ اللَّهَ إِلَّا غَفَرَ اللَّهُ لَهُ ثُمَّ قَرَأَ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا الذُّنُوبَ . (رواه الترمذی)

(698/226) Sayyidina Ali رضی اللہ عنہ narrated that Abu Bakr رضی اللہ عنہ (who, certainly is truthful and sincere of speech) said to him that he heard the Prophet ﷺ say: "If anyone commits a sin, and, then, gets up, and performs *wudu*, and offers prayer, and seeks the forgiveness of Allah, He, in any-case, forgives him." After it, the Prophet recited the verse of the Qur'an:

”وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا الذُّنُوبَ مِنْ رَبِّهِمْ وَمِنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ أُولَٰئِكَ جَزَاءُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّتْ تَجْرِي مِنَ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَمَلِينَ . (آل عمران. ٣: ١٣٥، ١٣٦)

"And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins — who forgiveth sins save Allah only?— and will not, knowingly, repeat the wrong they did.(Aal-e-Imran:135,136)(Tirmizi)

Commentary: The verse mentioned above is from surah *Aal Imran*. At first, the pious bondsmen of Allah are spoken of for whom Heaven has, specially, been prepared. It is, then, added that:

The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide forever bountiful reward for those who act.

In it, glad tidings of forgiveness and Paradise are given the sinning bondsmen who are not habitual sinners but their state is that they feel sincere regret when they go astray and are guilty of a major or minor transgression and turn to the Lord in earnest repentance.

In this Tradition the Prophet ﷺ has said that the best way to beseech pardon of Allah is to offer two rak'at, after performing ablution, and, then, pray for the remission of one's sins. The sin will, in that case, be forgiven.

Salatul Hajat

(٦٩٩/٢٢٧) عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ حَاجَةٌ إِلَى اللَّهِ أَوْ إِلَى أَحَدٍ مِنْ بَنِي آدَمَ فَلْيَتَوَضَّأْ فَلْيُحْسِنِ الْوُضُوءَ ثُمَّ لْيُصَلِّ رَكْعَتَيْنِ ثُمَّ لْيُثْنِ عَلَى اللَّهِ تَعَالَى وَلْيُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ لْيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ. سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ آثِمٍ لَا تَدْعُ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

(رواه الترمذی و ابن ماجه)

(699/227) It is related on the authority of Abdullah bin Abu Awfa ؓ that the Messenger of Allah ﷺ said: "Whoever has a need, in relation to Allah or man (i.e., no matter whether it is connected directly with Allah and no bondsman comes into the picture or apparently, with a bondsman), he should first perform

Wudu, and perform it well, and, then, offer 2 *rak'at* prayer, and, then, recite praises in honour of Allah, and, then, send blessings on the Prophet ﷺ, and, then, beseech the Lord in these words:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ . سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ وَغَوَائِمَ مَغْفِرَتِكَ وَالْغَنِيمَةَ مِنْ
كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ لَا تَدَعْ لِي ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ
وَلَا حَاجَةً هِيَ لَكَ رِضًا إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

*Laailaaha il- lallaahu alhaleemul kareem, subhan allahi rabbil
'arshil azeem, wal-hamdu lillaahi rabbil 'aalameen, as-'aluka
moojibaat-i-rahmatika wa 'aza'ima maghfaratika wal-
ghaneemata min kulli bir-riwas-salaamata min kulli ithmin laa
tada'a li zanban illa ghafartahu wa laa hamman illa farrajtahu
wa laa hajjatan hiya laka rizan illa qazaitaha yaa
ar-ham-urrahimeen.*

(There is no deity but Allah, the Most Benevolent, the Most
Grecious. Sublime is He who is the Owner of the Great throne.
All praise is for Allah who is the Lord of the Worlds. O Allah! I
beg of You deeds and virtues and states that are a source of
Your Mercy and a sure means to Your Forgiveness, and I beg
You a share in all good things, and I seek Your protection from
all evils. O Allah! Forgive me all my sins and remove from me
every anxiety and distress and fulfil my every need that may be
pleasing to You. You are the Most Merciful of those who show
mercy." (Tirmizi and Ibn Majah)

Commentary: It is a matter of faith with all truthful Believers that everything lies in the hands of Allah and what may seem to be done through the agency of man, actually, gets accomplished by His command. *Salatul Hajah*, indicated by the sacred Prophet ﷺ in the above Tradition, is the most effective means of getting one's needs granted by Him. It is the everyday experience of the bondsmen who are fortunate enough to place reliance on these spiritual realities. They, indeed, have come to regard *Salatul Hajah* as the key to the treasures of the Lord.

In this Tradition the Prophet ﷺ has advised us to take recourse to *Salatul Hajah* for the fulfilment of such wants also that, apparently, are connected with this or that bondsman. One of its

exceptional advantages is that when we will pray to Allah in this manner, after offering the two rak'at of *Salatul Hajat*, for our needs of a similar kind, our belief that it is not the bondsman but Allah who is the disperser of wants will grow stronger and we will begin to look upon the bondsman only as a tool of Divine will and purpose. After it, when we will see a need of ours being fulfilled, it will not have the effect of weakening or undermining our faith in the Unity of Allah.

(٧٠٠/٢٢٨) عَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَزَبَهُ أَمْرٌ صَلَّى .
(رواه ابو داود)

(700/228) Huzaifah رضي الله عنه related to us that it was custom of the Prophet ﷺ that whenever he was confronted with a preplexing situation he engaged himself in prayer. (Abu Dawood)

Commentary: In the Qur'an, too, the bondsmen are exhorted:

اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ (البقره ١٥٣:٢)

Seek help in steadfastness and prayer (Al-Baqarah 2:153)

The Prophet ﷺ, accordingly, used to occupy himself in prayer of seeking the help of Allah in every difficulty and the detailed manner of it that he taught to his followers is contained in Abdullah bin Abi Awfa's narrative given earlier.

Salat Istikhara

The knowledge of man is limited. It is, also, imperfect. Often it happens that he want to do a thing the outcome of which is not good for him. The Prophet ﷺ has advised us to offer *Salatul Istakhara*¹ when we have an important decision to take but cannot make up our mind, and, through it, beseech Allah for guidance and good fortune.

(٧٠١/٢٢٩) عَنْ جَابِرٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا الْإِسْتِخَارَةَ فِي الْأُمُورِ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ إِذَا هُمْ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رُكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ لِيَقُلْ . اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ

①. Istikhara denotes the act of imploring Allah to guide one to the right course concerning an endeavour.

بِعِلْمِكَ وَاسْتَقْدِرِكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي (أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ) فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي (أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ) فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ قَالَ وَيُسَمِّي حَاجَتَهُ.

(رواه البخاری)
(701/229) It is related by Jabir رضي الله عنه that the Messenger of Allah ﷺ taught us the method of doing *Istikhara* in our affairs with the same care and solicitude with which he taught us the verses of the Qur'an. He said: "When anyone of you decides to do a thing (and is worried about the outcome, he should do *Istikhara* like this). (He should) first offer 2 rak'ats of *Nafil*, and, then, entreat the Lord in these words:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ وَاسْتَقْدِرُكَ بِقُدْرَتِكَ وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ وَتَعْلَمُ وَلَا أَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي (أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ) فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي (أَوْ قَالَ فِي عَاجِلِ أَمْرِي وَآجِلِهِ) فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ

Allahumma in-ni astakhiruka bi' ilmika wa astaqdiruka bi-qudratika wa as'aluka min fadlikal 'azeem, fa-in-naka taqdiru wa laa aqdiru wa t'alamu wa laa aalamu wa anta 'allamul ghuyoob. Allahumma in kunta t'alamu in-na hazzal amra khairun-li fi deeni wa ma'ashi wa 'aaqibati amri (Awqaala fi 'aajiliamri wa jilihi) faa aqdir-hu li wa yassir-hu li thumma baarika li feehi wa in kunta t'alamu an-na haazal amra sharrun-li fi deeni wa ma'ashi wa 'aaqibati amri (Awqaala fi 'aajiliamri wa ajilihi) faasrifhu 'an-ni wasrifni 'an-hu waqdir liya-al-khaira haithu kaana thum-ma ardhini bihi

(O Allah! I seek good guidance from Your through Your Attribute of Knowledge, and I seek strength from You though Your Attribute of Power, and I beg You for Your Great Favour. You are All-Powerful, and I am helpless; You are All-Knowing and I am ignorant. And You know the Unseen. If in Your knowledge this thing is good for me, for my Faith, and my world, and the Hereafter, ordain it for me, and make it easy for me, and bless me in it. And if in Your Knowledge it is harmful for me, for my Faith, and my world, and the Hereafter, keep me away from it and prevent me from doing it, and ordain for me what is and, then, make me contented with it)."

The narrator added that the Prophet ﷺ, also, said: "The thing for which *Istikhara* is done should be specifically mentioned while making the supplication." (Bukhari)

Commentary: As it is clear from the above supplication, the essence of *Istikhara* lies in the fact that the bondsman, while acknowledging his own ignorance and helplessness, seeks help and guidance from the Omniscient and Omnipotent Lord and master entrusts his affair to His charge and leaves it to Him to do about it what He thinks best. He surrenders aim and interest to the Divine Will and when this supplication is made as it ought to be, with all sincerity and conviction, it can not be that Allah did not help and guide him. It is not revealed in this Tradition how the guidance of Allah will be made available to the bondsmen, but experience tells that, generally, it is through a dream or some other indirect suggestion from the Unknown. Sometimes, it, also, happens that, without an apparent reason, the inclination to do the particular thing grows or the heart turns away from it altogether. Both of these states should be believed in as from Allah and the outcome of the supplication. If the feeling of uncertainty persists after *Istikhara*, it should be done again and no steps taken until a distinct inclination is produced, one way or the other.

Salatul Tasbih

(٧٠٢/٢٣٠) عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ يَا عَبَّاسُ يَا عَمَّاهُ لَا أُعْطِيكَ إِلَّا أَمْنُحُكَ إِلَّا أَخْبِرُكَ إِلَّا أَفْعَلُ

بِكَ عَشْرٍ خَصَالٍ إِذَا أَنْتَ فَعَلْتَ ذَلِكَ غَفَرَ اللَّهُ لَكَ ذَنْبِكَ أَوَّلَهُ وَآخِرَهُ قَدِيمَهُ وَحَدِيثَهُ خَطَاةَ وَعَمْدَهُ صَغِيرَهُ وَكَبِيرَهُ سِرَّهُ وَعَلَانِيَتَهُ أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ وَسُورَةً فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِي أَوَّلِ رَكَعَةٍ وَأَنْتَ قَائِمٌ قُلْتَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً ثُمَّ تَرَكَّعَ فَتَقُولُهَا وَأَنْتَ رَاكِعٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوعِ فَتَقُولُهَا عَشْرًا ثُمَّ تَهْوِي سَاجِدًا فَتَقُولُهَا وَأَنْتَ سَاجِدٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْرًا ثُمَّ تَسْجُدُ فَتَقُولُهَا عَشْرًا ثُمَّ تَرْفَعُ

رَأْسَكَ فَتَقُولُهَا عَشْرًا فَذَلِكَ خَمْسٌ وَسَبْعُونَ فِي كُلِّ رَكَعَةٍ تَفْعَلُ ذَلِكَ فِي أَرْبَعِ رَكَعَاتٍ إِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ جُمُعَةٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فَفِي كُلِّ سَنَةٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فَفِي عُمْرِكَ مَرَّةً.

(رواه ابوداؤد و ابن ماجه والبيهقي في الدعوات الكبير . وروى الترمذى عن ابى رافع نحوه)
(702/230) It is related by Abdullah bin Abbas رضي الله عنه that, one day, the Prophet ﷺ said to his uncle, Abbas bin Abdul Muttalib رضي الله عنه: "O Abbas! O my respected uncle! May I offer you a precious gift and a valuable present? May I tell you something special? May I do ten jobs for you and render you ten services (i.e., tell you about an act from which ten benefits may accrue)? (It is such an act that if you perform it) Allah will forgive you all your sins, of the past as well as the future, older as well as new, intentional as well as unintentional, major as well as minor, hidden as well as manifest. (It is *Salatut-Tasbih*, and the method of offering it is) that you say 4 rak'at of *Nafl* and recite *surah Al-Fateha* and some other *surah* in every rak'at. When you have finished the recital in the first rak'at say, *Subhaan Allah wa al-hamdu lil-laah wa laa ilaaha il-lallah wa Allahu Akbar* 15 times while still standing, and, then, perform *ruku* and say it 10 times, and, then, say it 10 times, again in the state of *qiyam*, as you arise from *ruku*, and, then, perform *sajdah* and say it 10 times during *sajdah* also, and, then, say it 10 times *jalsa*, as you rise up from *sajdah*, and, then, say it 10 times in the second *sajdah*, and, then, 10 times after it (i.e., before getting up from the second

sajdah). Offer all the 4 *rak'at* like that and utter the *Kalima of Subhan Allah wa al-hamdu lil-laah wa laa ilaaha il-lallaah wa Allahu Akbar* 75 times (in all) in the same order in every *rak'at*. (My uncle), if you can manage it, offer this prayer every day, and if you cannot do so every day then every Friday, and if even that not be possible, once in a year, and in case, too, cannot to be done then once in your life."

(Abu Dawood, Ibn Majah and Baihaqi)

Commentary: The exhortation by the Prophet ﷺ to offer *Salatut Tasbih* has been quoted in standard compilations of the Traditions, on the authority of a number of Companions. Imam Tirmizi, after quoting the narrative of the Prophet's ﷺ attendant and manumitted slave, Abu Rafi', remarks that Abdullah bin Abbas ؓ, Abdullah bin Amr and Fazl bin Abbas, also, have related it. Hafiz Ibn Hajr has discussed at length the reports concerning *Salatut Tasbih* and the documentary evidence of their transmission, in course of the refutation of *Ibn al-Jawzi*¹, and concluded that this Tradition is, at least, authentic in the second degree. Some *Taba'een* and *Tab'a Taba'een*, including the renowned jurist, Abdullah bin Mubarak, too, are known to have described the virtues of *Salatut Tasbih* and urged the people to observe it which clearly shows that, in their view, it had been, definitely, taught by the Prophet ﷺ, and, in the subsequent ages, many men of outstanding virtue and holiness have been offering it regularly. Making an original point, Shah Waliullah رحمه الله عليه observes that the Prophet ﷺ has taught a number of supplications and God remembrance for recitation in prayer, particularly the *Nwafil*. Now, the bondsmen who fail to include them fully in their prayer, and, thus, remain deprived of the good fortune to offer a most perfect prayer, inclusive of these formulas, for them *Salatut Tasbih* becomes a substitute since it gives fullest expression to the glorification and exaltation of Allah. Moreover, as one and the same formula is to be repeated in it, again and again, even the common people can offer it easily. According to the method and arrangement of *Salatut Tasbih* stated

①. Allama Ibn al-Jawzi is famous for his extremist views on the Traditions. He has declared many reports false and fictitious whose authenticity is beyond doubt according to the other authorities. The Tradition regarding *Salatut Tasbih*, too, has been rejected by him as untrue.

by Imam Tirmizi and others, on the authority of Abdullah bin Mubarak, *Subhanak allahumma wa bihamdika wa tabaraksmuka wa ta'ala jadduka wa laa ilaaha ghairuka* is, also, to be said before recitation, and *Subhana rabbiyal azeem* in ruku and *Subhana rabbiyal a'ala* in sajdah, as in any other prayer, and in every *rak'at*, *Subhan Allah wa al-hamdu lil-lah wa laa ilaaha il-lallaah wa Allahu Akbar* is repeated 15 times before and 10 times after the recitation in qiyam. The *Kalima* is thus said 25 times in the *qiyam* of each *rak'at* but it is not recited after the second *sajdah* in any *rak'at*. In all, it will be said 75 times in every *rak'at* and 300 times in the whole prayer. Nonetheless, both the methods of *Salatut Tasbih* are in vogue and one can adopt whichever of the two one likes.

That prayer is a source of remission of sins and purification from the unclean effects is set forth, doctrinally, in the Qur'an as well:

أَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفَا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبُنَ السَّيِّئَاتِ
(سوره هود. ١١: ١١٤)

Establish worship at the two ends of the day and in some watches of the night. Lo! good deeds annual ill deeds

(Hud 11:114)

But the unique place *Salatut Tasbih* occupies in this regard has been distinctly shown in Abdallah bin Abbas's narrative quoted above, and it is, by its blessedness, that all the earlier and subsequent, old and new, intentional and unintentional, major and minor, and manifest and hidden sins are forgiven by Allah.

It is stated in a Tradition quoted in Abu Dawood that the Prophet ﷺ while exhorting one of his Companions ؓ, Abdullah bin Amr, to offer *Salatut Tasbih* Said:

“فَإِنَّكَ لَوْ كُنْتَ أَكْثَرُ أَهْلِ الْأَرْضِ ذَنْبًا غُفِرَ لَكَ بِذَلِكَ”

"Even if you happen to be the greatest sinner in the world, Allah will forgive you owing to its propitiousness."

May Allah save us from depriving ourselves of this blessing and may He join us with those who benefit from it.

A Special Advantage of *Nafil* Prayers

Our discussion on *Nafil* prayers has concluded. Let us read the following *hadith*:

(٧٠٣/٢٣١) عَنْ حُرَيْثِ بْنِ قَبِيصَةَ قَالَ قَدِمْتُ الْمَدِينَةَ فَقُلْتُ اَللّٰهُمَّ يَسِّرْ لِيْ جَلِيْسًا صَالِحًا فَجَلَسْتُ اِلَى اَبِيْ هُرَيْرَةَ فَقُلْتُ اِنِّىْ سَأَلْتُ اللّٰهَ اَنْ يَّرْزُقَنِىْ جَلِيْسًا صَالِحًا فَحَدَّثَنِىْ بِحَدِيْثٍ سَمِعْتُهُ مِنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَعَلَّ اللّٰهَ اَنْ يَنْفَعَنِىْ بِهِ فَقَالَ سَمِعْتُ رَّسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَمَةِ مِنْ عَمَلِهِ صَلَوَتُهُ اِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَانْجَحَ وَاِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ اِنْ اَنْتَقَصَ مِنْ فَرِيْضَتِهِ شَيْئًا قَالَ الرَّبُّ تَعَالٰى اَنْظِرُوْهُ هَلْ لِعَبْدِيْ مِنْ تَطَوُّعٍ؟ لِيَكْمُلَ بِهِ مَا اَنْتَقَصَ مِنَ الْفَرِيْضَةِ ثُمَّ يَكُوْنُ سَائِرُ اَعْمَالِهِ عَلَى ذٰلِكَ .
(رواه الترمذى و النسائى)

(703/231) Harith bin Qabisah narrated that on coming to Madinah, he prayed to God: O Allah! Grant me the company of a virtuous bondsman of Thine. Later, as he went to see Abu Hurayrah رضي الله عنه, he said to him: 'I had prayed to God to grant me the company of a virtuous bondsman (and now I have come to you). Relate a Tradition to me which you may have, personally heard from the Prophet ﷺ. I hope God will make it beneficial for me.' Abu Hurayrah رضي الله عنه, thereupon, related this Tradition. He said: "I heard the Prophet say: On the Day of Reckoning the first thing to be brought to account from among the deeds of the bondsman will be prayers, and his prayers will be examined. So, if his prayers turns to be good, the bondsman will be successful, and if it turn out to be bad, the bondsman will be lost. If there is deficiency in his prayers, Allah will, say: Look, if there are any other virtuous acts (i.e., *Sunnat* and *Nawafil*), apart from duties, in My bondsman's stock of deeds so that the deficiency in (the fulfilment of) obligatory tasks can be made up with them. The Reckoning of all other deeds, besides prayers, will, then, be done in the same way." (Tirmizi)

Commentary: This one *hadith* is by itself sufficient to highlight the significance of *Sunnah* and *Nawafil*.

SPECIAL CONGREGATIONAL PRAYERS

FRIDAY AND THE TWO *EIDS*

In addition to the five obligatory prayers which ought to be offered congregationally and the *Sunnah* and *Nafl* prayers that are offered individually, there are a few prayers which are offered only in congregation and can justly be described as the grand peculiarity of the Muslim Community. One of these is the weekly Friday prayer and the others are the prayers of *Eidul Fitr* and *Eid-ul-Adha* that are held once each in a year.

The advantages of offering the five obligatory prayers congregationally are obtained on a larger scale from the prayer, of a Friday and the two *Eids*, but there are some other gains, too, that are related to them exclusively.

We will, first, make some brief observation about the Friday prayers which will, perhaps, be helpful in understanding the aim and purpose of the Traditions appertaining to them.

As only the Muslims of a limited area or part of a town popularly called locality can gather together for the five daily prayers, a day has been set apart in the week on which the Muslims of the whole town can collect in a large mosque for a special prayer.¹

①. From the extraordinary significance attached to the Friday prayer in the Shari'ah as well as the general conduct of the Ummah during the time of the Prophet ﷺ, the Companions and the Tab'a'een and even later on, it would appear that it should be held, as far as possible, only at one place in a town or settlement. If, however, there is no such mosque in which all the worshippers can assemble, some other suitable mosques can be marked out for it according to the need. But even then care should be taken that the Friday prayer is offered in one mosque alone in a quarter or part of a town. The practice of holding the prayer in all mosques of a locality is against the spirit and intention of *Shari'ah*.

The most appropriate time for such a prayer would, obviously, be that of *Zuhr*, and, out of the 4 *rak'at* of *Zuhr*, only two have been described for the Friday prayer. In order to make the congregation more effective and beneficial from the educational and instructional point of view, the *Khutba*, i.e., sermon has been enjoined in the place of the two omitted *rak'at*, and Friday has been fixed for it because it is the greatest and most auspicious day of the week. Just as, on all days the Divine Grace and Benevolence is directed, in the greatest degree, towards the bondsmen during the last hours of the night, and one night, i.e., *Laylatul Qadr* — the Night of Power — is most blessed of all the nights of the year, in the same way among the seven days of the week, Friday is the day of special favour of Allah, and, as will be seen from the Traditions given below, it is for this reason that events of utmost importance to mankind have taken place and are going to take place, from the side of Allah, on it.

On account of these peculiarities, Friday was selected for a magnificent weekly congregational prayer and the Muslims were required strictly to participate in it. They are exhorted, or, in a sense, it is demanded of them, to take a bath, put on a good, clean dress and apply perfume, if available, before going for the prayers so that, apart from inner and spiritual blessings, the solemn congregation may, also, present a neat and delightful spectacle and bear the closest possible resemblance to the sacred assembly of the angels.

Superiority of Friday

(٧٠٤/٢٣٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ أُدْخِلَ الْجَنَّةَ وَفِيهِ أُخْرِجَ مِنْهَا وَلَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ. (رواه مسلم)

(704/232) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Of all the seven days on which the sun rises (i.e., of all the days of week), the best and most superior is Friday. It was on a Friday that Allah created Adam, and a Friday on which he was admitted to Heaven and a Friday on which he was taken out of Heaven sent down to world (where the human

race originated from him), and the Hour (of Doom) will, also, be on a Friday". (Muslim)

Durood Sharif is The Special Prayer Formula of Friday

(٧٠٥/٢٣٣) عَنْ أَوْسِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ وَفِيهِ قُبِضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فِيهِ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ تُعَرِّضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرِمْتَ؟ قَالَ يَقُولُونَ بَلَيْتَ قَالَ إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَجْسَادَ الْأَنْبِيَاءِ .

(رواه ابو داؤد و النسائي و ابن ماجة والدارمي و البيهقي فى الدعوات الكبير)

(705/233) It is related by Aws bin Aus Thaqafi رضي الله عنه that the Messenger of Allah ﷺ said: "Friday is among the most superior days. It was on it that Adam was created, and it was on it that he died, and it will be on it that the Trumpet of Doom will be sounded, and it will be on it that the slumber of death will descend upon all created beings. You should, therefore, invoke blessings (send *Durood*) much and often on me on a Friday for *Durood* is communicated and will continue to be communicated to me." The Companions, thereupon, asked: "O Messenger of Allah! (after your death) how will our *Durood* be carried to You? Your body will have been reduced to dust in the grave." The Prophet ﷺ replied: "Allah has forbidden the dead bodies of the Prophets to the earth (i.e., their dead bodies remain untouched in the grave and the earth can bring about no change in them)." (Abu Dawood, Nasai, Ibn Majah, Daarami and Baihaqi)

Commentary: It shows that just as the special prayer of the month of *Ramzan* is the recital of the Qur'an and of the Haj, the slogan of *Labbaik allahumma labbaik*, the sepcial prayer of Friday is *Durood*. It should, therefore, be offered profusely on it.

In it, the Prophet ﷺ has also revealed that it has been so arranged by Allah that *Durood* of the *Ummah* is presented before him and it shall continue to be so even after his death. (In some other Traditions it is also stated that the angels cary *Durood* to the Prophet ﷺ). Upon it, some Companions رضي الله عنهم thought that the

coming of the angels to the Prophet ﷺ and the carrying of *Durood* to him was quite understandable and also known to them, but when after his death the Prophet ﷺ will be buried in the grave, and, according to the law of nature, his earthly frame will be reduced to dust, how will *Durood* be communicated to him. They, therefore, enquired about it from the Prophet ﷺ who explained to them that by the command of Allah the dead bodies of the Prophets عليهم السلام remain intact in the graves and the earth does not carry out its natural action upon them, i.e., as in the world corpses can be preserved from decay by impregnating them with certain chemicals or some other means, so has the Almighty made the dead bodies of His Messengers safe in the graves and an unusual existence is conferred on them which is quite in keeping with laws of the world that lies on the other side of death. The process of the communication and presentation of *Durood* will, thus, go on without an interruption after death as well.

Hour of Exceptional Propitiousness On a Friday

(٧٠٦/٢٣٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْجُمُعَةِ لَسَاعَةً لَا يُؤَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ فِيهَا خَيْرًا إِلَّا أَعْطَاهُ إِيَّاهُ .

(رواه البخارى ومسلم)

(706/234) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "There comes a time on a Friday when if a Muslim bondsman is fortunate enough to supplicate to God for something worth having, God grants it (to him)."

(Bukhari and Muslim)

Commentary: It shows that in the way a special night of mercy and acceptance (*Laylatu Qadr*) has been set apart in a whole year in which it is most opportune to supplicate to Allah and offer sincere repentance and there is a distinct possibility of its acceptance, there is, also, in the week, a time exceptional propitiousness on Friday in which if anyone beseeches Allah for a good and lawful thing, there is the confident expectation of its being granted to him. Abu Hurayrah has stated, on the authority of Abdullah bin Salaam and K'ab Ahbaar, that the occurrence of the "hour of acceptance" on a Friday has, also, been mentioned in

Torah and both of these Companions were among the foremost scholars of Torah and other ancient scriptures.

Commentators have alluded to various sources in their attempts to determine precisely the Friday's "hour of acceptance." Two portions of time, however, have been indicated in the Traditions as well:

(i) From the time the Imam ascends the pulpit for delivering the sermon till the end of the prayer. In other words, the time of the sermon and of the prayer is most propitious for supplication to the Lord.

(ii) From the time of the conclusion of the 'Asr prayer till the setting of the sun.

Commenting on the two specifications, Shah Waliullah رحمه الله عليه remarks: "The aim of both of these observations is not to demarcate the hour precisely but only to show that since the time of the sermon and the prayer is, particularly, the time of God-remembrance and supplication, it can be hoped that the 'hour of acceptance' lies in it, and, similarly, as the time for the descent of Fate or the end or termination of the day, it can be hoped that the 'hour of acceptance' was contained in it."¹

Some authorities have, further, suggested that the special moment of time on a Friday has been kept vague for the same reason for which *Laylatu Qadr* has been left undefined. As some indirect suggestions have been given in the Traditions about *Laylatu Qadr* that it lies in the odd nights of the last ten days of the month of *Ramadan*, particularly on the night of the 27th of that month, so also, have some hints been given in the Traditions to the effect that the 'hour of acceptance' on a Friday occurs at the time of the sermon and the prayer and during the period intervening between *Asr* and *Maghrib* so that the bondsmen may, at least, devote themselves, with earnest care and solicitude, to God-remembrance and supplication during those hours.

We have seen about some of our elders that they do not like to meet or talk to anyone during that part of a Friday and keep themselves occupied with meditation, prayer and supplication.

Special Significance of Friday Prayer

(٧٠٧/٢٣٥) عَنْ طَارِقِ بْنِ شَهَابٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ إِلَّا عَلَى أَرْبَعَةٍ عَبْدٍ مَمْلُوكٍ أَوْ امْرَأَةٍ أَوْ صَبِيٍّ أَوْ مَرِيضٍ .
(رواه ابوداؤد)

(707/235) It is related by Tariq bin Shahab that the Messenger of Allah ﷺ said: "To offer the Friday prayers in congregation is obligatory for a Muslim. Four kinds of men are exempted from it: (i) the slave who is legally owned by someone: (ii) the women; (iii) the boy who has not attained majority and (iv) the sick."

(Abu Dawood)

(٧٠٨/٢٣٦) عَنْ ابْنِ عُمَرَ وَ أَبِي هُرَيْرَةَ أَنَّهُمَا قَالَ سَمِعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَغْوَادٍ مِنْبَرِهِ لَيَنْتَهِينَ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَوْ لَيَخْتَمِنَ اللَّهُ عَلَى قُلُوبِهِمْ ثُمَّ لَيَكُونَنَّ مِنَ الْغَفْلِينَ .
(رواه مسلم)

(708/236) Abdullah bin Umar رضي الله عنه and Abu Hurayrah رضي الله عنه, both of them, related to us that they heard it from the Prophet ﷺ: he was saying it from the pulpit that those who omit the Friday prayer should either desist from it or it will so happen that God will set a seal on their hearts in punishment of the sin, and they will, then, be among the heedless (and will not get an opportunity to reform themselves).

(Muslim)

(٧٠٩/٢٣٧) عَنْ أَبِي الْجَعْدِ الضَّمَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ ثَلَاثَ جُمُعٍ تَهَاوَنًا بِهَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ. (رواه ابوداؤد و الترمذی و النسائی و ابن ماجه و الدارمی و رواه مالک عن صفوان بن سليم و احمد عن ابی قتاده)

(709/237) It is related by Abu Al-Ja'd Ad Damri that the Prophet ﷺ said: "Whoever will omit three Fridays (i.e., the congregational Fridays prayers three times) without a valid reason become of eariness, Allah shall set a seal on his heart (and, then, he will be deprived of the good fortune to reform himself)."

(Abu Dawood, Tirmizi, Nasai and Ibn Majah)

(٧١٠/٢٣٨) عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ ضَرُورَةٍ كُتِبَ مُنَافِقًا فِي كِتَابٍ لَا يُمْحَى وَلَا يُبَدَّلُ وَفِي بَعْضِ

الرَّوَايَاتِ ثَلَاثًا. (رواه الشافعي)

(710/238) Sayyidina Ibn Abbas رضي الله عنه has said that the Prophet ﷺ said, "If anyone neglects the Friday prayers without valid reason then he is recorded as a hypocrite in the Record Book which is never amended or changed." In some versions it is stated that if he neglects three Fridays.

Commentary: The significance attached to Friday in the ahadith and the warning on neglecting it is very clear and needs no explanation.

May Allah keep us away from all sorts of disobedience because of which one deprives oneself of His mercy and has a seal affixed to his heart. O Allah preserve us!

Proprities

(٧١١/٢٣٩) عَنْ سَلْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَغْتَسِلَ رَجُلٌ يَوْمَ الْجُمُعَةِ وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ وَيُدْهِنُ مِنْ دُهْنِهِ أَوْ يَمْسُ مِنْ طِيبٍ بَيْتِهِ ثُمَّ يَخْرُجُ فَلَا يَفْرُقُ بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّي مَا كَتَبَ لَهُ ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْآخِرَى. (رواه البخاري)

(711/239) It is related by Salman Farsi رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever takes a bath on a Friday and pays attention to cleanliness, as far as possible, and applies whatever oil and perfume there is in his house, and, then, goes out for the prayer, and, on reaching the mosque, takes care not to sit between two persons which may, already, be sitting next to each other, and, then, offers the prayers, i.e., *Sunnah* and *Nafil* that may be decreed for him, and then, listens attentively when the Imam delivers the sermon, all his sins between that Friday and the next will be forgiven by Allah." (Bukhari)

(٧١٢/٢٤٠) عَنْ أَبِي سَعِيدٍ وَ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَلَبَسَ مِنْ أَحْسَنِ ثِيَابِهِ وَمَسَّ مِنْ طِيبٍ إِنْ كَانَ عِنْدَهُ ثُمَّ أَتَى الْجُمُعَةَ فَلَمْ يَتَخَطَّ أَغْنَاقَ النَّاسِ ثُمَّ صَلَّى مَا كَتَبَ اللَّهُ لَهُ ثُمَّ أَنْصَتَ إِذَا خَرَجَ إِمَامُهُ حَتَّى يَفْرَغَ مِنْ صَلَوَتِهِ كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَبَيْنَ

الْجُمُعَةِ الَّتِي قَبْلَهَا. (رواه ابوداؤد)

(712/240) Abu Sa'eed and Abu Hurayrah رضى الله عنهما reported the Messenger of Allah ﷺ as saying, "If anyone bathes on a Friday, puts on his best clothes, applies a touch of perfume if he has any, then goes to the congregational prayer and takes care not to step over people then prays what Allah has prescribed for him, then keeps silent from the time the Imam comes to deliver the *Khutba* till he finishes the prayer, it will atone for his sins during the previous week." (Abu Dawood)

Commentary: We have already discussed the importance attached by *Shari'ah* to bath on Friday in the chapter on *Ghusl*. These two ahadith also mention some other procedures on Friday: attention to cleanliness, best clothes, perfume, care not to disturb other worshippers in the mosque like squeezing two people already seated, jumping over other people already seated, to offer *sunnah* or optional prayer, listen to the sermon attentively. The hadith tell us that when the Friday prayer is observed carefully then it atones for the sins of the week and becomes a tool of forgiveness for the worshipper. It is common sense that if anyone is attentive to these things then he gets a spiritual awakening and finds the results in his life and invites the mercy and forgiveness of Allah.

(٧١٣/٢٤١) عَنْ عُبَيْدِ بْنِ السَّبَّاقِ مُرْسَلًا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جُمُعَةٍ مِنَ الْجُمُعِ يَا مَعْشَرَ الْمُسْلِمِينَ إِنَّ هَذَا يَوْمٌ جَعَلَهُ اللَّهُ عِيدًا فَأَغْتَسِلُوا وَمَنْ كَانَ عِنْدَهُ طِيبٌ فَلَا يَضُرُّهُ أَنْ يَمَسَّ مِنْهُ وَعَلَيْكُمْ بِالسَّوَاكِ . (رواه مالك ورواه ابن ماجه وهو عن ابن عباس متصلا)

(713/241) It is related by way of *Mursal*¹, by Ubayd bin As-Sabbag Tabā'ee that the Prophet ﷺ, while delivering the sermon on a Friday said: "O Muslims! Allah has made this day of Friday an *Eid*; so take a bath on it, and whoever has perfume, there is no harm if he applies, it and use the *Miswak*, positively, on that day." (Ibn Majah)

①. Sometimes a *Tab'ee* relates a Tradition but does not mention the name of the Companion through whom it had reached him. Such a Tradition is called *Mursal*.

Clipping The Moustaches And Paring Off The Nails

(٧١٤/٢٤٢) عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْلِمُ أَظْفَارَهُ وَيَقْصُ شَارِبَهُ يَوْمَ الْجُمُعَةِ قَبْلَ أَنْ يَخْرُجَ إِلَى الصَّلَاةِ.

(رواه البزار والطبراني في الاوسط)

(714/242) Abu Hurayrah رضي الله عنه narrated that the Prophet ﷺ used to pare off his nails and clip moustaches before going out for the Friday prayer.¹

Wearing Good Clothes

(٧١٥/٢٤٣) عَنْ عَبْدِ اللَّهِ بْنِ السَّلَامِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا عَلَى أَحَدِكُمْ أَنْ وَجَدَانِ يَتَّخِذَ ثَوْبَيْنِ لِيَوْمِ الْجُمُعَةِ سِوَى ثَوْبِي مَهْنَتِهِ.

(رواه ابن ماجه ورواه مالك عن يحيى بن سعيد)

(715/243) It is related by Abdullah bin Salaam رضي الله عنه that the Messenger of Allah ﷺ said: "There is no harm for anyone of you who can afford it to keep a special dress for a Friday in addition to the clothes he wears everyday during working hours."

(Ibn Majah)

Commentary: It could be imagined that to have a special dress, apart from everyday clothes, was opposed to the spirit of asceticism. The above Tradition is intended to remove the misunderstanding. It shows that since to wear a decent dress, according to one's means, for a religious congregation like that of a Friday, which is the weekly *Eid* of the Muslims, is pleasing to Allah, there is no harm in having a separate set of clothes for it. It has been mentioned by Tabarani in *Mu'ojim Sagheer* and *Ausat*, on the authority of Sayyidah Ayshah رضي الله عنها "The Messenger of Allah ﷺ had a special dress which he used to wear on a Friday, and when he returned home after prayers; I folded it and kept it away and it was taken out again only on the next Friday." The evidence of the reliability of this report, however, does not come up to the standard laid down by the authorities.

①. It should be noted that doubt has been expressed about the veracity of this report but from the manner in which the Prophet has stressed the need of cleanliness on a Friday in Salman Farsi's narrative we have just quoted from *Sahih Bukhari* it would seem that it includes these things as well.

Going Early For Prayers

(٧١٦/٢٤٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمُ الْجُمُعَةِ وَقَفَتِ الْمَلَائِكَةُ عَلَى بَابِ الْمَسْجِدِ يَكْتُبُونَ الْأَوَّلَ فَلَاوَلَّ وَمَثَلَ الْمُهَجَّرِ كَمَثَلِ الَّذِي يُهْدَى بُدْنَةً ثُمَّ كَالَّذِي يُهْدَى بَقَرَةً ثُمَّ كَبْشًا ثُمَّ دَجَاجَةً ثُمَّ بَيْضَةً فَإِذَا خَرَجَ الْإِمَامُ طَوَّأَوْا صُحُفَهُمْ وَيَسْتَمِعُونَ الدُّكْرَ

(رواه البخارى و مسلم)

(716/244) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "When a Friday comes, angels stand at the door of the mosque and note down, in order of arrival, the names of those who come early. The parable of he who comes at the beginning of the specified time, at noon, is that of a man who offers the sacrifice of a camel to Allah, and of he who is the second to come, of a man who offers the sacrifice of a cow, and of he who is the third to come, of a man who offers the sacrifice a chicken, and of he who is the fifth to come, of a man who offers the sacrifice of an egg. After it, as the Imam proceeds towards the pulpit for delivering the sermon, the angels roll up their papers and join (the congregation) for listening to the sermon." (Bukhari and Muslim)

Commentary: The real aim of it is to induce men to go early for the Friday congregation and the Prophet ﷺ has sought to explain the difference in the grades and recompense of those who come at different times by using the examples.

Practice of The Prophet ﷺ

(٧١٧/٢٤٥) عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَدَّ الْبُرْدُ يُكَبِّرُ بِالصَّلَاةِ وَإِذَا اشْتَدَّ الْحَرُّ أَبْرَدَ بِالصَّلَاةِ يَعْنِي الْجُمُعَةَ. (رواه البخارى)

(717/245) Anas رضي الله عنه relates that the general practice of the Prophet ﷺ was that he offered the Friday prayers earlier when it was very cold, and, if it was very hot, he delayed the prayers.

(Bukhari)

(٧١٨/٢٤٦) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُطْبَتَانِ يَجْلِسُ بَيْنَهُمَا يَقْرَأُ الْقُرْآنَ وَيُذَكِّرُ النَّاسَ فَكَانَتْ صَلَوتُهُ قَصْدًا

(رواه مسلم)

وَحُطْبَتُهُ قَصْدًا

(718/246) Jabir bin Samura رضي الله عنه narrates that the Messenger of Allah ﷺ used to deliver two sermons, and, between them, he used to sit down (for a while). In these sermons he recited the verses of the Qur'an and gave good counsel to the people. Like his prayer, his sermons, too, were moderate. (Muslim)

Commentary: It shows that both the prayers and the sermons of the Prophet ﷺ were neither too long nor too brief, but of a reasonable length. As for the recital of the Qur'an during the sermons, we have already seen the verses he normally recited in the Friday service.

(٧١٩/٢٤٧) عَنْ جَابِرٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ وَغَلَا صَوْتُهُ وَاشْتَدَّ غَضَبُهُ حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ صَبَّحَكُمْ وَمَسَاكُمْ وَيَقُولُ بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ وَيَقْرُنُ بَيْنَ اصْبِغِيهِ السَّبَابَةَ وَالْوُسْطَى.

(رواه مسلم)

(719/247) Jabir رضي الله عنه related to us that when the Prophet ﷺ delivered a sermon, his eyes became red and voice got raised and a state of intense anger and excitement was produced so much so that his condition became that of a person who had (just) returned after seeing the enemy's forces with his own eyes and was urging his community to get ready to defend itself by telling it that the enemy was near and the attack was imminent. The Prophet ﷺ, also, used to say "My raising up and the coming of the Last Day are (close to one another) like these two fingers." and, in order to illustrate the point, he would join together his index and middle fingers. (Muslim)

Commentary: What it shows that the sermons of the Prophet ﷺ were forceful and stirring and his outward condition used to reflect his thoughts and feelings. He dwelt, particularly upon the nearness of the Day of Resurrection and its dreadful happenings and tried to bring home the point by joining together the index and middle fingers and saying that his raising up and the Day of Final Judgement were as close to one another as the two fingers, and no other Prophet ﷺ was going to be sent down in the intervening period. The Hour was going to be during his era of mission. So, let

no one be caught unprepared.

Sunnat Before And After Friday Service

(٧٢٠/٢٤٨) عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْكَعُ قَبْلَ الْجُمُعَةِ أَرْبَعًا وَبَعْدَهَا أَرْبَعًا . (رواه الطبرانی فی الکبیر)

(720/248) It is related by Abdullah bin Abbas رضی اللہ عنہ that the Prophet ﷺ used to offer 4 rak'at before the Friday service and 4 after it.¹ (Tabarani)

(٧٢١/٢٤٩) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ جَاءَ سُلَيْكُ الْعَطْفَانِيُّ يَوْمَ الْجُمُعَةِ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ عَلَى الْمِنْبَرِ فَقَعَدَ سُلَيْكُ قَبْلَ أَنْ يُصَلِّيَ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَكَعْتَ رَكْعَتَيْنِ قَالَ لَا قَالَ قُمْ فَأَرْكَعْهُمَا . (رواه مسلم)

(721/249) It is related on the authority of Jaber bin Abdullah رضی اللہ عنہ that (once), on a Friday, Sulayk Ghatofani came to the mosque at a time when the Prophet ﷺ had sat on the pulpit (i.e., he had occupied the pulpit for delivering the sermon but had not yet begun). So, Sulaik came in and sat down in the same state before offering prayer (i.e., he did not offer prayer on entering the mosque but sat down n seeing that the Prophet ﷺ had gone to the pulpit for delivering the sermon). The Prophet ﷺ, thereupon, asked him: "Have you offered the two rak'at?" Sulaik replied that he had not. The Prophet ﷺ, then, said: "Get up and say the two rak'at first." (Muslim)

Commentary: On the basis of this Tradition, Imam Shaf'ee, Imam Ahmad and some other legists have held that two rak'at of *Tahayyatul Masjid* are obligatory on that day for anyone who comes to the mosque for the Friday prayer and he should offer them even if the Imam has begun the sermon. But Imam Abu Hanifa, Imam Maalik and Sufiyan Suri and many other legists do

①. The above narrative of Abdullah bin Abbas has been quoted in *Jama-ul-Fawayid* from Tabarani, and, with it, it has, also, been indicated that the claim of its narrators is weak and below the standard. But in *A'izaabul Muwarid* it appears in another form and on the authority of Sayyidina Ali رضی اللہ عنہ and its chain of narrators is free from any doubt. On the other hand, Iraqi has held the evidence of its authenticity to be of the highest order.

not permit prayer to be said at the time of the sermon on the strength of the Traditions in which it is urged that the worshippers should keep quiet during it and listen attentively and is consistent in behaviour of a number of Companions رضي الله عنه and *Taba'een*. They offer various interpretations of the above incident concerning Sulaik Ghatfani. The arguments of both the sides being equally weighty, prudence demands that on Firdays one should take care to reach the mosque early enough to offer, at least, the two rak'at before the commencement of the sermon.

(٧٢٢/٢٥٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّيْ أَحَدُكُمْ الْجُمُعَةَ فَلْيَصَلِّ بَعْدَهَا أَرْبَعًا .
(رواه مسلم)

(722/250) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "When anyone of you offers the Friday prayers, he should offer another 4 rak'at after it." (Muslim)

(٧٢٣/٢٥١) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي رَكْعَتَيْنِ فِي بَيْتِهِ (رواه البخاري و مسلم)
(723/25) Abdullah bin Umar رضي الله عنه relates that the Prophet ﷺ did not offer any prayer after the Friday service till he returned home from the mosque, and, (then), he offered two rak'at at home. (Bukhari and Muslim)

Commentary: In the Tradition regarding the *Sunnat* after the Friday prayer two as well as four and even six rak'at are mentioned.

It is related by Imam Tirmizi about Abdullah bin Umar رضي الله عنه himself that he used to offer two, and, then, four rak'at after Friday prayer (making 6 in all).

The views of the legist-doctors, too, are divergent on it. Some of them prefer 2 while others 4 and even 6 rak'at.

EIDUL FITR AND EIDUL AZHA

Every community observes some festivals. On such occasions, people, according to their circumstances, put on good clothes, eat nice dishes and express their joy in various other ways. The festivals fulfil a fundamental human need, and, hence, a few days are set aside for rejoicing and entertainment in every nation and country.

In Islam, also, two such days have been fixed, those of *Eidul Fitr* and *Eidul Adha*. These, alone, are the real religious and communal festivals of Muslims. Whatever festivals they celebrate, aside of them, have no religious basis. From the Islamic point of view, most of them are pure nonsense.

As everyone knows, *Eidul Fitr* is celebrated on the 1st of Shawwal, after the month of *Ramadan*, and *Eidul Adha* on the 10th of *Zul Hajjah*. Religiously and spiritually, *Ramadan* is the most blessed month of the year. It was, in it, that the Qur'an was revealed, fasting for the whole of the month was prescribed, an additional congregational prayer was enjoined for its nights, and an increase in every kind of good-doing was earnestly demanded. In short, the whole *Ramadhan* was declared to be a month of rigorous self-discipline, of the sacrifice of carnal desires, and of profusion in worship and other acts of fealty and obedience to Allah. Evidently, the day that falls on the close of the month is most deserving, from the viewpoint of religious and spiritual excellence to be made a special day of celebration for the whole of *Ummah*. This very day has, as such, been named *Eidul fitr*.

In the same way, the 10th of *Zul Hajjah* is the historic day on which the founder and progenitor of *Ummat-i-Muslīma*¹, Sayyidina Ibrahim عليه السلام, had given a glorious proof of submission and self-abnegation by placing the knife on the thorax of his son, Ismail

①. Signifying the Community of the Faithful.

عليه السلام, and offering him as a sacrifice to Allah on receiving the inspiration, according to his lights, from the Lord. Allah declared Ibrahim عليه السلام successful in the supreme test of love and sacrifice, and keeping Ismail عليه السلام safe and unharmed, accepted the offering of an animal in his place. He had placed the crown of the religious and spiritual leadership of the entire mankind on Sayyidina Ibrahim عليه السلام head and proclaimed the simulation of this act of his to be the "ritual of love" till the end of time. Thus, if a special day was to be appointed for celebration for the Muslim community, which was the rightful successor to the community of Ibrahim عليه السلام and representative of the way of the Friend of Allah, to honour the memory of the wonderful episode, it could only be the 10th of Zul Hajjah. This day was, thus, fixed as the second Eid. The annual congregation of the Hajj of the whole of the Muslim World with its rituals like the sacrifice of animals in the barren land (*Wadi-i-Ghair zi zar'a*) in which the heroic event of Ibrahim's عليه السلام sacrifice had taken place marks the true and foremost commemoration of it while the ceremonies of *Eidul Adha* like prayer and *Qurbani*² that are observed in all the places where the Muslims live constitute its re-enactment and commemoration in the second grade. Anyhow, both the 1st of *Shawwal* and the 10th of *Zul Hajjah* have been appointed as the *Eids* or festivals of the Muslims owing to these reasons.

Origin

(٧٢٤/٢٥٢) عَنْ أَنَسٍ قَالَ قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا فَقَالَ مَا هَذَانِ الْيَوْمَانِ؟ قَالُوا كُنَّا نَلْعَبُ فِيهِمَا فِي الْجَاهِلِيَّةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَبَدَ لَكُمْ اللَّهُ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْأَضْحَى وَيَوْمَ الْفِطْرِ .
(رواه ابو داود)

(724/252) It is related by Anas رضي الله عنه that when the Prophet ﷺ arrived in Madinah, two special days were observed there for feasting and celebration. On enquiry about these festivals, he was told that the people of Madinah had been celebrating them as occasions of social entertainment since the days of Ignorance. The Prophet ﷺ, thereupon, remarked, "God has provided you

①. Literally meaning a valley which is devoid of vegetation.

②. Ritualistic sacrifice of animals.

with better festivals in their place, *Eidul Fitr* and *Eidul Adha*."

(Abu Dawood)

Commentary: Festivals are typically representative of the beliefs, ideals and traditions of the people who celebrate them and reflect their collective character and temperament in an unmistakable manner. The two festivals the people of Madinah observed before the advent of Islam and during the period of Ignorance would, naturally, have been based upon and illustrative of their paganish creeds and customs. The Prophet, or as the above Tradition candidly denotes, the Almighty, put an end to these ancient festivals, and, in their place, appointed the two special days of *Eidul Fitr* and *Eidul Adha* for celebration which are richly indicative of the Monotheistic temperament and way of life of the Muslims and in keeping with their beliefs and practices.

Prayer And Sermon of The Two Eids

(٧٢٥/٢٥٣) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ يَوْمَ الْفِطْرِ وَالْأَضْحَى إِلَى الْمُصَلَّى فَأَوَّلُ شَيْئٍ يَبْدَأُ بِهِ الصَّلَاةُ ثُمَّ يَنْصَرِفُ مُقَابِلَ النَّاسِ وَالنَّاسِ جُلُوسٌ عَلَى صُفُوفِهِمْ فَيُعْظُهُمْ وَيُوصِيهِمْ وَيَأْمُرُهُمْ وَإِنْ كَانَ يُرِيدُ أَنْ يَقْطَعَ بَعْثًا قَطَعَهُ أَوْ يَأْمُرَ بِشَيْءٍ أَمَرَ بِهِ ثُمَّ يَنْصَرِفُ .

(رواه البخاري ومسلم)

(725/253) Abu Sa'eed Khudri رضي الله عنه narrated that the Prophet ﷺ used to go to the *Eid-gah*¹ on the days of *Eidul Fitr* and *Eidul Adha*. First of all, he led the service, and, after that, stood up facing the people for the sermon while the people kept sitting in their rows. Then he preached to them, advised them and gave orders to them, and if he wished to send out an army or an expedition somewhere, he did so (after the prayers and the sermon), and if he wanted to give an order concerning a particular affair, he, also, did that, and, then he departed.

(Bukhari and Muslim)

Commentary: It shows that the Prophet ﷺ used to offer the *Eid* prayers in an open ground he had selected for Eid prayers outside the populated area of Madinah. At that time, no boundary wall had

①. Meaning an open ground where the Muslims assemble for prayers of Eid day (or mosque).

been built around it. It was just a piece of vacant land lying about a thousand feet away from the Prophet's Mosque. Once the Prophet ﷺ is, also reported to have offered the prayer in the Mosque when it was raining.

We, further, learn that bands of cursaders were, also, organised in the *Eid-gah*, on the *Eid* day, after the sermon and the prayer, and sent out from there for the glory of the World of Allah.

Without *Azan* And *Iqamat*

(٧٢٦/٢٥٤) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ صَلَّيْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ الْيَعْدَيْنِ غَيْرَ مَرَّةٍ وَلَا مَرَّتَيْنِ بغيرِ أَذَانٍ وَلَا إِقَامَةٍ. (رواه مسلم)

(726/254) Jabir bin Samura related that "he offered the prayers of the two *Eids*, not once or twice but several times, with Propeht ﷺ, (and) always without *Azan* and *Iqamat*. (Muslim)

(٧٢٧/٢٥٥) عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ قَالَ شَهِدْتُ الصَّلَاةَ مَعَ النَّبِيِّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ فِي يَوْمِ عِيدٍ فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ بغيرِ أَذَانٍ وَلَا إِقَامَةٍ فَلَمَّا قَضَى الصَّلَاةَ قَامَ مُتَكِنًا عَلَى بِلَالٍ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَوَعِظَ النَّاسَ وَذَكَرَهُمْ وَحَثَّهُمْ عَلَى طَاعَتِهِ وَمَضَى إِلَى النِّسَاءِ وَمَعَهُ بِلَالٌ فَأَمَرَ هُنَّ بِتَقْوَى اللَّهِ وَوَعِظَهُنَّ وَذَكَرَهُنَّ. (رواه النسائي)

(727/255) Jabir bin Abdullah ﷺ related that on the day of *Eid* he went to the *Eid-gah* with the Prophet ﷺ for the prayer; he observed prayers before (delivering) the sermon and without *Azan* and *Iqamat*. After gthat, he got up for the sermon, with the support of Bilal ﷺ. At first, he hymned praises of Allah and gave good counsel to the people and exhorted them to be faithful to Allah. Then, he went towards the assembly of women and Bilal, too, was with him. On reaching there, the Prophet ﷺ urged them to lead a life of piety and God-fearing and gave them good advice. (Nasai)

Commentary: It tells that the Prophet ﷺ addressed the women separately after he had delivered the *Eid* sermon to men. In another Tradition, quoted in *Sahih Muslim*, on the authority of Abdullah bin Abbas ﷺ, it is mentioned that the Prophet ﷺ did so because

the ladies had not been able to hear the sermon.

Note: During the days of the Prophet, women, generally, were urged to take part in the Eid prayers. The Prophet ﷺ, in fact had commanded them to do so. But, later on, as corruption spread in the Muslim society, the legists felt that women should no longer go to *Eid-gah*, for the *Eid* prayers' in the same way as they did not like them to go to the mosques for the Friday and the five daily prayers.

No *Nafl Rak'at* Before or After, *Eid* Prayers.

(٧٢٨/٢٥٦) عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى يَوْمَ الْفِطْرِ رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهُمَا وَلَا بَعْدَهُمَا .
(رواه البخارى ومسلم)

(728/256) It is related on the authority of Ibn Abbas رضي الله عنه that the Prophet ﷺ offered two Rakats on the day of *Eidul Fitr* and he did no offer any *Nafl* before or after it. (Bukhari and Muslim)

Time

(٧٢٩/٢٥٧) عَنْ يَزِيدَ بْنِ خُثَيْمٍ الرَّحْبِيِّ قَالَ خَرَجَ عَبْدُ اللَّهِ بْنُ بُسْرِ صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ النَّاسِ فِي يَوْمِ عِيدِ فِطْرِ أَوْ أَضْحَى فَأَنْكَرَ ابْطَاءَ الْإِمَامِ فَقَالَ إِنَّا كُنَّا قَدْ فَرَّغْنَا سَاعَتَنَا هَذِهِ وَذَلِكَ حِينَ التَّسْبِيحِ .
(رواه ابو داود)

(729/257) Yazid bin Khumair Ar-Rahbi, a *Taba'ee*, said that the Prophet's Companion, Abdullah bin Busr رضي الله عنه (once) came to *Eid-gah*, with (other) people, to offer the Eid prayers on the day of *Eidul Fitr* or *Eidul Adha*. (When the Imam did no turn up at the excepted time), he declared the delay of the Imam to be annoying (i.e., condemned it, and said) that "We used to get done with the prayer by this time." (The narrator adds that) it was the time of *Nafl* prayers. (*Nafl* prayers, here, probably, mean the *nafl rak'at* of Chasht).

Commentary: Abdullah bin Busr رضي الله عنه had migrated to Syria where he died at Hams in 88 A.H. The incident narrated above, perhaps, took place there.

The most explicit Tradition concerning the time at which the Prophet ﷺ offered the prayer of *Eidul Fitr* and *Eidul Adha* is the one reproduced by Hafiz bin Hajr in *Talkhees-ul-Hubayr* from

Ahmad bin Hasan-al-Banna's Kitabul-Adahi and on the authority the Prophet's ﷺ Companion, Jundub ﷺ. It reads:

"The Prophet used to offer the prayer of *Eidul Fitr* at such a time that the sun had moved upwards by two lances and the prayer of *Eidul Adha* at such a time that the sun had moved upwards by one lance."

”كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِنَا يَوْمَ الْفِطْرِ وَالشَّمْسُ عَلَى قَيْدِ رُمْحَيْنِ وَالْأَضْحَى عَلَى قَيْدِ رُمْحٍ“.

The *Eid* prayers, these days, are, generally, held very late which is contrary to the confirmed practice of the sacred Prophet ﷺ.

(٧٣٠/٢٥٨) عَنْ أَبِي عَمِيرٍ بْنِ أَنَسٍ عَنْ غُمُومَةٍ لَهُ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَكْبًا جَاءُوا إِلَى النَّبِيِّ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْهَدُونَ أَنَّهُمْ رَأَوْا الْهِلَالَ بِالْأَمْسِ فَأَمَرَهُمْ أَنْ يُفْطِرُوا وَإِذَا أَصْبَحُوا أَنْ يَغْدُوا إِلَى مُصَلَّاهُمْ.

(رواه ابو داؤد والنسائي)

(730/258) Abu Umayr bin Anas related to us on the authority of severals of his uncles who were the Companions ﷺ of the Prophet ﷺ that once a company of travellers came (from somewhere) to the Prophet ﷺ and testified to having sighted the moon on the previous day (while travelling). The Prophet ﷺ, thereupon, ordered the people to break the fast and come to the *Eid-gah* to offer the *Eid* prayers the next morning.

(Abu Dawood and Nasai)

Commentary: It shows that as once, during the days of the Prophet ﷺ, the moon was not sighted on the 29th of *Ramdan*, and everyone kept fast on the next day, according to the rule, but at some time of the day a caravan arrived in Madinah from some place whose members testified that they had seen the moon last evening. Accepting their evidence, the Prophet ﷺ ordered people to break the fast, but about *Eid* prayer he said that it would be held the next day.

Apparently, the caravan had reached Madinah late in the day when the time for the *Eid* prayer had passed. The legal position, also, is that if the news of sighting the moon is recieved when *Eid* prayers cannot be held at the right time, it should be offered the

next morning.

Recital of the Qur'an

(٧٣١/٢٥٩) عَنْ عَبْدِ اللَّهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ أَبَا وَقِيدٍ اللَّيْثِيَّ مَا كَانَ يَقْرَأُ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَضْحَى وَالْفِطْرِ فَقَالَ يَقْرَأُ فِيهِمَا بِقِ وَالْقُرْآنِ الْمَجِيدِ وَاقْتَرَبَتِ السَّاعَةُ .
(رواه مسلم)

(731/259) Ubaidullah bin Abdullah bin Utbah bin Masud, a Taba'ee related that (once) Umar bin al-khattab ؓ enquired from Abu Waqid al-Laythi which surah of the Qur'an the Prophet ﷺ recited in the prayer of *Eidul Fitr* and *Eidul Adha*. Abu Waqid Al-Laythi replied: "*Qaaf wal Quran-ul-Majeed and Iqtarabutis Sa'atah*." (Muslim)

Commentary: I does not stand reason that sayyidina Umar ؓ had forgotten what surah the Prophet ﷺ used to recite on two Eids, and, therefore, he enquired from Abu Waqid Al-Laithi. What is more plausible is that he wanted to test the knowledge of Abu Waqid Al-Laithi or had put the question for further satisfaction.

(٧٣٢/٢٦٠) عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْعِيدَيْنِ وَفِي الْجُمُعَةِ "بِسْمِ اللَّهِ الرَّبِّكَ الْأَعْلَى" وَ "هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ" قَالَ وَإِذَا اجْتَمَعَ الْعِيدُ وَالْجُمُعَةُ فِي يَوْمٍ وَاحِدٍ قَرَأَ بِهِمَا فِي الصَّلَوَتَيْنِ .
(رواه مسلم)

(732/260) It is related by Numan bin Basheer ؓ that in the prayers of the two Eids and Friday the Prophet ﷺ used to recite *Sabbih-isma rabbikal a'ala* and *Hal ataaka hadeethul Ghashiya*, and when, by chance a Friday and Eid coincided even then he recited the two surah in both the prayers. (Muslim)

Commentary: There is no contradiction between the statements of Abu Waqid Al-Laithi and Numan bin Bahseer. Sometimes the sacred Prophet ﷺ recited the surah *Qaaf* and *Al-Qamar* on the two Eids, and, sometimes, the surah *Al-A'la* and *Al-Ghashiya*.

Eid Prayer in The Mosque Due to Rain

(٧٣٣/٢٦١) عَنْ أَبِي هُرَيْرَةَ أَنَّهُ أَصَابَهُمْ مَطَرٌ فِي يَوْمِ عِيدٍ فَصَلَّى بِهِمُ النَّبِيُّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الْعِيدِ فِي الْمَسْجِدِ . (رواه ابو داود وابن ماجه)

(733/261) It is related by Abu Hurayrah رضي الله عنه that once it rained on the *Eid* day upon which the Prophet ﷺ led the *Eid* prayer in Masjid-i-Nabawi (the Mosque of the Prophet).

(Abu Dawood and Ibn Majah)

Commentary: The Eids being the festivals and religious celebrations of the Muslims, it is in the fitness of the things that the *Eid* congregational prayer is held in an open ground and such also, was, the practice of the sacred Prophet ﷺ. Hence, it is the *Sunnah* in normal circumstances, but as the above Tradition shows, the *Eid* prayer can be held in the mosque as well if it is raining or there is any other cogent reason.

Eating Before or After The Service?

(٧٣٤/٢٦٢) عَنْ بُرَيْدَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَخْرُجُ يَوْمَ

الْفِطْرِ حَتَّى يَطْعَمَ وَلَا يَطْعَمُ يَوْمَ الْأَضْحَى حَتَّى يُصَلِّيَ .

(رواه الترمذى و ابن ماجه والدارمى)

(734/262) Buraydah رضي الله عنه narrated that the Prophet ﷺ used to eat something before proceeding for prayer on the day of *Eidul Fitr* but on the day of *Eidul Adha* he refrained from eating anything until he had offered the prayers. (Tirmizi, Ibn Majah and Daarami)

Commentary: It is stated, further, in *Sahih Bukhari*, on the authority of Sayyidina Anas رضي الله عنه, that the Prophet ﷺ ate a few dates before going out for the prayer of *Eidul Fitr*, and the dates used to be in odd numbers.

The reason for eating nothing on the day *Eidul Adha* before the prayers, perhaps, was the consideration that the meat of the sacrificed animals should be the first thing to be eaten that day which, in a way, was the feast of Allah, and something was eaten on the morning of *Eidul Fitr* before the prayer probably, because on that day it was allowed to eat and drink during the day by the same Allah by whose command eating and drinking in the day time had remained forbidden throughout the month of *Ramdan*, and His

good pleasure, at that time, lay in it. The Prophet ﷺ, like a needy and ardent bondsman, started partaking of these blessings at the dawn of the day.

Changing of The Route

(٧٣٥/٢٦٣) عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ يَوْمُ

عِيدٍ خَالَفَ الطَّرِيقَ . (رواه البخارى)

(735/263) It is related by Jabir ؓ that the Prophet ﷺ used to change the route on the day of Eid. (Bukhari)

Commentary: What it denotes is that on the day of *Eid* the Prophet ﷺ used to return, after offering the *Eid* prayers, through a way different from that by which he went. Of the different explanations furnished by the authorities, the most appealing, in our view, is that the display of the religious practices and solidarity of the Muslims took place on the largest scale. The aspect of celebration and entertainment, also, required that people passed through different routes or parts of the town on the day of Eid.

Sadaqat ul-Fitr

(٧٣٦/٢٦٤) عَنْ ابْنِ عُمرَ قَالَ فَرَضَ رَسُولُ اللَّهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ وَالذَّكَرِ وَالْأُنْثَى وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ وَأَمَرَهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ . (رواه البخارى ومسلم)

(736/264) Abdullah bin Umar ؓ related that the Messenger of Allah ﷺ had enjoined the payment of *Sadaqat ul-Fitr* a sa'a of dates or a sa'a of barley — on every Muslim slave and freeman, male and female, and old and young, and (ordered) that *Sadaqat tu-Fitr* was to be given away before proceeding for the Eid prayer. (Bukhari and Muslim)

Commentary: Like *Zakat*, *Sadaqat ul-fitr*, also, is enjoined upon the well-to-do members of the community but it has not been clarified in the above Tradition because those for whom it was meant could, themselves, appreciate it very well. As for who are well-to-do and what is the standard of prosperity in Islam, we will

take it up later, in course of our discussion on *Zakat*.

In it, the payment of a sa'a of dates or barley, on behalf of every individual, has been prescribed. In those days, dates and barley were, generally, used for food in Madinah and its suburbs, and, hence, only these have been mentioned in this saying. According to some commentators, a sa'a of dates or barley was considered sufficient for a day's needs of an average family at that time. Thus, it was made compulsory for every member of a well off family to give as much in charity on *Eidul Fitr* as could be adequate for the food requirements of an ordinary home. A *Sa'a* is roughly equal to 1-1/3 kilos, or 3½ Seers.

(٧٣٧/٢٦٥) عَنْ ابْنِ عَبَّاسٍ قَالَ فَرَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَكَاةَ الْفِطْرِ طَهْرًا لِلصِّيَامِ مِنَ اللَّغْوِ وَالرَّفَثِ وَطُعْمَةً لِلْمَسَاكِينِ. (رواه ابو داود)
(737/265) Abdullah bin Abbas رضي الله عنه related that the Messenger of Allah ﷺ enjoined *Sadaqatul Fitr* to purify the fasts from the effects of foolish, vain and lustful conversation and to provide for the food of the needy and the indigent. (Abu Dawood)

Commentary: In it, two special benefits of *Sadaqatul Fitr* have been mentioned. Firstly, through it the poor and the needy will be able to eat to their satisfaction on the day of celebration, and, secondly, it will serve as an atonement for the indiscretions of the tongue during the fasts of Ramadan.

Qurbani

(٧٣٨/٢٦٦) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا عَمِلَ ابْنُ آدَمَ مِنْ عَمَلٍ يَوْمَ النَّحْرِ أَحَبَّ إِلَى اللَّهِ مِنْ إِهْرَاقِ الدِّمِ وَإِنَّهُ لَيَأْتِي يَوْمَ الْقِيَمَةِ بِقُرُونِهَا وَأَشْعَارِهَا وَأَظْلَافِهَا وَإِنَّ الدَّمَ لَيَقَعُ مِنَ اللَّهِ بِمَكَانٍ قَبْلَ أَنْ يَقَعَ بِالْأَرْضِ فَطَبِّبُوهَا نَفْسًا. (رواه الترمذی و ابن ماجه)

(738/266) It is related by Sayyidah Ayshah رضي الله عنها that the Messenger of Allah ﷺ said: "On the 10th of *Zul Hajjah*, i.e., the day of *Eidul Adha*, no act of son of Aadam is more pleasing to the Allah than qurbani¹. On the Day of Judgement, the animal of qurbani, will come with its horns and hooves. And before the blood of qurbani touches the ground it gains the propitiation

and good pleasure of Allah. So, O bondsmen of God! perform qurbani with full willingness of the heart." (Tirmizi and Ibn Majah)

(٧٣٩/٢٦٧) عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ قَالَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا هَذِهِ الْأَصَاحِي يَا رَسُولَ اللَّهِ؟ قَالَ سُنَّةُ أَبِيكُمْ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ قَالُوا فَمَا لَنَا فِيهَا يَا رَسُولَ اللَّهِ؟ قَالَ بِكُلِّ شَعْرَةٍ حَسَنَةً ، قَالُوا فَالْصُّوفُ يَا رَسُولَ اللَّهِ قَالَ بِكُلِّ شَعْرَةٍ مِنَ الصُّوفِ حَسَنَةً . (رواه احمد وابن ماجه)

(739/267) It is related on the authority of Zayd bin Arqam ؓ that some Companions asked the Prophet ﷺ what was the history and significance of qurbani? Upon it, he replied: "It is the Sunnah of your (spiritual and racial) progenitor, Ibrahim, (i.e., first of all, it was enjoined upon him by Allah and he used to perform its. It has been commanded to me and my followers, also, to emulate the example and act of qurbani of Sayyidina Ibrahim). " The Companions ؓ, then, said: "O Messenger of Allah ! What is the recompense for us on these offerings?" "A virtue in return for every hair of the slaughtered animal", replied Prophet ﷺ. The Companions ؓ, again asked: "Does it apply to wool also (meaning will the sacrificial offering of animals like sheep and camel which have wool instead of hair fetch the reward in the same proportion)?" "Yes" replied the Prophet ﷺ. "In the same proportion. A virtue in return for every hair."

(Masnad Ahmad and Ibn Majah)

(٧٤٠/٢٦٨) عَنْ ابْنِ عُمَرَ قَالَ أَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ عَشْرَ سِنِينَ يُضَحِّي . (رواه الترمذی)

(740/268) Abdullah bin Umar ؓ related to us that the Messenger of Allah ﷺ stayed in Madinah for ten years (after migration), and performed qurbani regularly (i.e., every year)."

(Tirmizi)

(٧٤١/٢٦٩) عَنْ حَنْشٍ قَالَ رَأَيْتُ عَلِيًّا يُضَحِّي بِكَشَيْنٍ فَقُلْتُ لَهُ مَا هَذَا؟ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصَانِي أَنْ أُضَحِّي عَنْهُ فَإِنَّا أُضَحِّي عَنْهُ . (رواه ابو داود، روى الترمذی نحوه)

(741/269) Hanash bin Abdullah narrated "I saw Sayyidina Ali عليه السلام performing the *qurbani* of two rams (upon which) I asked him about it (i.e., why he was performing the *qurbani* of two rams instead of one). He replied: 'The Prophet ﷺ had exhorted me to make an offering on his behalf, also, and, so, I perform one *qurbani* in his name'." (Abu Dawood and Tirmizi)

Commentary: We learnt from Sayyidina Abdullah's narrative, quoted earlier, that the Prophet ﷺ used to perform *qurbani* regularly, year after year, since the time he migrated to Madinah and from the above report we find that the Prophet ﷺ had told Sayyidina Ali عليه السلام to make the sacrificial offering on his behalf, after his death. Sayyidina Ali عليه السلام, thus, used to perform it regularly in the name of the Prophet ﷺ.

Method

(٧٤٢/٢٧٠) عَنْ أَنَسٍ قَالَ ضَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ ذَبَحَهُمَا بِيَدِهِ وَسَمَّى وَكَبَّرَ قَالَ رَأَيْتُهُ وَاصِعًا قَدَمَهُ عَلَى صِفَاحِهَا وَيَقُولُ بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ .
(رواه البخارى ومسلم)

(742/270) It is related by Anas رضي الله عنه that the Messenger of Allah ﷺ sacrificed two grey, horned rams. He slaughtered them with his won hand, and, at the time of slaughter, recited *Bismillaah wa Allahu Akbar*. I saw that, at that time, he was placing his right foot on their flanks and saying *Bismillaah wa Allahu Akbar*." (Bukhari and Muslim)

(٧٤٣/٢٧١) عَنْ جَابِرٍ قَالَ ذَبَحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الذَّبْحِ كَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ مَوْجُوئَيْنِ فَلَمَّا وَجَّهَهُمَا قَالَ " إِنِّي وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ عَلَى مِلَّةِ إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَلَكَ عَنْ مُحَمَّدٍ وَأُمَّتِهِ بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ ثُمَّ ذَبَحَ

(رواه احمد وابوداؤد وابن ماجه والدارمي)

(743/271) It is related by Jabir رضي الله عنه that on the day of *qurbani* (i.e., *Eidul Adha*) the Prophet ﷺ sacrificed two grey, horned (and) castrated rams. When he had set their faces in the right

direction (i.e., towards the *qiblah*), he recited the prayer: I have set my face toward Him Who has created the heavens and the earth (and) in the manner of Ibrahim the upright and I am not of those who believe in many gods. My prayer and my worship and my sacrifice and my living and my dying are for Allah alone, the Lord of the Worlds. He is without a partner and to it have I been commanded and I am of those who obey. O Allah! This *qurbani* is from You and by Your favour and for Your sake (and) on behalf of Your servant, Muhammad ﷺ and his followers ﷺ. *Bismillaah wa Allahu Akbar*. After reciting the prayer the Prophet ﷺ set agoing the knife (on the thorax of) the ram and slaughtered it. (In the last part of another report referring to the same incident it is told that after saying for Your sake, he slaughtered the ram with his own hand and recited:

وفي رواية لا حمد و ابي داود و الترمذى دَبَحَ بِيَدِهِ وَقَالَ بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ هَذَا عَنِّي وَعَمَّنْ لَمْ يُصَحِّ مِنْ أُمَّتِي

Bismillaah wa Allahu Akbar! O Allah! It is on my behalf and on behalf of my followers who may not have performed the *qurbani*. (Musnad Ahmad, Abu Dawood, Ibn Majah and Daarimi)

Commentary: That, at the time of *Qurbani*, the Prophet ﷺ said that it was on his own behalf and on behalf of his followers, or such of them, as had not performed it was indicative of his deep affection for the Ummah. But it does not mean that the Prophet ﷺ had carried out the *qurbani* for the whole of the *Ummah* and the duty had been fulfilled from the side of all of his followers. It, simply, shows that the Prophet ﷺ prayed to Allah to include, with him, his followers, also, in the reward on the observance. Inclusion in the reward in one thing, fulfilment of the duty of *qurbani* is another.

Instructions Regarding Animals of *Qurbani*

(٧٤٤/٢٧٢) عَنِ الْبَرَاءِ بْنِ عَازِبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ مَاذَا يَتَّقَى مِنَ الضَّحَايَا فَأَشَارَ بِيَدِهِ فَقَالَ أَرْبَعًا أَلْعَرَجَاءُ الْبَيْنُ ظِلْعُهَا وَالْعَوْرَاءُ الْبَيْنُ عَوْرُهَا وَالْمَرِيضَةُ الْبَيْنُ مَرَضُهَا وَالْعَجَفَاءُ الَّتِي لَا تُنْقَى .

(رواه مالك و احمد و الترمذى و ابو داود و النسائى و ابن ماجه و الدارمى)

(744/272) It is related by Bara' bin 'Aazib ؓ that (once) it was

enquired from the Messenger of Allah ﷺ what kind of animals should be avoided in *Qurbani* (i.e., what are the defects which render an animal unfit for it). The Prophet ﷺ gestured with his hand and said: "Four (i.e., there are four defects, the presence of anyone of which in an animal, makes it unsuitable for *qurbani*). (i) A lame animal whose lameness is very much apparent (i.e., which may be finding it difficult to move about owing to the infirmity); (ii) An animal with a defective eye and the defect is plainly visible; (iii) An animal which is very sick; and (iv) An animal which is so weak and thin that no marrow is left in his bones." (Muwatta Imam Malik, Musnad Ahmad, Tirmizi, Abu Dawood, Nasai, Ibn Majah and Daarami)

(٧٤٥/٢٧٣) عَنْ عَلِيٍّ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نُضْحِيَ
بِأَعْصَبِ الْقَرْنِ وَالْأَذُنِ .
(رواه ابن ماجه)

(745/273) It is related on the authority of Sayyidina Ali ﷺ that the Messenger of Allah ﷺ forbade us against (performing) the *Qurbani* of an animal whose horn is broken or ear cropped."

(Ibn Majah)

Commentary: In truth, *qurbani* is an offering to Allah on behalf of the bondsman. It is, therefore, necessary that a good animal is selected for the purpose, within one's means. Sick, weak and crippled animals should not be offered in worship to Him. In the Qur'an the guiding principle is set forth that:

"You will not attain unto piety
until you spend of that which
you love." (Aal-e-Imran 3:92) لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا
تُحِبُّونَ . (آل عمران ٩٢:٣)

This indeed is the spirit behind the instruction of the Prophet ﷺ for *qurbani*.

Shares

(٧٤٦/٢٧٤) عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَقَرَةُ عَنْ سَبْعَةٍ
وَالْجَزُورُ عَنْ سَبْعَةٍ .
(رواه مسلم و ابو داود و اللفظ له)

(746/274) It is related by Jaber ﷺ that the Prophet ﷺ said: "The sacrificial offering of a bullock or cow be made on behalf of seven persons, and, in the same way of a camel on behalf of

seven persons."

(Muslim and Abu Dawood)

Commentary: The buffalo is not found in Arabia, and, so, it has not been mentioned in this saying. But, like a cow, its *Qurbani* can also be performed on behalf of seven persons.

Qurbani After Prayers

(٤٧٤/٢٧٥) عَنْ الْبَرَاءِ قَالَ خَطَبَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ فَقَالَ إِنَّ أَوَّلَ مَا بَدَأَ بِهِ فِي يَوْمِنَا هَذَا أَنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحِرَ فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَصَابَ سُنَّتَنَا وَمَنْ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ فَإِنَّمَا هُوَ شَاةٌ لَحْمٍ عَجَلَهُ لِأَهْلِهِ لَيْسَ مِنَ النَّسَكِ فِي شَيْءٍ . (رواه البخارى ومسلم)

(747/275) It is related by Bara' bin 'Aazib رضي الله عنه that the Prophet ﷺ delivered a sermon in the day of *Eidul Adha*, and, in it, he said: "The first act among the acts of today is that we offer the Eid prayer, and, then, on returning from it, perform the *Qurbani*. Whoever act like that will be acting correctly, according to our way, (and the *Qurbani* will be carried out in a fitting manner), and whoever will perform *Qurbani* before the prayer, his *Qurbani* will remain unfulfilled (and it will amount to no more than this that) he killed a goat so that his family may eat the meat." (Bukhari and Muslim)

(٧٤٨/٢٧٦) عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ قَالَ شَهِدْتُ الْأَضْحَى يَوْمَ النَّحْرِ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَغْدُ أَنْ صَلَّى وَفَرَّغَ مِنْ صَلَوَتِهِ وَسَلَّمَ فَإِذَا هُوَ يَرَى لَحْمَ أَصَاحِي قَدْ ذُبِحَتْ قَبْلَ أَنْ يَفْرُغَ مِنْ صَلَوَتِهِ فَقَالَ مَنْ كَانَ ذَبَحَ قَبْلَ أَنْ يُصَلِّيَ أَوْ نُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى. (رواه البخارى ومسلم)

(748/276) Judub bin Abdullah رضي الله عنه related that (once) on the day of *Eidul Adha*, he was in the company of the Prophet ﷺ. As soon as he had finished the prayer, he noticed the meat of the sacrificed animals. These animals had been slaughtered before the conclusion of the *Eid* Prayer. The Prophet ﷺ remarked: "Those who have performed the *Qurbani* before offering prayer should do it again (since it has not been correct, being before-time)." (Bukhari and Muslim)

Superiority of the 'Ashra of Zul Hijah

As Allah has endowed Friday among the seven days of the week, the month of *Ramdan* among the twelve months of the year and the last 'Ashra¹ among the three 'Ashras of *Ramdan* with superiority, so, aslo. He has declared the first 'Ashra of the month of *Zul Hijah* to be a period of exceptional benevolence. It is for this reason that the *Hajj* (Pilgrimage) has been enjoined during those days. Anyway, it is a special period of Allah's grace. A virtuous deed performed in it is outstanding value and most pleasing to Allah.

(٧٤٩/٢٧٧) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ

أَيَّامٍ أَعْمَلُ الصَّالِحَ فِيهِنَّ أَحَبُّ إِلَيَّ اللَّهُ مِنْ هَذِهِ الْأَيَّامِ الْعَشْرَةِ. (رواه البخارى)

(749/277) It is related by Ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ said: "A virtuous act performed during these ten days is more pleasing to Allah than one any other day." (Bukhari)

(٧٥٠/٢٧٨) عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا

دَخَلَ الْعَشْرُ وَارَادَ بَعْضُكُمْ أَنْ يُصْغِيَ فَلَا يَأْخُذَنَّ شَعْرًا وَلَا يَقْلِمَنَّ ظَفْرًا.

(رواه مسلم)

(750/278) It is related by Umm-e-Salmah رضي الله عنها that the Messenger of Allah ﷺ said: "When the first 'Ashra of *Zul Hijah* begins (i.e., the moon of *Zul Hijah* is sighted) and anyone of you intends to perform *Qurban*, he should not cut his hair or nails till the *Qurbani* is done. (Muslim)

Commentary: The first 'Ashra of *Zul Hijah* is the *Ashra* of the *Hajj* which is the most remarkable event of this period. But the *Hajj* can be performed only by going to Makkah and it has been enjoined only once in a lifetime, and, that too, upon those who can afford the journey. The bondsmen who go to Makkah and perform the *Hajj* can, alone, partake of its choicest blessings but the Almighty has mercifully made it possible for all the Believers to forge an identity, during the days of the *Hajj*, with the pilgrims and the pilgrimage, even while staying at home, and participate in some of its rites. Herein lies the real significance of the *Qurbani* of *Eidul Adha*.

❶. Meaning a period of ten days.

SALATAL-KUSOOF AND SALATAL-ISTISQA

The prayer of a Friday and the two *Eids* are the congregational prayers that are offered on a particular day or date. Apart from these, there are two other prayers which, also, are observed congregationally, but not on a fixed day. These are *Salat al-Kusoof* which is offered at the time of the eclipse of the sun and *Salat al-Istisqa* which is offered as an invocation for rains during a drought.

Salatal-Kusoof

The eclipse of the sun or the moon is among the signs of the Power and Majesty of Allah which are revealed occasionally and whose claim is that when they occur, the bondsmen should bow down, in all humbleness, before the Absolute, the All Powerful One and beseech Him for mercy and forgiveness. During the lifetime of the Prophet ﷺ the sun was totally eclipsed about 1½ years¹. The Arabs, in olden days, believed that the eclipse was caused by death of some great man when the sun covered itself with a black sheet as a mark of mourning. The chance darkening of the sun on the day of the death of the Prophet's ﷺ son could lend encouragement to the belief. In fact, according to some reports, a few persons, openly said so. The sacred Prophet ﷺ, upon it, offered two *rak'at* prayer with extraordinary feelings of awe and reverence. It was an unusual prayer in which he made very long recitals. During the recitals he would bow, and, then, stand erect again and resume the recital. Similarly, he carried out

❶. The authorities are agreed that the Prophet's son, Ibrahim, died in 10 AH. Some, also, say that his death occurred in the month of Rabi-ul-Awwal. but the great astronomer of the 19th Century, Mahmood Pasha, has calculated that the eclipse had taken place about 8.30 a.m. on Monday, the 29th of Shawwal, 10, AH.

prolonged ruku and sajdah and supplicated Allah most humbly and earnestly. After the prayer he delivered a sermon refuting the idea that the sun or moon was eclipsed because of the death of a great man. He said that it was mere superstition and had no basis in truth. The sun and the moon were the two signs of Allah which did not suffer an eclipse on account of the birth or death of anyone. When such a thing occurred, one should turn to Allah and beseech Him with fear and deep devotion.

(٧٥١/٢٧٩) عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ مَاتَ إِبْرَاهِيمُ فَقَالَ النَّاسُ كَسَفَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ فَصَلُّوا وَادْعُوا اللَّهَ .

(رواه البخارى ومسلم)

(751/279) It is related on the authority of Mughirah bin Shu'bah رضي الله عنه that in the lifetime of the Messenger of Allah the sun eclipsed on the day on which (his son) Ibrahim died. So people said that the eclipse had occurred because of the death of Ibrahim. The Prophet ﷺ, observed "The solar or lunar eclipse did not take place because of the death or life (i.e., birth) of anyone (but it was the sign of the Power and splendour of Allah). Thus, when you see the eclipse, pray and remember Allah much."

(Bukhari and Muslim)

Commentary: The above Tradition is very brief and it does not mention even the offering of prayer by the Prophet ﷺ. In other Traditions, however, the prayer of the Prophet ﷺ and the exceptional manner of offering it have been described in detail.

(٧٥٢/٢٨٠) عَنْ أَبِي مُوسَى قَالَ خَسَفَتِ الشَّمْسُ فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرِعًا يَخْشَى أَنْ تَكُونَ السَّاعَةُ فَاتَى الْمَسْجِدَ فَصَلَّى بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ مَا رَأَيْتُهُ قَطُّ يَفْعَلُهُ وَقَالَ هَذِهِ الْآيَاتُ الَّتِي يُرْسِلُ اللَّهُ لَا تَكُونُ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلَكِنْ يَخَوْفُ اللَّهُ بِهَا عِبَادَهُ فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَافْرَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتَغْفَارِهِ .

(رواه البخارى ومسلم)

(752/280) It is related by Abi Moosa Al-Ash'ari رضي الله عنه "(One day),

as the sun was eclipsed, the Prophet ﷺ rose with such anxiety as if he feared that the Hour (of Doom) was about to strike. He, then, came to the mosque and offered prayer with the longest qiyam, ruku and sajdah I have ever seen him perform. After it, the Prophet ﷺ said: 'These signs (of the Might and Majesty of Allah) which Allah reveals do not occur owing the death or life (i.e., birth) of anyone but are revealed in order to instil His fear into the hearts of bondsmen. (So), when you see a thing like it, turn to Him with awe and anxiety and remember Him and seek His forgiveness.'

(Bukhari and Muslim)

(٧٥٣/٢٨١) عَنْ قَبِيصَةَ الْهَلَالِيِّ قَالَ كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ فِرْعَا يُجْرُ ثَوْبَهُ وَأَنَا مَعَهُ يَوْمَئِذٍ بِالْمَدِينَةِ فَصَلَّيْ رَكَعَتَيْنِ فَأَطَالَ فِيهِمَا الْقِيَامَ ثُمَّ انْصَرَفَ وَاتَّجَلَّتْ فَقَالَ إِنَّمَا هَذِهِ الْآيَاتُ يُخَوِّفُ اللَّهُ عَزَّوَجَلَّ بِهَا فَإِذَا رَأَيْتُمُوهَا فَصَلُّوا كَأَحَدِ صَلَواتِهِ صَلَّيْتُمُوهَا مِنَ الْمَكْتُوبَةِ.

(رواه ابو داود و النسائي)

(753/281) It is narrated by Qabisah al-Hilali that there was a solar eclipse in the days of the Messenger of Allah ﷺ. He came out deeply worried. (He was so worried that he had not placed his mantle over him properly so) his mantle was being dragged as he walked. (Qabisah said that he was with the Prophet ﷺ in Madinah and his qiyam was very long. Then he finished his prayer and, meanwhile, the sun was (out of the eclipse and) shining brightly in the normal way. He (addressed the people and) said, "These signs are meant to create fear of Allah in the hearts of people (and they keep away from disobedience). So, when you see such signs, then pray as you prayed the Fard a while go (that is, two, raka'at like the *Fajr* prayer at the time of eclipse).

(Abu Dawood, Nasa'i)

(٧٥٤/٢٨٢) عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَتْ كُنْتُ ارْتَمِي بِأَسْهُمِي إِلَى بِالْمَدِينَةِ فِي حَيَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ كَسَفَتِ الشَّمْسُ فَبَدَتْهَا فَقُلْتُ وَاللَّهِ لَا نَظَرَنَّا إِلَى مَا حَدَّثَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كُسُوفِ الشَّمْسِ قَالَ فَاتَيْتُهُ وَهُوَ قَائِمٌ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ فَجَعَلَ يُسَبِّحُ

وَيَهْلُلُ وَيَكْبُرُ وَيَحْمَدُ وَيَدْعُو حَتَّى حُسِرَ عَنْهَا فَلَمَّا حُسِرَ عَنْهَا قَرَأَ سُورَتَيْنِ
وَصَلَّى رَكْعَتَيْنِ (رواه مسلم)

(754/282) Abdur Rahman bin Samurah رضي الله عنه narrated that one day, during the lifetime of the Prophet ﷺ, I was practising archery with my (bow and) arrows that, suddenly, the sun eclipsed. I left my arrows where I was and decided to go and see what new thing had happened to the Prophet ﷺ at the time of the eclipse and what new act he had done. When he came to the Prophet ﷺ, he was standing and offering prayer. In the same condition, he raised his hands (as one does in supplication) and entreated Allah for a long time with *Tasbeeh*¹, *Tahleel*², *Hamd*³ and *Takbeer*⁴ till the sun came out of the eclipse (i.e., the Prophet kept himself engaged in prayer and supplication as long as the eclipse lasted). In this prayer, the Prophet ﷺ recited two *surah* and offered two *rak'at*. (Muslim)

(٧٥٥/٢٨٣) عَنْ عَائِشَةَ قَالَتْ حَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ فَقَامَ فَاطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَاطَالَ الرُّكُوعَ ثُمَّ قَامَ فَاطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ فَاطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ سَجَدَ فَاطَالَ السُّجُودَ ثُمَّ فَعَلَ فِي الرُّكْعَةِ الْأُخْرَى مِثْلَ مَا فَعَلَ فِي الرُّكْعَةِ الْأُولَى ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنَ آيَاتِ اللَّهِ لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَاذَارَأَيْتُمْ ذَلِكَ فَاذْعُوا لِلَّهِ وَكَبِّرُوا وَصَلُّوا وَتَصَدَّقُوا ثُمَّ قَالَ يَا أُمَّةَ مُحَمَّدٍ إِنْ مِنْ أَحَدٍ آخِرٍ مِنَ اللَّهِ أَنْ يَزْنِي عَبْدُهُ أَوْ تَزْنِي أَمَتُهُ يَا أُمَّةَ مُحَمَّدٍ وَاللَّهِ لَوْ تَعْلَمُونَ مَا عَلِمَ لَصَحَحْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا الْآهْلُ بَلَّغْتُ . (رواه البخارى و مسلم)

(755/283) It is related by Sayyidah Ayshah رضي الله عنها that (when) in the lifetime of the Messenger of Allah ﷺ the sun

- ①. The act of praising Allah by repeating the formula of Subhaan Allah.
- ②. Acknowledging the true God by repeating the formula of Laa ilaha illallaa Muhammadur rasoo-lullaah.
- ③. Praise of God
- ④. The act of repeating the formula of Allah-u-Akbar.

eclipsed, he offered prayer with the people, (i.e., led the congregation) in which he made a very long *qiyam*, and, then, bowed low and performed a very long *ruku*. He, then, stood up, and again, made a very long *qiyam* but it was a little shorter than the earlier one, and, then, he bowed low and performed a very long *ruku* but it was a little shorter than the previous *ruku*, and, then, he prostrated himself and performed a very long *sajdah*. The Prophet ﷺ did in the second *rak'at* what he had done in the first *rak'at*, and, then, brought the prayer to an end (after the prescribed *q'adah* and *salaam*), and, by then, the eclipse was over and the sun had become (as) bright (as ever). The Prophet ﷺ, then, delivered a sermon in which, after praising Allah, he said: "The sun and the moon are two signs among the signs of the Power and Majesty of Allah. They do not suffer an eclipse because of the death or life (i.e., birth) of anyone (but like all other created things in the world), the sun and the moon, also, carry out the command of Allah and their light and darkness are in His control. So, when you see the elipse, glorify Allah and offer prayes and give alms (to the poor)." After that, the Prophet ﷺ said: "O followers of Muhammad! No one is more displeased at fornication committed by his male or female slave than God is displeased at fornication committed by His bondsman or bondswoman. (So, fear His Might and Anger and keep away from every kind of sin. O followers of Muhammad! By Allah, if you knew what I know (bout the Might and Anger of Allah), you would laugh less and cry more." After that, he remarked: "Beware! I have conveyed the whole thing to you (and done my duty)."

(Bukhari and Muslim)

Commentary: The event of *Salat al-Kusoof* was an unusual one and the Prophet ﷺ had offered the prayers in a remarkable manner. It has, therefore, been related by a number of Companions ﷺ. Here, we have quoted only five Traditions appertaining to it, but in the standard compilations more than twenty reports are found. In *Sahih Bukhari* the narratives of nine Companions ﷺ are mentioned from which full details of the incident can be known.

One thing that is common to these Traditions is that the *Salat Al-Kusoof* was a rare event for the Companions ﷺ and none of them had offered it before. It is, further, clear from all the reports

that the eclipse had occurred on the day on which the Prophet's ﷺ infant son, Ibrahim ﷺ, had died, and the authorities are almost unanimous that his death took place in 10 A.H., i.e., just a few months before the passing away of the Prophet ﷺ himself. It is, thus, apparent that the Prophet ﷺ had offered the *Salat Al-Kusoof* only on the occasion mentioned in the Traditions. The command to offer prayer at the time of the lunar eclipse is, also, distinctly given in these sayings but none of the authentic Traditions shows that the Prophet ﷺ ever offered it, probably, for the reasons that the order was communicated to him by Allah on the afore-mentioned occasion and since he lived merely for a few months after that. The opportunity to offer prayers at the time of the eclipse of the moon did not arise.

The Prophet ﷺ offered this prayer with a unique state of feeling and was seen doing some extraordinary things during it. Firstly, he offered a very long prayer while his usual practice was not to offer long prayers in congregation and has, actually, forbidden the Muslims against it. It is related by Sayyidah Ayshah رضى الله عنها that "As far as I remember, he recited *surah al-Baqarah* in the first *rak'at* and *surah Aal Imran* in the second". And Sayyidina Jabir رضى الله عنه said "Some persons could not remain standing in this prayer and they dropped on the ground." In a few other reports, it is stated that some of the participants fainted and water had to be poured over their heads. Secondly, during *qiyam* the Prophet ﷺ praised Allah for a long time with *Tasbeeh*, *Tahleel*, *Tahmeed* and *Takbeer*. Thirdly, he bowed low during *qiyam* and stood erect again, after remaining in that posture for a considering length of time, and did the recital, and, then, performed *ruku* and *sajdah*. Some Traditions have it that he did it not once but several times during *qiyam*. According to some other narratives, in this prayer he, once, moved backwards, and, then, forward, and, also stretched out his hand as one does for taking or grasping something. Later, in the sermon he said that several truths appertaining to the "world of absence" were revealed to him at that time and he saw Hell in front of him and some other things, also, which he had never seen earlier. The unusual behaviour of the Prophet ﷺ was, perhaps, due to it.

Observation: The solar eclipse coincided with the death of the Prophet's ﷺ son. However, he made it clear that it was not linked to the sad event in his family. This speaks highly of his truthfulness and should convince the greatest denier and infidel unless he is lost completely at heart.

Salat-al-Istisqa

Rain is an essential need of all living things. It can correctly be said that life is dependent of it. Drought and dryness anywhere is a calamity of the first order and a sort of punishment from Above. For the removal of this great misfortune, which is not limited to any class or section of the population, the Prophet ﷺ has taught a collective *namaz* and prayer, and *Salat-i-Istisqa* is their systemized form, in the same way as he has prescribed *Salat-i-Haajat* for an individual need. Literally, *Istisqa* means asking for water or moisture.

(٧٥٦/٢٨٤) عَنْ عَائِشَةَ قَالَتْ شَكَاَ النَّاسُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فُحُوطَ الْمَطَرِ فَأَمَرَ بِمَنْبَرٍ فَوَضَعَ لَهُ فِي الْمُصَلَّى وَوَعَدَ النَّاسَ يَوْمًا يَخْرُجُونَ فِيهِ ، قَالَتْ عَائِشَةُ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ بَدَأَ أَحَابِبُ الشَّمْسِ فَقَعَدَ عَلَى الْمَنْبَرِ فَكَبَّرَ وَحَمِدَ اللَّهَ ثُمَّ قَالَ إِنَّكُمْ شَكَوْتُمْ جَدَبَ دِيَارِكُمْ وَاسْتَحَارَ الْمَطَرُ عَنْ إِبَانِ زَمَانِهِ عَنْكُمْ وَقَدْ أَمَرَ اللَّهُ أَنْ تَدْعُوهُ وَوَعَدَكُمْ أَنْ يُسْتَجِيبَ لَكُمْ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنُ الرَّحِيمُ. مَا لَكَ يَوْمَ الدِّينِ. لَا إِلَهَ إِلَّا اللَّهُ يَفْعَلُ مَا يُرِيدُ اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ أَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا إِلَى حِينٍ ، ثُمَّ رَفَعَ يَدَيْهِ فَلَمْ يَتْرِكِ الرَّفْعَ حَتَّى بَدَأَ يَبَاضُ إِبْطَاهُ ثُمَّ حَوَّلَ إِلَى النَّاسِ ظَهْرَهُ وَقَلْبَ أَوْحَوَّلَ رِذَاءَهُ وَهُوَ رَافِعُ يَدَيْهِ ثُمَّ أَقْبَلَ عَلَى النَّاسِ وَنَزَلَ فَصَلَّى رَكَعَتَيْنِ فَأَنشَأَ اللَّهُ سَحَابَةً فَرَعَدَتْ وَبَرَقَتْ ثُمَّ أَمْطَرَتْ بِإِذْنِ اللَّهِ فَلَمَّا يَأْتِ مَسْجِدَهُ حَتَّى سَأَلَتِ السُّبُورُ فَلَمَّا رَأَى سُرْعَتَهُمْ إِلَى الْكِتَابِ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ فَقَالَ أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَإِنِّي عَبْدُ اللَّهِ وَرَسُولُهُ .

(رواه ابوداؤد)

(756/284) It is narrated by Sayyidah Ayshah رضى الله عنها that (once) people came to the Prophet ﷺ and described to him the acute suffering caused by drought. The Prophet ﷺ decided to offer up *Salat Al-Istisqa* at the place where the prayer of *Eid* was held (outside the inhabited area of Madinah), and, told the people to go with him on a certain day and offer *Salat Al-Istisqa*, and (also) ordered that his pulpit be taken and placed there (for the occasion). The pulpit, accordingly, was carried to that place. When the day arrived, the Prophet ﷺ went to the appointed place soon after sunrise. He sat on the pulpit and praised Allah, and, then, said: "You have complained about lack of rain and drought in your region and it is the command of Allah that you pray to Him in your need and He has promised to answer your supplications. Then, the Prophet ﷺ beseeched Allah in these words:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الرَّحْمَنُ الرَّحِيمُ. مَالِكِ يَوْمِ الدِّينِ. لَا إِلَهَ إِلَّا اللَّهُ
يَفْعَلُ مَا يُرِيدُ اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ أَنْزِلْ عَلَيْنَا
الْغَيْثَ وَاجْعَلْ مَا أَنْزَلْتَ لَنَا قُوَّةً وَبَلَاغًا إِلَى حِينٍ

Alahumdu lillaahi rabbil 'aalameen, ar-rahmaan-ir-raheem, maaliki yaum-id-deen, laa ilaaha il-Allahu yaf'alu maa yureed, Allahumma antAllahu laa illaha illa ant-al-ghaneeyu wa nahnul fuqarau-ianzila 'alainal ghaitha waj'al maa anzalal lana quowatan wa balaaghan ila heen.

All praise blongs to Allah, the Lord of the Worlds, the Bneficent, the Merciful, the Owner of the Day of Judgement. There is no deity save (one) Allah. His power is that He can do whatever He likes. O God! You are the Lord Sovereign; there is no god aside of You. You are the Wealthy and we are Your poor slaves. Send rain upon us and make the rain that You send a source of strength for us and a means of sustenance for a (long) time (to come)."

The Prophet ﷺ, then, raised his hands (meaning, perhaps, that he raised them higher than they were at the time of supplication) and prayed for a long time with the hands raised in the same way, and raised them so high that (though he was wearing the mantle) the whiteness of the armpits could be seen. Afterwards, he turned his face towards the *Qiblah* and back

towards the people, and altered the mantle he was wearing, and his hands were still raised in prayer. He, again, turned his face towards the people, and getting down from the pulpit, offered two *rak'at* prayer. At that very time, a cloud appeared by the command of Allah in which there, also, was thunder and lightning, and, then, by the command of Allah, it rained heavily (and such was the downpour) that before the Prophet ﷺ could return to his mosque, the paths were filled with water and the drains and rivulets were overflowing. After it, when he saw that the people (who were complaining of drought) were rushing to sheds and thatched roofs for shelter from rain, he broke into a smile so much so that his teeth became visible, and, he said: "I affirm that Allah has power over all things and I am His slave and Messenger."

(Abu dawood)

(٧٥٧/٢٨٥) عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ إِلَى الْمَصَلَّى يَسْتَسْقِي فَصَلَّى بِهِمْ رَكْعَتَيْنِ جَهَرَ فِيهِمَا بِالْقِرَاءَةِ وَاسْتَقْبَلَ الْقِبْلَةَ يَدْعُو وَرَفَعَ يَدَيْهِ وَحَوْلَ رِذَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ .

(رواه البخارى و مسلم)

(757/285) Abdullah bin Zayd رضي الله عنه related that the Messenger of Allah ﷺ went to *Eid-gah* with the people for *Salat Al-Istisqa*. He offered two *rak'at* in this prayer and recited the Qur'an with a loud voice and invoked Allah with his face towards *Qiblah* and his hands raised, and he wore his mantle inside out while he faced the *Qiblah*."

(Bukhari and Muslim)

(٧٥٨/٢٨٦) عَنْ ابْنِ عَبَّاسٍ قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْعِي فِي الْإِسْتِسْقَاءِ مُتَبَدِّلًا مُتَوَاضِعًا مُتَخَشِّعًا مُتَضَرِّعًا .

(رواه الترمذى و ابو داؤد و النسائى و ابن ماجه)

(758/286) Abdullah bin Abbas رضي الله عنه related to us that when the Messenger of Allah ﷺ went out for *Salat Al-Istisqa*, he was wearing a very ordinary dress and his demeanour was that of meekness and humility. (Tirmizi, Abu Dawood, Nasai and Ibn Majah)

Commentary: As we have seen, *salat Al-Istisqa* is a collective prayer for the dispersal of the general calamity of drought. From the aforementioned Traditions we learn the following details.

(i) It should be observed at a desolate and uncultivated place outside the populated area of the town or village and directly on the ground, i.e., without a mat or carpet.

(ii) One should not take a bath and change into a clean dress for this prayer as is done for the prayers of a Friday or the two *Eids*. Very ordinary clothes should be worn and appearance made before Allah like a beggar.

(iii) The supplication should be made with deep earnestness and humbleness of spirit, and, for it, the hands should be raised unusually higher towards the heavens.

It is, also, stated in the first two narratives that, on facing the *qiblah*, the Prophet ﷺ wore his cloak inside out. It was intended to express the idea "Oh Allah! As I have altered the cloak, in the same way You, too, alter the situation by sending down the rain." Like the raising of the hands, it, too, was a part of the supplication.

In Sayyidah Ayshah's رضى الله عنها report it is stated that a cloud appeared as soon as *salat Al-Istisqa* was offered by the Prophet and it rain heavily. The same has been stated in the Traditions related by some other Companions رضي الله عنهم as well.

By the grace of Allah, similar is the experience of the general body of Muslims. The present writer has had the occasion to offer *Salat Al-Istisqa* thrice, once in his childhood at his home-town of Sambhal (District Muradabad, U.P.), then, some fifteen years ago, at Lucknow, and, lastly, in Madinah, probably in 1945, and everytime, God mercifully sent down the rain as soon as the prayer was held.

Sayyidah Ayshah's رضى الله عنها narrative, finally, tells that when the rain fell heavily as a result of *Salat Al-Istisqa*, the holy Prophet ﷺ said:

أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَا عَبْدُ اللَّهِ وَرَسُولُهُ

"I affirm that Allah has power over all things and I am His slave and Messenger."

It is indeed the peak of devotion and worship and self-denial that although the rain fell in response to the prayers and supplication of the Prophet ﷺ he thought it necessary to acknowledge publicly that it was all due to the Power and Mercy of

Allah and He, alone, was worthy of praise and gratitude while the Prophet ﷺ, himself, was no more than an humble bondsman and Messenger ﷺ.

NAMAZ-I-JANAZA AND OTHER RELATED MATTERS

It is a common practice with the scholars of the Traditions that, at the end of *Kitab as-Salah* i.e., the Book of prayer, they mention sayings regarding death, the last illness, or illness in general, and all the other calamities and misfortunes, and the way one should behave and conduct oneself when confronted with them, as well as in relation to the bathing and shrouding of the dead body and burial, condolence and visiting of the graves, under the title of *Kitab-ul-Janaiz* (the Book of Funerals). Adhering to this practice, we, too, will discuss, here, reports of the sayings and doings of the sacred Prophet ﷺ concerning them. The sum and substance of these Traditions is that since death is certain and no one knows when it will strike, a Muslim should never be heedless of it. He must always keep himself in a state of pre-paredness for the last journey, and, specially, when he is ill, he should take greater care to put right his religious and spiritual condition and mend his affair with Allah. His friends and relatives, on their part, should try to bring good cheer to him through service and sympathy. They should pray for his recovery, and, talk hopefully, in his presence, of Divine reward, mercy and benevolence. In particular, when it appears that the chances of the patient's recovery are remote and his time is near, every thing possible should be done to turn his heart towards Allah and put him in mind of the cardinal principle of Islam, i.e., the *kalimah*. Finally, when death occurs, the kinsmen should show patience and forbearance and believing death to be the Will of Allah, yield themselves to it like dutiful bondsmen and hope and pray for reward on their loss. The dead body should, then, be batched and wrapped in a good, clean shroud and perfume should be applied, and, after it, the funeral prayer should be held consisting of the praise and glorification of

Allah, the affirmation of His Might and Magnificence and the invocation of blessings on the Prophet Muhammad ﷺ through whom Guidance had reached the dead person as well as the participants in the prayer and a fervent supplication for mercy and forgiveness for the deceased brother. The dead body should, thereafter, be buried with due reverence and people should try to relieve the distress of the bereaved family by sharing its sorrow and bringing succour to it by word and deed.

The aim and wisdom of these precepts is self-evident, and, as we all know, much peace and comfort is derived by acting upon them in sickness and in death and in all other forms of sorrow and suffering. Every teaching of the Prophet ﷺ, in that regard, serves as a balm for the heart. And death, as a necessary prelude to meeting Allah, begins to look like an ageeable event.

These are the ready gains and worldly advantages of these instructions. What has been promised in the Traditions, given below, will Insha Allah be seen and experienced in the fullest measure, in the Hereafter.

Remembrance of Death

(٧٥٩/٢٨٧) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَكْثِرُوا ذِكْرَهَا ذِمَّ اللَّذَاتِ الْمَوْتَ . (رواه الترمذى والنسائى وابن ماجه)

(759/287) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Remember death much and often. It is the terminator of worldly pleasures." (Tirmizi, Nasai and Ibn Majah)

(٧٦٠/٢٨٨) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

بِمَنْكِبَيْ فَقَالَ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ غَافٍ بِرُسَيْلٍ وَكَانَ ابْنُ عُمَرَ يَقُولُ إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصُّبْحَ وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ وَخُذْ مِنْ

صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ . (رواه البخارى)

(760/288) Sayyidina Abdullah bin Umar ؓ has said that the Messenger of Allah ﷺ took him by the shoulders and said, "Be in the world as though you are a stranger or one who is passing through." Ibn Umar ؓ used to say, "In the evening do not expect to see the morning and in the morning do not expect to

see the evening, but take something when in health to serve you in time of illness and something in your life to serve you in your death."

(Bukhari)

(٧٦١/٢٨٩) عَنْ عَبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ .

(رواه البخارى و مسلم)

(761/289) Ubadah bin as-Samit رضي الله عنه quoted the Messenger of Allah ﷺ as saying, "If anyone wishes to meet Allah, Allah wishes to meet him; but if anyone does not wish to meet Allah, Allah does not wish to meet him."

(Bukhari and Muslim)

Commentary: This very Tradition narrated by Ubadah bin as-Samit رضي الله عنه continues that when the Prophet ﷺ said that, the Mother of the believers, Sayyidah Ayshah رضي الله عنها or one of the other of his noble wives submitted to him, "Messenger of Allah ﷺ, our state is that we (fear death and) *إِنَّا نَكْرَهُ الْمَوْتَ* do not like to die." He said, "That is not what I mean (that one should love death). Disliking death is a natural thing. What I meant that when death comes to a believer, he is given glad tidings of Allah's pleasure and nothing is dearer to him than what lies before him. When a slave's position is like that, Allah loves him and it is dear to Him to meet him. But when a disbeliever approaches death, he is given tidings of Allah's punishment so nothing is more unpleasant to him than meeting Allah and Allah also does not like to meet him and dislikes him. This explanation of the Prophet ﷺ elucidates that the meeting referred to here is not death in itself but the consequences after death. In a hadith of the same import narrated by Sayyidah Ayshah رضي الله عنها, the Prophet ﷺ is quoted in the concluding words as *sayiḥ* (death before meeting Allah), *والموت قبل لقاء الله*.

Shah Waliullah رحمة الله عليه has explained this hadith. When death is very near the ugly covering of beastly and material character come to be raised. The soul seems to see the angelic world and the unseen world and the hereafter come before the eyes about which the Prophets عليهم السلام have told us. At that time the believer who had always curbed his animals instincts and tried to raise his angelic characteristics sees the blessings of Allah and

craves for them. He wishes to get to them as quickly as he can. On the contrary, the soul of an unbeliever and the one who has been neglecting Allah sees what is in store for him when he is about to die. Therefore, he does not wish to go away from this world. These are the two states represented by wishing to meet Allah and disliking to meet Allah. The words Allah likes to meet him and Allah dislikes meeting him represent the pleasure and displeasure of Allah.

(٧٦٧/٢٩٠) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ تُحْفَةُ الْمُؤْمِنِ الْمَوْتُ. (رواه البيهقي في شعب الإيمان)

(767/290) It is related by Abdullah bin 'Amr رضي الله عنه that the Messenger of Allah ﷺ said: "The gift of the Believer is death."

(Baihaqi)

Commentary: Death is not pleasant to anyone but the bondsmen who are blessed with Faith remain mentally eager for it owing to the Divine rewards, the special propinquity to Allah and the ecstatic joy of seeing Him that await them in the After-life. It is like this that though no one, by natural inclination, finds it pleasing to have an eye-operation, rationally he prefers it for himself in the hope that vision will be restored by it. The difference, however, is that while the restoration of eyesight is not certain after the operation and, sometimes, it proves unsuccessful, the choicest favours of the Lord, His closeness and the delightful experience of seeing Him are bound to be the lot of a truthful Believer in the Hereafter. Hence, death is a priceless gift for the bondsman with faith and sincerity. Another example of it is that marriage and the resultant separation from parents, brothers and sisters is most painful for a girl in the sense that she has to leave the loving, parental home and spend the rest of her life in new surroundings but the peculiar expectations that are associated with marriage produce, in her, a fondness for it. The same is the case with earnest and believing bondsmen of the Lord. Death appears attractive to them owing to the heavenly boons and blessings they confidently look forward to in the life to come.

It is Prohibited to Desire or Pray For Death

Sometimes people get disgusted with life and begin to pray for death. But it is the height of foolishness and cowardice and a sign of weakness of Faith. The Prophet ﷺ has forbidden it.

(٧٦٣/٢٩١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَتَمَنَّى أَحَدُكُمْ الْمَوْتَ أَمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَزِدَّادَ خَيْرًا وَأَمَّا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَعْتَبَ

(رواه البخارى)

(763/291) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "No one of you should wish for death. If he is virtuous, it is hoped that the stock of his good deeds will go on multiplying as long as he lives, and if his deeds are not good, it is possible that he earns the good pleasure of Allah through sincere repentance etc., in later life." (Bukhari)

Commentary: The version in *Muslim* has a slight difference in wording. With wishing for death it also says one must not pray for death.

(٧٦٤/٢٩٢) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَتَمَنَّى أَحَدُكُمْ الْمَوْتَ مِنْ ضَرِّ أَصَابِهِ فَإِنْ كَانَ لَا بُدَّ فَأَعْلًا فَلْيَقُلْ اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي.

(رواه البخارى ومسلم)

(764/292) It is related by Anas رضي الله عنه that the Messenger of Allah ﷺ said: "No one of you should desire (or pray for) death owing to a distress or suffering. Should he feel utterly helpless, he might pray: "O Allah! Keep me alive as long as life may be better for me and let me be dead when death may be better for me." (Bukhari and Muslim)

Illness is A Blessing And An Atonement For Sins

Just as the Prophet ﷺ has taught about death that it is not an extinction and utter annihilation but the beginning of a new existence which will be supremely happy and blissful for the faithful bondsmen, and, thus, is a wonderful gift for him, in the same way he has, also, informed us that illness is not out and out

misery and suffering but a blessing as well and a means of purgation from sins, and taking sickness and other forms of loss, pain or grief to be a warning from Above, the truthful bondsmen should devote themselves to correcting and reforming their ways when they are stricken with disease or any other misfortune.

(٧٦٥/٢٩٣) عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَذًى وَلَا غَمٍّ حَتَّى الشَّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ .
(رواه البخارى و مسلم)

(765/293) It is related by Abu Sa'eed Khudri رضي الله عنه that the Prophet ﷺ said: "Whatever pain, sickness, loss or suffering afflicts a Muslim, so much so that a thorn pricks him, God expiates his sins through it."
(Bukhari and Muslim)

(٧٦٦/٢٩٤) عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يُصِيبُهُ أَذًى مِنْ مَرَضٍ فَمَا سِوَاهُ إِلَّا حَطَّ اللَّهُ تَعَالَى بِهِ سَيِّئَاتِهِ كَمَا تَحْطُ الشَّجَرَةُ وَرَقَهَا .
(رواه البخارى و مسلم)

(766/294) It is related by Abdullah bin Mas'ud رضي الله عنه that the Messenger of Allah ﷺ said: "Whatever suffering reaches a Believer, in the form of a disease or any other thing, Allah lets fall his sins from him through it in the same way as a tree sheds its leaves in the autumn."
(Bukhari and Muslim)

(٧٦٧/٢٩٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ أَوْ الْمُؤْمِنَةِ فِي نَفْسِهِ وَمَا لَهُ وَوَلَدِهِ حَتَّى يَلْقَى اللَّهَ تَعَالَى وَمَا عَلَيْهِ مِنْ خَطِيئَةٍ .
(رواه الترمذى)

(767/295) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Misfortunes and afflictions come down to some believing men or women from God, sometimes, on their bodies, sometimes, on their goods, and, sometimes, on their progeny, (and, as a result of it), their sins fall away to the extent that, after death, they make their appearance before Allah in such a state that not a single sin is left."
(Tirmizi)

عَنْ مُحَمَّدِ بْنِ خَالِدٍ السُّلَمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْعَبْدَ إِذَا سَبَقَتْ لَهُ مِنَ اللَّهِ مَنَزَلَةً لَمْ يُلْغَهَا بِعَمَلِهِ
 ابْتِلَاةُ اللَّهِ فِي جَسَدِهِ أَوْفَى مَالِهِ أَوْفَى وَلَدِهِ ثُمَّ صَبَرَهُ عَلَى ذَلِكَ حَتَّى يُلْغَاهُ
 الْمَنَزَلَةَ الَّتِي سَبَقَتْ لَهُ مِنَ اللَّهِ .
 (رواه احمد و ابو داود)

(768/296) It is related by Muhammad Ibn Khalid Sulami on the authority of his father, and he on the authority of Muhammad Ibn Khalid's grandfather, that the Prophet ﷺ said: "For some Believers Allah ordains a high station which he does not attain by his own efforts, so Allah afflicts him with a physical or material distress or grief from the side of his children, and then, grants him the good fortune to be patient till (in return for these troubles and calamities and his patience and forbearance), He makes him attain the high station decreed for him beforehand."

(Musnad Ahmad and Abu Dawood)

Commentary: Allah is lord Sovereign. If He likes, He can grant the highest place to anyone without anything to show. But His Wisdom and Attribute of Justice demand that bondsmen should be kept at grades and stations they deserve by their deeds and states. Thus, the practice of Allah is that when, on being pleased with an act or manner of a bondsman or in acceptance of prayer of his own or some other person for his sake, He decides to elevate him to a rank or position he does not merit by his conduct. He causes the deficiency to be removed by means of pain and suffering and by granting him the good fortune to be patiently persevering in adversity.

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أَهْلُ
 الْعَافِيَةِ يَوْمَ الْقِيَمَةِ حِينَ يُعْطَى أَهْلُ الْبَلَاءِ الثُّوَابَ لَوْ أَنَّ جُلُودَهُمْ كَانَتْ
 قُرْصَتْ فِي الدُّنْيَا بِالْمَقَارِيطِ .
 (رواه الترمذی)

(769/297) Sayyidina Jabir ؓ has said that the Messenger of Allah ﷺ said: "On the Day of Resurrection, when people who have suffered affliction are given their reward, those who are healthy will wish their skins had been cut to pieces with scissors when they were in the world."
 (Tirmizi)

(٧٧٠/٢٩٨) عَنْ غَامِرِ الرَّامِ قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَسْقَامَ فَقَالَ إِنَّ الْمُؤْمِنَ إِذَا أَصَابَهُ السَّقَمُ ثُمَّ عَافَاهُ اللَّهُ عَزَّوَجَلَّ مِنْهُ كَانَ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ وَمَوْعِظَةً لَهُ فِيمَا يَسْتَقْبِلُ وَإِنَّ الْمُنَافِقَ إِذَا مَرِضَ ثُمَّ أَغْفِيَ كَانَ كَالْبَعِيرِ عَقَلَهُ أَهْلُهُ ثُمَّ أُرْسِلُوهُ فَلَمْ يَدْرِ لِمَ عَقِلُوهُ وَلِمَا أُرْسِلُوهُ .

(رواه ابوداؤد)

(770/298) It is related on the authority of 'Aamir ar-Rami that once the Messenger of Allah ﷺ spoke on diseases (i.e., he described their philosophy and the aspect of goodness in them). In the course of it, he said: "When a truthful Believer falls ill, and, after it, Allah grants him recovery, the illness becomes an atonement for his sins of the past and a warning for the future, and when (heedless) Hypocrite falls ill, and, then, gets well, (he learns nothing from it, and) his similitude is of the camel whose owner tied it up, and, then, untied it, and it had no idea why it was tied or untied." (Abu Dawood)

Commentary: The chief moral teaching these Traditions contain is that illness or any other loss or calamity, which, anyhow, is apart of living, should not be wholly looked upon as a misfortune or manifestation of the displeasure of Allah. There is, in them, a great deal of virtue and cause for gratitude for the devout bondsmen. Through them, sins are expiated, worthiness for the special graces of Allah increases, the shortage of good deeds is made up and the inner diciplining of fortunate and dutiful bondsmen takes place.

Those of Allah's slaves who know the truth of these sayings endure the severest of trials and illnesses and feel stronger for that.

Reward of Deeds of The Days of Good Health During Illness

(٧٧١/٢٩٩) عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا

مَرِضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ بِمِثْلِ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا. (رواه البخارى)

(771/299) It is related by Abu Musa Al-Ash'ari ؓ that the Prophet ﷺ said: "When a bondsman is sick or in a journey (and cannot carry out the daliy routine of worship etc.,) his deeds are recorded in the sake way with Allah as when he was healthy or staying at home." (Bukhari)

Commentary: It, again, is a great favour of the Lord that if a person cannot perform his duties of *Zikr* and worship owing to the constraints of illness or travel, he, by His command, causes the duties to be recorded in his balance-sheet of deeds which he used to observe during the days of good-health or staying at home.

Visiting of The Sick

The Prophet ﷺ has declared the visiting of the sick and tending to their needs to be a virtue of the highest order and an act of worship. He used to visit the sick himself and talk to them in a comforting manner. He, also, blew on them after reciting the Names or words of Allah and exhorted others to do the same.

(٧٧٢/٣٠٠) عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَطْعِمُوا الْجَائِعَ وَعَوِّدُوا الْمَرِيضَ وَفُكُّوا الْعَانِي .
(رواه البخارى)

(772/300) It is related by Abu Musa Al-Ash'ari ؓ that the Messenger of Allah ﷺ said: "Feed the hungry, visit the sick, and seek the release of those who have been made captives unjustly."
(Bukhrai)

(٧٧٣/٣٠١) عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمُسْلِمَ
إِذَا عَادَ أَخَاهُ الْمُسْلِمَ لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ .
(رواه مسلم)

(773/301) It is related by Thauban ؓ that the Messenger of Allah ﷺ said: "When a truthful Believer visits a (sick) believing bondsman, he is, sort to speak, in the Garden of Paradise until he returns."
(Muslim)

(٧٧٤/٣٠٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ
عَادَى مَرِيضًا نَادَى مُنَادٍ مِنَ السَّمَاءِ طِبْتَ وَطَابَ مَمْشَاكَ وَتَبَوَّأْتَ مِنَ
الْجَنَّةِ مَنْزِلًا
(رواه ابن ماجه)

(774/302) Sayyidina Abu Hurayrah ؓ has quoted the Prophet ﷺ as saying, "If anyone visits a sick person, some one cries out from heaven, "May you be good, may your walk be good, and may you come to an abode in Paradise!"
(Ibn Majah)

(٧٧٥/٣٠٣) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلْتُمْ عَلَى الْمَرِيضِ فَنَقِسُوا لَهُ فِي أَجَلِهِ فَإِنَّ ذَلِكَ لَا يَرُدُّ شَيْئًا وَيُطِيبُ بِنَفْسِهِ .
(رواه الترمذی و ابن ماجه)

(775/303) It is related by Abu Sa'eed Khudri رضي الله عنه that the Messenger of Allah ﷺ said: "When you visit a sick person make him happy about his age (i.e., talk to him in a reassuring manner about his life, as for instance, say to him that he was looking better, and, God willing, would soon be well). Such a thing will not prevent what is decreed (i.e., it will happen in any case) but make him cheerful (and this is the main object of visiting the sick.)." (Tirmizi and Ibn Majah)

(٧٧٦/٣٠٤) عَنْ أَنَسٍ قَالَ كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرَضَ فَاتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ أَسْلِمَ فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ أَطَعَ أَبَا الْقَاسِمِ فَأَسْلَمَ فَخَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ . (رواه البخارى)

(776/304) Anas رضي الله عنه narrated that a Jewish boy used to attend to the Prophet ﷺ. When he fell ill, the Prophet ﷺ went to him and sat at the head of his bed and said: "Accept the Divine faith." The boy looked at his father who, (also), was present. "Do so Abul Qasim (i.e., the Prophet) says," his father told him. The boy, thereupon, embraced Islam. As the Prophet ﷺ came out, he said: "All praise to God who took the boy out of Hell."

(Bukhari)

Commentary: It shows, firstly, that some non-Muslims, too, used to serve the Prophet ﷺ; secondly, that he visited the sick among the non-Muslims as well; and, thirdly, that the non-Muslims who had the opportunity of coming close to the Prophet ﷺ, were so greatly impressed by him that they preferred Islam as the religion of their children.

Blowing on The Sick Person and Praying For His Recovery

(٧٧٧/٣٠٥) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ إِذَا اشْتَكَى مِنْهُ إِنْسَانٌ مَسَحَهُ بِيَمِينِهِ ثُمَّ قَالَ أَذْهَبِ الْبَاسَ رَبِّ النَّاسِ وَأَشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاءُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا.

(رواه البخارى و مسلم)

(777/305) It is related by Sayyidah Ayshah رضي الله عنها "When anyone of us fell ill, the Prophet ﷺ used to move his right hand on his body and recite the prayer: Az-hibil baasa rabban-naasi washfi antash-shaafi laa shifa-a illa shifaa-uka shifaa-an laa yughaadiru saqma. [O Lord of mankind! Remove his suffering and grant him recovery. You are the Healer. Your healing is the healing. Grant him a complete healing that may leave not (a trace of illness)]." (Bukhari and Muslim)

(٧٧٨/٣٠٦) عَنْ عُثْمَانَ ابْنِ أَبِي الْعَاصِ أَنَّهُ شَكَى إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعًا يَجِدُهُ فِي جَسَدِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَعْ يَدَكَ عَلَى الَّذِي يَأْلَمُ مِنْ جَسَدِكَ وَقُلْ بِسْمِ اللَّهِ ثَلَاثًا وَقُلْ سَبْعَ مَرَّاتٍ ائْتِ اللَّهَ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا آجِدُ وَأُحَازِرُ قَالَ فَفَعَلْتُ فَأَذْهَبَ اللَّهُ مَا كَانَ بِي.

(رواه مسلم)

(778/306) Sayyidina Uthman bin Abul Aas رضي الله عنه said that he complained to the Messenger of Allah ﷺ of a pain he had in his body. He said to him to put his hand on the part of his body which was sore and say three times "بسم الله" In the name of Allah," and seven times:

اَعُوْذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا آجِدُ وَأُحَازِرُ

"I seek refuge in Allah's might and power from the evil of what I am experiencing and trying to avert."

He said that he did so and Allah removed his trouble. (Muslim)

(٧٧٩/٣٠٧) عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ أَعِيذُ كَمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَةٍ وَمِنْ كُلِّ عَيْنٍ لَامَةٍ وَيَقُولُ إِنَّ أَبَاكُمَا كَانَ يُعَوِّذُ بِهَا إِسْمَاعِيلَ وَإِسْحَاقَ. (رواه البخارى)

(779/307) Sayyidina Ibn Abbas رضي الله عنه said that the Messenger of Allah ﷺ used to command Hasan رضي الله عنه and Husain رضي الله عنه to Allah's protection saying:

أَعِزُّدُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَةٍ

"With the perfect Words of Allah, I command you to Allah's protection from every evil and poisonous creature and from every evil eye."

And he used to say: Your ancestor (Ibrahim) used to commend Isma'il and Ishaq عليهم السلام with these words to Allah's protection. (Bukhari)

Commentary: The perfect words of Allah could be His commands or His Book. He used to supplicate Hasan and Husain in this manner and blow on them or gave them an amulet.

(٧٨٠/٣٠٨) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا شَتَكَى نَفْسَهُ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ وَمَسَحَ عَنْهُ بِيَدِهِ فَلَمَّا اشْتَكَى وَجَعَهُ الَّذِي تُوَفِّي فِيهِ كُنْتُ أَنْفُثُ عَلَيْهِ بِالْمُعَوِّذَاتِ الَّتِي كَانَ يَنْفُثُ وَأَمْسَحَ بِيَدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . (رواه البخارى ومسلم)

(780/308) Sayyidah Ayshah رضي الله عنها said that when the Prophet ﷺ had a complaint he would blow on himself reciting the *mu'awwizat*¹, and wiped himself with his hand. She said, "When he suffered from the pain of which he died, I would blow on him and recite the *mu'awwizat* as he did and would take his hand to wipe him." (Bukhari and Muslim)

Commentary: The *mu'awwizat* are the last two surah of the Qur'an. It could also mean the supplications in such refuge is sought with Allah. We have already seen some of them and will see more in the *Kitab Ad-Da'wat*.

When Signs of Death Appear

(٧٨١/٣٠٩) عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِقَتُلُوا مَوْتَكُمْ لَا إِلَهَ إِلَّا اللَّهُ . (رواه مسلم)

(781/309) It is related on the authority of Abu Sa'eed Khudri رضي الله عنه and Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Instruct the Kalima of *Laa ilaaha il-lallaah* to the dying men." (Muslim)

Commentary: Here the "dying men" denotes those who are at the point of death and the word Talqeen (i.e., to teach, to instruct, to

inform), occurring in the original, means that the *Kalimah* of *Laa ilaaha il-lallaah* should be reited before them so that at the dying moment the doctrine of the Oneness of God might be upper-most in their minds, and if the tongue was in a position to respond, they could refresh their Faith by uttering the Confessional Formula, and depart from the world in that state.

(٧٨٢/٣١٠) عَنْ مَعَاذِ ابْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ .
(رواه ابو داؤد)
(782/310) It is related by Mu'az bin Jabal رضي الله عنه that the Prophet ﷺ said: "He shall go to Heaven whose last words are: *Laa ilaaha il-lallaah*."
(Abu Dawood)

(٧٨٣/٣١١) عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اِقْرُوا سُورَةَ يَسٍ عَلَى مَوْتَاكُمْ .
(رواه احمد و ابو داؤد و ابن ماجه)
(783/311) It is related by Ma'qil bin Yasar that the Messenger of Allah ﷺ said: "Recite surah Yaseen to those of you who are dying."
(Musnad Ahmad, Abu Dawood and Ibn Majah)

Commentary: Here, too, the dying men denotes those in whom the signs of death may have appeared. Allah alone knows what is the aim and significance of this command but this much is evident that this Chapter of the Qur'an contains some remarkable truths concerning Faith, and what is to follow after death has been described in it most vividly. The last verse of it:

فَسُبْحَنَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ (يس ٨٣:٣٦)

Therefore glory be unto Him in Whose hand is the dominion over all things; Unto him you will be brought back. (Yasin 36:83)

is, particularly, appropriate for recitation when the end is near.

(٧٨٤/٣١٢) عَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ مَوْتِهِ بِثَلَاثَةِ أَيَّامٍ يَقُولُ لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ (رواه مسلم)
(784/312) It is related by Jابر رضي الله عنه "I heard the Prophet ﷺ say only three days before his death that 'Everyone of you should die in the condition that he has a good assumption about God.'
(Muslim)

Commentary: It shows that faith in Allah and the awareness of Him require that while the bondsman feared Him, and, at the same time, was hopeful of His Mercy during the last moments of life, the pleasureable expectation of Divine benevolence and forgiveness should predominate. The sick person should strive to produce this state within himself and his attendants and visitors, too, should talk to him, or within his hearing, at that time in a way that was conducive to it and made him hopefully expectant of Divine mercy.

Things To Be Done After Death

(٧٨٥/٣١٣) عَنْ أُمِّ سَلَمَةَ قَالَتْ دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصْرُهُ فَأَغْمَضَهُ ثُمَّ قَالَ إِنَّ الرُّوحَ إِذَا قُبِضَ تَبِعَهُ الْبَصَرُ فَصَحَّ نَاسٌ مِنْ أَهْلِهِ فَقَالَ لَا تَدْعُوا عَلَى أَنْفُسِكُمْ إِلَّا بِخَيْرٍ فَإِنَّ الْمَلَائِكَةَ يَوْمُنُونَ عَلَى مَا تَقُولُونَ ثُمَّ قَالَ اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُقْهُ فِي عَقَبِهِ فِي الْغَابِرِينَ وَاعْفِرْ لَنَا وَلَهُ يَلِرَبِّ الْعَالَمِينَ وَافْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ (رواه مسلم)

(785/313) Umm Salmah رضي الله عنها related that the Prophet ﷺ came (to her house at the time of the death of her husband, Abu Salmah). His (i.e., Abu Salmah's) eyes had remained open; the Prophet ﷺ closed them and said: "When life departs, vision, also, departs with it. (The eyes should therefore, be closed after death)." One hearing it, the members of Abu Salmah's family began to cry very loudly (and in their grief they uttered words that could have the effect of calling down God's Anger on themselves). The Prophet ﷺ, thereupon, said: "O people! Pray for what is good for you because the Angels say *Aameen* on what you are saying. "He, then himself prayed: "O Allah! Forgive Abu Salmah and raise his rank among Your rightly guided bondsmen and protect and support his survivors in his place, and O Lord of the Worlds, forgive him and us and illuminate his grave, and make it spacious." (Muslim)

(٧٨٦/٣١٤) عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ بِهِ إِنْ أَلَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ

أَجَرْنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْرًا مِنْهَا إِلَّا أَخْلَفَ اللَّهُ لَهُ خَيْرًا مِنْهَا فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ أَيُّ الْمُسْلِمِينَ خَيْرٌ مِنْ أَبِي سَلَمَةَ أَوَّلَ بَيْتٍ هَاجَرَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ إِنِّي قُلْتُهَا فَأَخْلَفَ اللَّهُ لِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .
(رواه مسلم)

(786/314) It is related on the authority of Umm Salmah رضي الله عنها that the Prophet ﷺ said: "When a misfortune befalls a believing bondsman (and he suffers a loss), he should say what he is commanded to say: "*In-na lillaahi wa in-na ilaihi raji'oon. Allahumma ajirni fi musibati wakhlu' li khairam minha* (To God we belong and to Him do we return. O God! Recompense me in this misfortune and bestow on me a better thing in place of what has been taken away). God will, then, surely grant him a better thing." (Umm Salmah went on to relate "When my first husband, Abu Salmah died I thought who could be better than him. He was the first Muslim to migrate towards the Prophet ﷺ with his family and belongings. But I prayed as taught by the Prophet ﷺ and Allah gave him to me in place of Abu Salmah (i.e., the Prophet married me)." (Muslim)

(٧٨٧/٣١٥) عَنْ حَصِينِ ابْنِ وَحَوْحٍ أَنَّ طَلْحَةَ ابْنَ الْبَرَاءِ مَرَضَ فَاتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ فَقَالَ إِنِّي لَا أُرَى طَلْحَةَ إِلَّا قَدْ حَدَثَ بِهِ الْمَوْتُ فَأَذْنُونِي بِهِ وَعَجِّلُوا فَإِنَّهُ لَا يَنْبَغِي لِجِيفَةِ مُسْلِمٍ أَنْ تُحَسَّ بَيْنَ طَهْرَانِي أَهْلِهِ .
(رواه أبو داود)

(787/315) Husayn bin Wahwah narrated that when Talha bin Bara' fell ill, he said to others: "I feel the time of his death is near. (If he dies), I should be informed and (the bathing and shrouding of his dead body) should be done quickly because it is not proper for the dead body of a Muslim to remain for long in the midst of the family members." (Abu Dawood)

Commentary: It shows that after death has taken place shrouding and burial etc, should be done quickly.

Bewailing And Breast-Beating

It is natural to feel grief at the death of a dear one, to shed tears and to show other spontaneous manifestations of mourning. It

shows that one has not ceased to be human. The *Shari'ah*, as such, has imposed no restriction on it. It commends and appreciates it. But loud lamentation and breast-beating and deliberate bewailing and crying are strictly prohibited. First, these practices are opposed to the spirit of submission to the Divine Will. Secondly, ceremonious mourning amounts to ingratitude and unthankfulness at the priceless gift of thinking and reasoning Allah has conferred upon man. Thirdly, it adds to one's own mental suffering as well as that of others and paralyses, at least for the time being, the faculties of thought and action. Crying and breast-beating, further, is hurtful to the dead body.

(٧٨٨/٣١٦) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ اشْتَكَى سَعْدُ بْنُ عُبَادَةَ شَكْوَى لَهُ فَاتَّاهَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ مَعَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَسَعْدِ بْنِ أَبِي وَقَّاصٍ وَعَبْدِ اللَّهِ بْنُ مَسْعُودٍ فَلَمَّا دَخَلَ عَلَيْهِ وَجَدَهُ فِي غَاشِيَةٍ فَقَالَ قَدْ قُضِيَ؟ قَالُوا لَا يَا رَسُولَ اللَّهِ فَبَكَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَأَى الْقَوْمَ بَكَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَكَوْا فَقَالَ أَلَا تَسْمَعُونَ إِنَّ اللَّهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلَا بِحُزْنِ الْقَلْبِ وَلَكِنْ يُعَذِّبُ بِهَذَا وَأَشَارَ إِلَى لِسَانِهِ أَوْ بِرَحْمٍ وَإِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبَكَاءِ أَهْلِهِ عَلَيْهِ .
(رواه البخارى ومسلم)

(788/316) Abdullah bin Umar رضي الله عنه narrated that when Sa'd bin Ubadah رضي الله عنه fell ill, the Prophet ﷺ came to see him with Abdur Rahman bin Awf رضي الله عنه, Sa'd bin Abu Waqqas رضي الله عنه and Abdullah bin Mas'ud رضي الله عنه. When the Prophet ﷺ came in, he found him in a very critical condition (or in such a condition that many people were surrounding him). The Prophet ﷺ, on seeing it, said: "(He has) passed away." (He might have guessed it from his condition or wanted to enquire from the people who were around Sa'd bin Ubadah رضي الله عنه whether he had died). "No, Messenger of Allah ﷺ, replied the people. "He is not dead." The Prophet ﷺ, (then), burst into tears and when people saw it, they also, began to cry. He, thereupon, said: "O people! Listen carefully. Allah does not punish upon the tears of the eyes and the grief of the heart (because one has no control over them, and, then, pointing towards the tongue, he added), but He does punish upon the (misconduct) of this tongue (i.e., upon

lamenting and mourning with it) and blesses (those who say *In-na lillaah* and beg His forgiveness), and it, too, is a fact that chastisement is inflicted upon the dead body for the bewailment of the family members." (Bukhari and Muslim)

Commentary: The main purport of the above Tradition is that bewailment and loud lamentation should be avoided on the death of anyone. It is a source of the anger and punishment. On the other hand, *In-na lillaa* and other *Kalimah* of prayer and repentance ought to be uttered which are the means of earning His good pleasure. It, also, tells that the dead body is punished for the crying and breast-beating of relatives.

Besides Abdullah bin Umar رضي الله عنه, his father, Umar bin al-Khattab رضي الله عنه, and some other Companions, also, have related that the Prophet ﷺ said so. But Sayyidah Ayshah رضي الله عنها, and, with her, Abdullah bin Abbas رضي الله عنه reject it. In the source-books of this very Tradition — *Sahih Buhari* and *Sahih Muslim* — it is stated that when the narrative of Sayyidina Umar رضي الله عنه and his son, Abdullah bin Umar رضي الله عنه, was mentioned to Sayyidah Ayshah رضي الله عنها in this connection she remarked, "Both of these gentlemen, indeed, are truthful, but in this case, either their memory did not serve them well or they failed to hear or understand correctly what the Prophet ﷺ said. The Prophet ﷺ did never say that." Sayyidah Ayshah رضي الله عنها, also referred in her support, to the Qur'anic verse:

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ (النجم ٣٨:٥٣)

That no laden one shall bear another's load. (Al-Najm 53:38)

And observed "in this verse the rule has been laid down that no one will be punished for the sin of any other person. How, then, can it be that wailing is done by the members of the family and punishment is meted out to the deceased?"

But the manner in which Sayyidina Umar رضي الله عنه and Abdulah bin Umar رضي الله عنه have related the incident leaves no room for believing that they erred or mistook the emaning of the Prophet's words. At the same time, the argument of Sayyidah Ayshah رضي الله عنها, too, cannot be ignored. Commentators in their attempt to reconcile the two viewpoints have advanced various explanations, the most appealing of which is that the narratives of Sayyidina Umar رضي الله عنه and

Abdullah bin Umar رضي الله عنه appertain to the situation in which the fault or negligence of the deceased, too, had something to do with the wailing of his relatives, as for instance, he might have exhorted them to do so, as the custom was among the Arabs in olden days, or, at least, failed to advise them against it. The same view was been taken by Imam Bukhari as well.

It has, again, been suggested that when people wail over the death of a near kinsman and extol his virtues to the skies, the Angels ask him. "Why, were you really like that?" The same thing has been mentioned in some Traditions also.

Those who want to know more should see Lath al-Mulhn. It must be known that Sa'd bin Ubadah رضي الله عنه recovered from the illness. He died after the Prophet ﷺ had died in hands of Sayyidina Abu Bakr رضي الله عنه or Sayyidina Umar رضي الله عنه.

(٧٨٩/٣١٧) عَنْ أَبِي بُرْدَةَ قَالَ أُغْمِيَ عَلَى أَبِي مُوسَى فَأَقْبَلَتْ امْرَأَتُهُ أُمُّ عَبْدِ اللَّهِ تَصِيحُ بِرَنَةٍ ثُمَّ أَفَاقَ فَقَالَ أَلَمْ تَعْلَمِي وَكَانَ يُحَدِّثُهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنَا بَرِيٌّ مِمَّنْ حَلَقَ وَصَلَقَ وَخَرَقَ .

(رواه البخارى ومسلم واللفظ المسلم)

(789/317) It is related on the authority of Abu Burda, son of Abu Musa Al-Ash'ari رضي الله عنه, that once Abu Musa (fell ill and became) unconcious upon which his wife, Umm Abdullah, began to cry loudly. Later, as Abu Musa's رضي الله عنه condition improved and he regained consciousness, he said to her: "Do you not know that the Prophet ﷺ has declared that He will have nothing to do with anyone who shaves his head, raises long, sorrowing cries, tears his clothes and follows ways of the Days of ignorance on the occasion of death or any other misfortune?" (Abu Burdah went on to add that Abu Musa Ash'ari رضي الله عنه used, often to relate this saying to his wife). (Bukhari and Muslim)

(٧٩٠/٣١٨) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَى بِدَعْوَى الْجَاهِلِيَّةِ .

(رواه البخارى)

(790/318) It is related by Abdullah bin Mas'ud رضي الله عنه that the Prophet ﷺ said: "Whoever slaps his cheeks, beats his face and

tears his clothes and bewails in the manner of the (polytheists of old, in moments of loss or grief), is not one of us." (Bukhari and Muslim)

Tears of Eyes And Grief And Heart

(٧٩١/٣١٩) عَنْ أَنَسٍ قَالَ دَخَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي سَيْفِ الْقَيْنِ وَكَانَ ظَنَرًا لِإِبْرَاهِيمَ فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَبَّلَهُ وَشَمَّهُ ثُمَّ دَخَلْنَا عَلَيْهِ بَعْدَ ذَلِكَ وَإِبْرَاهِيمُ بِجُودٍ بِنَفْسِهِ فَجَعَلَتْ عَيْنَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَذَرُ فَإِنْ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ ابْنُ عَوْفٍ وَأَنْتَ يَا رَسُولَ اللَّهِ؟ فَقَالَ يَا بَنَ عَوْفٍ إِنَّهَا رَحْمَةٌ ثُمَّ اتَّبَعَهَا بِأُخْرَى فَقَالَ إِنْ أَلْعَيْنَ تَدْمَعُ وَالْقَلْبُ يَحْزَنُ وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ .
(رواه البخارى ومسلم)

(791/319) Anas رضي الله عنه narrated "I went with the Messenger of Allah ﷺ to the house of Abu Saif, the ironmonger. Abu Saif was the husband of the wet-nurse of the Prophet's ﷺ son, Ibrahim رضي الله عنه. (and, according to the custom of those days, Ibrahim used to live with her). The Prophet ﷺ lifted Ibrahim (in his arm) and kissed him and placed his nose (on his cheeks as people do when showing affection to a child). Afterwards, we went there once (during the last illness of Ibrahim). At that time, Ibrahim رضي الله عنه was on the point of death. Seeing his condition, tears began to flow from the eyes of the Prophet ﷺ. Abdul Rahman bin Awf رضي الله عنه (who believed, owing to ignorance, that the Prophet ﷺ could not be affected by such things) exclaimed: 'You, too, O Messenger of Allah?' The Prophet ﷺ replied: '(There is no harm in it. On the contrary), it is love and sympathy.' Then, as the tears rolled down his cheek, once again, he said: 'The eyes shed tears, and the heart is stricken with grief, but by the tongue I will say only what is pleasing to Allah (i.e., *In-na lillaahi wa in-na liaihi raji'oon*). And O Ibrahim! I am sad at your parting.'" (Bukhari and Muslim)

Commentary: It shows that the Prophet ﷺ was duly moved by situations of sorrow and suffering, and, he, also, shed tears in such circumstances. To feel happy at things of joy and sad at events that cause grief and distress is a fundamental characteristic of human beings. If any one behaves differently, it is a failing, not a virtue.

Sheikh Ahmad Farooqi Mujaddid Alf-Thani رحمه الله عليه writes in one of his letters "One the condition of my heart was such that I neither felt happy at things that caused joy nor sad at things that caused grief. During those days I forced myself to look happy or dejected (as the case was) with the intention of complying with the practice of the sacred Prophet ﷺ. Later, the state of indifference disappeared and, now, my condition is that I react in the natural way to sad or joyful events."

Condolence

To grieve in sympathy with any one who is in distress and to try to lessen his grief is a noble quality of the mind. The Prophet ﷺ did so himself, and, also, advised the Companions to share the sorrow of others and express sympathy for them.

(٧٩٢/٣٢٠) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ مَنْ عَزَّى مُصَابًا فَلَهُ مِثْلُ أَجْرِهِ . (رواه الترمذی و ابن ماجه)

(792/320) It is related by Abdullah bin Mas'ud رضي الله عنه that the Messenger of Allah ﷺ said: "whoever consoled or comforted a person in distress, for him is the same reward as for the distressed one." (Tirmizi and Ibn Majah)

Sending Food to The Family of The Deceased

On the day of their bereavement, members of the house-hold of the deceased are not in a fit condition to arrange for their meals. Companionship and fellow-feeling, therefore, require that their friends or relatives send them food.

(٧٩٣/٣٢١) عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ لَمَّا جَاءَ نَعْيُ جَعْفَرٍ قَالَ النَّبِيُّ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ اصْنَعُوا لِأَلِ جَعْفَرٍ طَعَامًا فَقَدْ آتَاهُمْ مَا يَشْغَلُهُمْ .

(رواه الترمذی و ابو داؤد و ابن ماجه)

(793/321) It is related on the authority of Abdullah bin J'afar رضي الله عنه that when news was received of the martyrdom of his father, J'afar bin Abu Talib, the Prophet ﷺ said: "Food should be prepared for J'afar's family. On the receipt of the news they will not be in such a state as to attend to needs like that."

(Tirmizi, Abu Dawood, and Ibn Majah)

Showing Patience at Death

(٧٩٤/٣٢٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
اللَّهُ مَالِعَبْدِي الْمُؤْمِنِ جَزَاءً إِذَا قَبِضْتُ صَفِيَّةً مِنْ أَهْلِ الدُّنْيَا ثُمَّ احْتَسَبَهُ إِلَّا
الْجَنَّةَ . (رواه البخارى)

(794/322) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Allah says "When I take away (i.e., send down death upon the dear one of a faithful bondsman (or bondswoman) and he (or she) shows patience (on it) in the hope of recompense, I have no reward for him (or her) save Paradise." (Bukhari)

(٧٩٥/٣٢٣) عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ تَعَالَى لِمَلَائِكَتِهِ قَبِضْتُمْ وَلَدَ عَبْدِي فَيَقُولُونَ نَعَمْ فَيَقُولُ قَبِضْتُمْ ثَمَرَةً فَوَادِهِ فَيَقُولُونَ نَعَمْ فَيَقُولُ مَاذَا قَالَ عَبْدِي فَيَقُولُونَ حَمْدَكَ وَاسْتَرْجَعَ فَيَقُولُ اللَّهُ ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ وَسَمُّوهُ بَيْتَ الْحَمْدِ (رواه احمد والترمذى)

(795/323) It is reported by Sayyidina Abu Musa Al-Ash'ari رضي الله عنه that the Messenger of Allah ﷺ said: "When a child of a slave of Allah dies, He says to His angels, 'Have you taken the soul of the child of My slave?' They say, 'Yes!'. so, He says, 'You have taken away the fruit of his heart.' They say, 'Yes'. Then He says, 'What did My slave say?' They reply, 'He praised You and said

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (البقر ٢: ١٥٦)

"We belong to Allah and to Him will we return." (al-Baqarah 2:156)

Then Ailah says, 'Build for My slave a house in Paradise and call it *Bayt Al-Hamd* (the House of Praise).' (Ahmad, Tirmizi)

A Letter of Condolence by The Prophet ﷺ

(٧٩٦/٣٢٤) عَنْ مُعَاذٍ أَنَّهُ مَاتَ لَهُ ابْنٌ فَكَتَبَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
التَّعْزِيَةَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى مُعَاذِ بْنِ جَبَلٍ سَلَامٌ عَلَيْكَ فَإِنِّي أَحْمَدُ إِلَيْكَ اللَّهُ

الَّذِي لَا إِلَهَ إِلَّا هُوَ أَمَّا بَعْدُ فَأَعْظَمَ اللَّهُ لَكَ الْأَجْرَ وَالْهَمَّكَ الصَّبْرَ وَرَزَقَنَا
وَأَيَّاكَ الشُّكْرَ فَإِنَّ أَنْفُسَنَا وَأَمْوَالَنَا وَأَهْلَنَا مِنْ مَوَاهِبِ اللَّهِ الْهِنِيئَةِ وَعَوَارِيهِ
الْمُسْتَوْدَعَةِ مَتَّعَكَ اللَّهُ بِهِ فِي غِنَاةٍ وَسُرُورٍ وَقَبْضَةٍ مِنْكَ بِأَجْرِ كَبِيرِ الصَّلَاةِ
وَالرَّحْمَةِ وَالْهُدَى إِنْ احْتَسَبْتَهُ فَاصْبِرْ وَلَا يُحِيطُ جَزَعُكَ أَجْرَكَ فَتَنْدَمَ
وَأَعْلَمُ أَنَّ الْجَزَعَ لَا يَرُدُّ مَيِّتًا وَلَا يَدْفَعُ حُزْنًا وَمَا هُوَ نَازِلٌ فَكَانَ قَدْ وَالسَّلَامَ .

(رواه الطبراني في الكبير والوسط)

(796/324) It is related by Mu'az bin Jabal رضي الله عنه that when his son died, the Prophet ﷺ sent him a letter of condolence:

"In the name of Allah the Most Kind, the Most Merciful!

"From Muhammad, the Messenger of Allah ﷺ, to Mu'az bin Jabal

"Salaamun 'Alaika,

"First of all, I relate to you the Praises of Allah save Whom there is no deity. (After it), I pray that Allah may recompense you most bounteously on the loss and endue your heart with patience and grant you and me the good fortune to be thankful (to Him) for His favours. Our lives and our possessions and our wives and our children are the gifts of Allah and the trusts He has placed in our charge. (Your son, also, was a trust fo Allah, given in your keeping). as long as He wished, He gave you the opportunity to profit from him with joy and to make yourself happy, and when He willed, He took back the charge from you. He is going to recompense you with a plentiful reward. (There are glad tidings of) the special favour of Allah and benevolence and guidance from Him if you show patience in the confident expectation of reward and with the intention of willing surrender to His Will. So, O Mu'az, be patient and let not bewailing and loud lamentation ruin th recompense, lest, you feel sorrow (over suffering the loss, and yet, remain deprived of the reward). And, believe it, no dead person returnst (to the earth) by mourning and lamentation, nor does it lessen the grief. And the Command that comes down from Allah shall be fulfilled. In truth, it has been fulfilled (already). Was-Salaam."

Commentary: In the Qur'an good tidings of three things have been given to those who show patience:

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

(البقره ٢: ١٥٧)

Such are they on whom are blessings from their Lord, and mercy. Such are the rightly-guided. (al-Baqarah 2:157)

Alluding to the afore-mentioned verse, the Prophet ﷺ has observed in his letter to Sayyidina Mu'az ؓ that if he remained patient in his bereavement with the propitiation of Allah and Divine recompense as the objective, there were for him the glad tidings of the special favour of Allah and mercy and guidance.

Bathing And Shrouding of The Dead Body

The *Shari'ah* has prescribed a precise method of sending off, with proper solemnity and honour, a person who leaves this world for the ultimate abode of the Hereafter through the pathway of death. It is a most cleanly, noble and glady way of doing so. First, the dead body should be washed thoroughly as a living person takes a bath for making himself clean. Apart from cleansing and pruiification, due regard ought to be paid to the proprieties of a bath. The cleansers that are , generally, used in a bath for removing the grime and filthiness should be added to the water used in it. Odorous substances like camphor should, also, be finally mixed with the water so that the dead body becomes fragrant. It should, then, be shrouded in a neat and clean cloth, but wasteful expenditure to be avoided. Afterwards, the funeral prayer has to be offered in which an earnest prayer is made for Divine mercy and forgiveness for the departed soul. People, then, should accompany the corpse to the graveyard to bid it farewell. Lastly, it should aparently, be consinged to the grave reverentially, and, in reality, entrusted to the mercy of Allah.

عَنْ أُمِّ عَطِيَّةٍ قَالَتْ دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ إَغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْتُنَّ

ذَلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنِي فِي الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَعْتُنَّ

فَأَذِنِّي فَلَمَّا فَرَعْنَا أَذْنَاهُ فَأَلْقَى إِلَيْنَا حِقْوَهُ فَقَالَ إِشْعُرْ نَهَا إِيَّاهُ وَفِي رَوَايَةٍ

أَغْسَلْنَهَا وَتَرَا ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا وَأَبْدَأَنَّ بِمِيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا
(رواه البخارى ومسلم)

(797/325) It is related by Um 'Atiya "When we were bathing the Prophet's ﷺ daughter who had died, the Prophet ﷺ came and said to us: 'Bathe her three or five times or even more if you think it proper with water boiled with jujube leaves, and, also, add caphor to it when you bathe the body for the last time, and let me know when you finish.' So, when the bathing was completed, we informed the Prophet ﷺ, then, he threw his *tahbund*¹ towards us and said: 'First of all, dress her in it.'" In another version of the same incident, it is stated that the Prophet ﷺ said: "Bathe her odd numbers of times, three, five or seven, and begin with the right side and with parts that are washed in ablution."

(Bukhari and Muslim)

Commentary: From the report quoted in *Sahih Muslim*, it appears that it was the Prophet's ﷺ eldest daughter, Sayyidah Zaynab رضى الله عنها, who was married to Abul 'Aas bin Rabi', the bathing and shrouding of whose dead body is described in the above Tradition. She had died in the beginning of 8 A.H., and Umm Atiya Ansariya, who is the narrator of this Tradition and was among those who had given the bath, was a prominent Companion. She always offered herself for such a service and was specially skilled in it. A renowned legist-doctor like Ibn Sireen says that he had learnt the correct way of bathing the dead bodies from her.

The above narrative speaks of bathing the dead body with water boiled with jujube leaves. These have a marked cleansing effect on the body and were used, in olden days, for the same purpose for which we use soap now. What it under lines is that fullest care should be taken to remove dirt from the dead body. For the same reason, it has, also, been stressed that the body should be washed thrice and even more than that, and since odd numbers are more pleasing to Allah, the bathing should be done three or five or even seven times if necessary, and camphor should be added when the body is washed for the last time for it has a very strong, agreeable and long-lasting smell.

The giving by the Prophet ﷺ of his own *Tahbund* for

①. A cloth worn round the waist. It is not passed between the legs nor fastened behind.

shrouding the dead body of his daughter — in some reports it is distinctly stated that when the Prophet ﷺ was informed that the bathing had been completed he removed the Tahbund from his body and gave it for shrouding —, with the instruction that it was to be used as an under-garment has induced some authorities to conclude that it is propitious to use the dress etc., of virtuous bondsmen of Allah for such purpose. But to attach an exaggerated importance to these things and grow negligent of one's duties because of a belief like that is, of course erroneous.

It does not show how many pieces of cloth were used for shrouding the Prophet's ﷺ daughter but in *Fath-Baari*, Imam Ibn Hajr has quoted Jauzqi, as an addition to Umm Atiya's رضى الله عنها narrative.

فَكَفَّنَاهَا فِي خَمْسَةِ أَثْوَابٍ وَخَمَرْنَاَهَا كَمَا يُخَمَّرُ الْحَيُّ

"We shrouded her in five clothes and, also, covered her with *Khamar*¹ as is worn by living women."

It is on the basis of it that five pieces of cloth are accepted as Musnoon for shrouding the dead body of a woman.

Shrouding

(٧٩٨/٣٢٦) عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَّنَ فِي ثَلَاثَةِ

أَثْوَابٍ يَمَانِيَّةٍ بَيْضَ سَحُولِيَّةٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ. (رواه البخارى و مسلم)

(798/326) It is related by Sayyidah Ayshah رضى الله عنها that (when the Prophet ﷺ died) he was shrouded in three (pieces of) white Yemenite cloth that were Saholi. In these was included neither the shirt nor the head-gear." (Bukhari and Muslim)

Commentary: According to some commentators, Saholi was the name of a place in Yemen which was famous for cloth-weaving. The Prophet ﷺ used to wear Yemenite sheets and when he died, he was, also, shrouded in them. His shroud did not include the shirt or the turban. For the shrouds of men only three peices are required according to the *Shari'ah*.

(٧٩٩/٣٢٧) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَفَّنَ

①. A cloth worn by Muslim ladies to cover their head and the upper part of the body.

أَحَدُكُمْ أَخَاهُ فَلْيُحْسِنْ كَفَنَهُ. (رواه مسلم)

(799/327) It is related by Jabir رضي الله عنه that the Messenger of Allah ﷺ said: "When anyone of you gives the shroud to his deceased brother, he should give a good one." (Muslim)

Commentary: It tells that no one possessing the means should shroud a dead person in old and rotten clothes thinking that now he will, after all, be buried in the grave and turn to dust. He should cover him with a good shroud. Reverence for the dead body requires it.

(٨٠٠/٣٢٨) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبُسُؤَا مِنْ ثِيَابِكُمْ الْبَيَاضُ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ وَكَفَنُوا فِيهَا مَوْتَانَكُمْ.

(رواه ابو داود و الترمذى و ابن ماجه)

(800/328) It is related on the authority of Abdullah bin Abbas رضي الله عنه that the Prophet ﷺ said: "Wear white clothes; these are good clothes for you; and, also, shroud your dead in them."

(Abu Dawood, Tirmizi and Ibn Majah)

(٨٠١/٣٢٩) عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُعْأَلُوا فِي الْكَفَنِ فَإِنَّهُ يُسَلَبُ سَرِيعًا.

(رواه ابو داود)

(801/329) It is related by Sayyidina Ali رضي الله عنه that the Messenger of Allah ﷺ said: "Do not use a very costly shroud for it is going to perish."

(Abu Dawood)

Commentary: It shows that just as it is improper to shroud the body in the cloth of a poor quality, while one can afford a better one, it is, also, unjustifiable to use a very expensive cloth.

It is worth remembering that to shroud men in three and women in five pieces of a good, white cloth is applicable only when the family of the deceased can spare the money for it without difficulty or else an old cloth and only one piece of it can, also, suffice and there is nothing to be ashamed of in it.

The Prophet's ﷺ own uncle, Sayyidina Hamza رضي الله عنه, who had been killed in the Battle of Badr was shrouded in a single piece of cloth which was so small that it could not cover the whole body. If the head was covered, the feet became bare, and if the feet were covered, the head became bare. At last, at the command of the

Prophet ﷺ, the head was covered with it and the feet with the grass of Izkhar and he was buried in that condition.

Following The Funeral Procession And Offering The Funeral Prayer

(٨٠٢/٣٣٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَ اَحْتِسَابًا وَ كَانَ مَعَهُ حَتَّى يُصَلِّيَ عَلَيْهَا وَيُفْرَغَ مِنْ دَفْنِهَا فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقِيرَاطَيْنِ كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ .
(رواه البخارى و مسلم)

(802/330) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever, with the attribute of Faith and the intent to earn the Divine reward, follows the funeral procession of a Muslim and remains with the dead body till the funeral prayer is observed and the burial is completed, he will return home with two Qirats of reward, each of which, so to say, will be equal to the Mount of Uhud, and whoever departs after offering the funeral prayers (and does not stay on for the burial), he will return with only are (such-like) Qirat of reward."

(Bukahri and Muslim)

Commentary: Evidently, the object of this Tradition is to induce people to accompany the bier and take part in the funeral prayer and burial.

Qirat was an Arab coin worth one-twelfth of a dirham or two pice in Indian money. Since, in those days, the labourers were paid in *Qirat*, the Prophet ﷺ has used the same expression. At the same time, he has made it clear that it should not be taken for the *Qirat* of this world. It was the *Qirat* of the reward of the Hereafter which, as compared to it, will be as big as the Mount of Uhud.

The Prophet ﷺ has, further, emphasised that the reward will be obtained only when the wohle thing is carried out as a religious duty and for the sake of earning Divine recompense, that it, is prompted mainly by a firm belief in the word of Allah and what the Prophet ﷺ has said or revealed and inconfident expectation of the reward of the Hereafter. Thus, if anyone follows the fuenral procession and participates in the funeral prayer and the burial simply out of the considerations of relationship or affection or with

the object of pleasing the family of the deceased and is not mindful of the command of Allah and the Prophet ﷺ and the reward on the Day of Final Judgement, he will not be worthy of it.

Walking at a Brisk Pace With The Bier And Need For Dispatch

(٨٠٣/٣٣١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِسْرَعُوا بِالْجَنَازَةِ فَإِنْ تَكَ صَالِحَةٌ فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ وَإِنْ تَكَ سَوَى
ذَلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ .
(رواه البخارى ومسلم)

(803/331) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Take the dead body (for burial) at a brisk pace. If he is virtuous, (the grave for him) is (a) good (destination), and you will make him attain it in a short time (by walking briskly), and if he is otherwise (i.e., not a virtuous person) then there is an evil (load on your shoulders). You will remove it (quickly) from your shoulders (by moving with greater speed)." (Bukhari and Muslim)

Commentary: It shows that the burial should be expedited as quick as possible and unnecessary delay avoided in bathing and shrouding the dead body. When the bier is taken to the graveyard, those carrying it should not, needlessly, move slowly but at a reasonably brisk pace.

Funeral Prayer And Solemn Entreaty For The Deceased

(٨٠٤/٣٣٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا
صَلَّيْتُمْ عَلَى الْمَيِّتِ فَأَخْلِصُوا لَهُ الدُّعَاءَ .
(رواه ابو داود و ابن ماجه)

(804/332) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Whenever you offer funeral prayer of anyone, pray earnestly for him." (Abu Dawood and Ibn Majah)

Commetnary: The chief purpose of a funeral prayer is the making of supplication for the departed soul. The glorification of Allah after the first *Takbir* and *Durood* after the second, in fact, are a prelude to supplication. The supplications the Prophet ﷺ made in

the funeral prayer, which are given in the following Traditions, are most suitable for the occasion.

(٨٠٥/٣٣٣) عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى جَنَازَةٍ فَحَفِظْتُ مِنْ دُعَائِهِ وَهُوَ يَقُولُ اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَآكِرْهُمْ نُزْلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالتَّلَجِ وَالْبُرْدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ قَالَ حَتَّى تَمْنَيْتُ أَنْ أَكُونَ أَنَا ذَلِكَ الْمَيِّتَ. (رواه مسلم)

(805/333) Awf bin Maalik رضي الله عنه narrated that "the Messenger of Allah ﷺ offered the funeral prayer of a person who had died and he remembered the words of the supplication (he made in it for the deceased). He beseeched Allah (in these words):

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ وَعَافِهِ وَاعْفُ عَنْهُ وَآكِرْهُمْ نُزْلَهُ وَوَسِّعْ مَدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالتَّلَجِ وَالْبُرْدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ وَأَدْخِلْهُ الْجَنَّةَ وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ

Allaahummaghfirlahu wa arhamhu wa 'aafihi wa' afu 'anhu wa ikrim nuzulahu wa was-si'a mud-khlalahu waghsilhu bil-ma-i wath-thalji wal-bardi wa naqqihi minal khataya kama naqaitath thaubal-abyadhu minad-danasi wa abdilhu daaran Khairan min daarihi wa ahlan khairan min ahlihi wa zaujan khairan min zaujihi wa adkhil-hul-jan-ata wa 'a-izhu min 'azaabil qabri wa min -azaabin-nar

(O Allah! Forgive this, bondsman, bestow Your blessings on him; favour him with safety; pardon him; extend respectful hospitality to him; widen the grave for him; (instead of the Fire of Hell and its scorching heat) give him a bath of water, ice and hail (and make him cool), and purify him from the filthiness of sin as You have made white cloth clean of dirt; and grant him and good above of the Hereafter in place of the above of this world, and a good household in place of his own household, and a good spouse in place of his own spouse; and save him from the chastisement of Hell and firm the chastisement of the grave).

(The narrator, 'Awf bin Maalik, adds that on hearing this supplication,) he wished that it was his dead body)." (Muslim)

(٨٠٦/٣٣٤) عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى عَلَى الْجَنَازَةِ قَالَ اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرْنَا وَأَنْثَانَا اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ.

(رواه احمد و ابو داود و الترمذى و ابن ماجه)

(806/334) It is related by Abu Hurayrah رضي الله عنه that when the Messenger of Allah ﷺ offered prayer on a dead body he used to supplicate, in these words: *Allahummaghfir lihiyyina wa maiyyitina wa shaahidina wa gha-ibina wa sagheerina wa kabeeri-na wa zakarina wa onthaana. Allahumma ahyaitahu min-na fa-anyeehi 'alal-islami wa man tawaffaitahu min-na fatawafahu alal-imaan. Allahumma laa tuhrimna ajrahu wa laa taf-tinna b'adahu* (O Allah! Forgive our dead and living, present and absent, old and young, men and women--all and everyone. O Allah! Whoever of us You may keep alive, keep him alive in the state of Islam, and whoever of us You may take away from this world, take him away in the state of Faith. O Allah! Deprive us not of recompense on his death in hereafter nor plunge us in trial and mischief in the world after him).

(Musnad Ahmad Abu Dawood, Tirmizi and Ibn Majah)

(٨٠٧/٣٣٥) عَنْ وَائِلَةَ بِنِ الْأَسْقَعِ قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَجُلٍ مِنَ الْمُسْلِمِينَ فَسَمِعْتُهُ يَقُولُ اللَّهُمَّ إِنَّ فَلَانَ بَنَ فَلَانَ فِي ذِمَّتِكَ وَحَبْلِ جِوَارِكَ فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَأَنْتَ أَهْلُ الْوَفَاءِ وَالْحَقِّ اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

(807/335) It is related by Wathilah bin al-Asqa' "The Messenger of Allah ﷺ led the funeral prayer of a Muslim. I heard that, he supplicated: *Allahumma in-na falaanab na fulaanin fi zimmatika wa habli jaarika faqihi min fitnatul qabri wa 'azaabin-naari wa anta ahlul wafa-i-walhaqqi. Allahummaghfirlihu wa arhamhu in-naka antalghafoorur raheem* (O Allah! This bondsman of Yours, so-and-so, son of so-and-so, is in Your refuge and protection. Keep him safe from the mischief of the grave and

the punishment of Hell. You are the One Who Keeps His promise in Truth. You are Oft-forgiving, Merciful)."

(Abu Dawood and Ibn Majah)

Commentary: Other supplication, also, are reported to have been made by the Prophet ﷺ during the funeral prayer but the three mentioned above are more popular. One, however, is free to recite any one or several of them.

The narrative of Wathilah bin Asqa' shows that the prophet ﷺ used to make these supplications so loudly that the Companions heard them and preserved them for posterity. The Prophet ﷺ often, said some supplication in prayers with a loud voice so that others could hear and learn them by heart. The saying aloud of these supplication in the funeral prayer, probably, was for the same reason, otherwise, as a general principle, it is better to make entreaties to Allah quiet. In the Qur'an, too, it is stated:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً (الاعراف ٢٠٥)

And do thou remember thy Lord within thyself humbly and with awe, below thy breath.

(Al-'Araf 7:205)

Propitiousness of A Large Number of Men Participating in Funeral Prayer

عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مَيِّتٍ تُصَلِّيَ عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ مِائَةَ كُلِّهِمْ يَشْفَعُونَ لَهُ إِلَّا شَفَعُوا فِيهِ .

(رواه مسلم)

(808/336) It is related by Sayyidah Ayshah رضي الله عنها that the Prophet ﷺ said: "The dead body on which a large number of Muslims as many as a hundred — offer prayer and plead solemnly with Allah on behalf of the deceased (i.e., pray for mercy and forgiveness for him), their prayer and intercession will, positively, be granted."

(Muslim)

عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ أَنَّهُ مَاتَ لَهُ ابْنٌ بِقَدِيدٍ أَوْ بَعْسَفَانٍ فَقَالَ يَا كُرَيْبُ انْظُرْ مَا اجْتَمَعَ لَهُ مِنَ النَّاسِ قَالَ خَرَجْتُ فَإِذَا نَاسٌ قَدْ اجْتَمَعُوا لَهُ فَأَخْبَرْتُهُ فَقَالَ تَقُولُ هُمْ أَرْبَعُونَ قَالَ نَعَمْ قَالَ أَخْرِجُوهُ

فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ
فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ .

(رواه مسلم)

(809/337) The freed slave of Abdullah bin Abbas رضي الله عنه, Khrayb, a Taba'ee, narrated "A son of Abdullah bin Abbas died at Qudayd or Usfa. (When some people had assembled), Abdullah bin Abbas told me to go and have a look at them. So, I went out and saw that a good number of men had collected. When I informed him about it, he asked; 'Do you think there are forty of them?' 'Yes (I am sure they are forty)', I replied. Abdullah bin Abbas رضي الله عنه said: Now take out the dead body. I have heard the Prophet ﷺ say that if a Muslim dies and forty persons whose lives are wholly free from polytheism offer his funeral prayer (and, they ask for forgiveness for him), Allah, surely, grants their prayer and intercession on behalf of the deceased." (Muslim)

Commentary: Qudaid was a town lying on the road between Makkah and Madinah, near Rabigh, and Usfan was the name of a settlement between Makkah and Rabigh, some 30 miles from Makkah. The narrator is not sure at which of the two places Abdullah bin Abbas's رضي الله عنه son had died.

(٨١٠/٢٣٨) عَنْ مَالِكِ بْنِ هُبَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَمُوتُ فَيُصَلِّيَ عَلَيْهِ ثَلَاثَةُ صُفُوفٍ مِنَ الْمُسْلِمِينَ إِلَّا أَوْحَبَ فَكَانَ مَالِكٌ إِذَا اسْتَقَلَّ أَهْلَ الْجَنَازَةِ جَزَأَ أَهْمَ ثَلَاثَةِ صُفُوفٍ لِهَذَا الْحَدِيثِ.

(رواه ابوداؤد)

(810/338) It is related on the authority of Maalik bin Hubayrah رضي الله عنه that he heard the Prophet ﷺ say: "If a Muslim bondsman dies and three rows of Muslims offer his funeral prayer (and beseech Allah, to forgive his sins and grant him Paradise), Allah, surely, makes forgiveness and Paradise his due." Merthad Yazni who related this Tradition on the authority of Maalik bin Hubayrah, adds that) it was the practice of Maalik bin Hubayrah when he felt that the number of participants in a funeral prayer was not much he divided them into three rows in light of this saying.

(Abu Dawood)

Commentary: Confident expectation of the acceptance of the

supplication for forgiveness and Paradise has been expressed, in the first saying, on the participation of a hundred Muslims in the funeral prayer, in the second, of forty Muslims, and, in the third, of three rows of them. Apparently, it was inspired to the Prophet by Allah on three different occasions. At first, he was told that if a hundred Muslims offered up the funeral prayer of a Believer, and, supplicated, on his behalf, forgiveness and mercy, Allah will, certainly, grant it, then the number was reduced to forty, and, then again, to three rows.

Nevertheless, the above narrative distinctly shows that it is good and a means of felicity and propitiousness that a large number of Muslims participate in the funeral prayer. Endeavour should, therefore be made, to a reasonable extent, to arrange for it.

Burial

(٨١١/٣٣٩) عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ
فِي مَرَضِهِ الَّذِي هَلَكَ فِيهِ الْجُدُولِيُّ لِحَدَّاءٍ وَأَنْصَبُوا عَلَى اللَّيْنِ نَصْبًا كَمَا صُنِعَ
بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . (رواه مسلم)

(811/339) 'Aamir bin Sa'd bin Abu Waqqas ؓ, narrated "My father, (Sa'd bin Abu Waqqas ؓ) had willed, during his last illness, that a grave with a niche in the side should be prepared for him and unbaked bricks placed in an upright position to seal it, as had been done for the Prophet ؐ." (Muslim)

Commentary: It shows that the better and more proper way of preparing the grave was that a niche was dug in its side (in which the dead body was deposited), and it was closed with unbroken bricks. The grave of the Prophet ؐ was made in the same way. But should the soil be so soft that a grave of this kind cannot be dug, the other type of grave (i.e., the straight one) should be made which is called, Shiqq. From various accounts it appears that both kinds of graves were dug, as the circumstances required, during the days of the Prophet ؐ. But a grave with a small recess on one of its side is preferable.

(٨١٢/٣٤٠) عَنْ هِشَامِ بْنِ عَامِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ أُحُدٍ

إِخْفَرُوا وَأَوْسَعُوا وَأَعْمِقُوا وَاحْسِنُوا وَادْفَنُوا الْإِثْنَيْنِ وَالثَّلَاثَةَ فِي قَبْرِ وَاحِدٍ وَقَدِّمُوا أَكْثَرَهُمْ قُرْآنًا .
(رواه احمد و الترمذى و ابوداؤد و النسائى)

(812/340) It is related on the authority of Hisham bin 'Aamir رضي الله عنه that, on the day of Uhud, the Prophet ﷺ said: "Dig graves (for the martyrs) and make them wide and deep and prepare them well and bury two or three in one grave, and, among them, give preference to him who has more of the Qur'an."

(Musnad Ahmad, Tirmizi, Abu Dawood and Nasai)

Commentary: In the Battle of Uhud about 70 Companions were killed and it was not easy to dig a grave for everyone of them. Besides, the Prophet ﷺ, also, had to set a precedent for such a situation. He, therefore, ordered two or three martyrs to be buried together in one grave which was to be deep as well wide. It was further, indicated by him that when more than one martyr was buried in a single grave, he should be the first to be deposited in it and placed in the direction of the qibla who knew more of the Qur'an. On the strength of this Tradition, the principle has been enunciated that several corpses can be buried in one grave in a war or other extra-ordinary circumstances.

(٨١٣/٣٤١) عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَدْخَلَ الْمَيِّتَ الْقَبْرَ وَقَالَ بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ . وَفِي رَوَايَةٍ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ .
(رواه احمد و الترمذى و ابن ماجه و ابوداؤد)

(813/341) Abdullah bin Umar رضي الله عنه related to us that when the Prophet ﷺ lowered a dead body in the grave (or a dead body was lowered into it), he used to say: "*Bismillahi wa billaahi 'ala millati rasulillah* (We bury him in the name of Allah and with His help and in accordance with the way of the followers of His Messenger)". (In some other versions of the same Tradition '*Ala Sunnati rasulillah* has been mentioned in place of '*Ala millati rasulillah*). (Musnad Ahmad, Tirmizi, Ibn Majah and Abu Dawood)

(٨١٤/٣٤٢) عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُرْسَلًا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى عَلَى الْمَيِّتِ تِلْكَ حَثَايَ بِيَدَيْهِ جَمِيعًا وَأَنَّهُ رَشَّ عَلَى قَبْرَائِهِ إِبْرَاهِيمَ وَوَضَعَ عَلَيْهِ حَصْبَاءً .
(رواه البغوى فى شرح السنه)

(814/342) It is related, by way of Irsal, by J'afar Sadiq رحمة الله عليه, on the authority of his father, Muhammad Baqar رحمة الله عليه, that the Messenger of Allah ﷺ took dust thrice in both of his hands joined together and threw it on a dead body (i.e., on its grave at the time of burial), and he poured water (or had it poured) on the grave of his son, Ibrahim, and caused gravel to be laid on it." (Sharh-us-Sunnah)

(٨١٥/٣٤٣) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا مَاتَ أَحَدُكُمْ فَلَا تَحْسِبُوهُ وَأَسْرِعُوا بِهِ إِلَى قَبْرِهِ وَيُقْرَأْ عِنْدَ رَأْسِهِ فَاتِحَةُ الْبَقَرَةِ وَعِنْدَ رِجْلَيْهِ بِخَاتِمَةِ الْبَقَرَةِ.

(رواه البيهقي في شعب الإيمان وقال و الصحيح انه موقوف عليه)

(815/343) Abdullah bin Umar رضي الله عنه related "I heard the Prophet ﷺ say: 'When anyone of you dies, do not retain his corpse in the house for a long time, but make haste in taking it to the grave and burying it, and (after the burial) recite the opening verse of surah *Al-Baqarah* (up to Muflhihoon) on the side of the head and concluding verses of it (from Aamanar rasul up to the end) on the side of the feet'." (This Tradition has been quoted by Baihaqi in *Sh'ab-el-Imam* with the remark that, in fact, these are the words of Abdullah bin Umar رضي الله عنه and there is no documentary evidence on the basis of which they can be attributed to the sacred Prophet ﷺ).

Commentary: The instruction not to delay the burial unnecessarily is contained in a number of Traditions of the Prophet ﷺ. As for the recitation of the opening and concluding verses of *Sura Al-Baqarah* at the grave, Ibn Umar رضي الله عنه could, not have prescribed it on his own. He must have learnt it from the Prophet ﷺ. Thus, though the documentary evidence of the transmission of this Tradition may not be available, it falls in the category of *Marfroof*¹ according to the criteria laid down by the scholars of the Traditions and the jurists.

①. Meaning a Tradition whose authenticity is established by an unbroken chain of transmission right up to the Prophet ﷺ.

Graves

(٨١٦/٣٤٤) عَنْ جَابِرٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ

يُجَصَّصَ الْقَبْرُ وَأَنْ يُنْبَى عَلَيْهِ وَأَنْ يُقْعَدَ عَلَيْهِ. (رواه مسلم)

(816/344) It is related by Jابر رضي الله عنه that "The Messenger of Allah ﷺ has ordered against making a solid grave by plastering it with lime or erecting a building over it or sitting on it." (Muslim)

Commentary: Concerning the grave, the doctrinal point of the *Shari'ah*, on the one hand, is that it should be regarded with respect because of its association with the dead and everything that is desecratory to it is prohibited — that is why, it has been forbidden in the above saying to sit on it — and, on the other, that it should be plain and simple, arousing in the heart of the viewer the realisation of the transitoriness of the world and an earnest anxiety for the Hereafter. It is for this later reason that it has been disallowed to build it at a solid, permanent or imposing structure or to erect a monument or any other building over it. Another wisdom of it is that when a grave will be plain, clay-built and unornamented, people with a polytheistic disposition will not be tempted to turn it into a place of worship. We, thus, find that absurd and un-Islamic practices are not carried out where the graves of the Companions رضي الله عنهم, spiritual mentors رحمة الله عليهم and other high-souled men have, in compliance with this command, been built of clay and kept strictly unadorned while most undesirable things are witnessed where mausoleums have been erected over the graves of holy men.

(٨١٧/٢٤٥) عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

لَا تَجْلِسُوا عَلَى الْقُبُورِ وَلَا تَصَلُّوا إِلَيْهَا (رواه البخاري)

(817/345) It is related by Abi Marthad Ghanawi that the Messenger of Allah ﷺ said: "Neither sit on the graves nor offer prayer with your face turned towards them." (Muslim)

Commentary: It is not only an act of irreverence to sit on a grave, but as we shall see in the next Tradition, also hurtful to the occupier. The object of restraining people from offering prayer facing the grave was to guard them even against the semblance of

polytheism.

(٨١٨/٣٤٦) عَنْ عَمْرِو بْنِ حَزْمٍ قَالَ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَكِنًا عَلَى قَبْرِ فَقَالَ لَا تُؤْذِ صَاحِبَ هَذَا الْقَبْرِ وَلَا تُؤْذِهِ .
(رواه احمد)

(818/346) Amr bin Hazim related "Once on seeing me reclining on a grave, the Prophet ﷺ remarked: 'Do not hurt its occupier.'
(Musnad Ahmad)

Visiting The Graves

(٨١٩/٣٤٧) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فُزُورُوهَا فَإِنَّهَا تَزْهَدُ فِي الدُّنْيَا وَتُذَكِّرُ الْآخِرَةَ.
(رواه ابن ماجه)

(819/347) It is related by Abdullah bin Mas'ud رضي الله عنه that the Messenger of Allah ﷺ said: "I had forbidden you from visiting the graves. Now, I allow you to visit them for it promotes disinterestedness in the material world and solicitude for the Hereafter."
(Ibn Majah)

Commentary: In the beginning when the Muslims had only recently come out of the fold of paganism and the creed of Divine Unity as not firmly entrenched in their hearts, the Prophet ﷺ had prohibited the visiting of the graves to them because there lay the risk of their slipping back into the folly of polytheism and tomb-worship. But as they grew into staunch believers in Monotheism and revulsion to all forms of polytheism became a part of their nature and it was feared no more that by visiting the graves they would lapse back into polytheistic beliefs and observances, it was permitted to them. It was, however, made clear that permission was given because visiting of the graves was helpful in making a man think less of worldly desires and interests and more of afterlife.

The above Tradition, also, underlines a fundamental principle of the Islamic Canonic law that if there is an aspect of goodness in anything but it, also, possesses the possibility of a grave harm, the element of virtue will be ignored and it will be prohibited. But it, at any time the circumstances alter and the fear of injuriousness

disappears, it will be permitted.

Salutation To Occupiers of Graves

(٨٢٠/٣٤٨) عَنْ بُرَيْدَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْلَمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ "السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ وَأَنَا أَنْشَاءُ اللَّهُ بِكُمْ لِلْأَحْقَوْنَ نَسْتُلُ اللَّهَ لَنَا وَلَكُمْ الْعَافِيَةَ. (رواه مسلم)

(820/348) It is related on the authority of Buraydah رضي الله عنه that the Messenger of Allah ﷺ used to instruct the Companions رضي الله عنهم that when they visited the graves, they should greet their occupiers and pray for them in these words: *As-salaamu alaikum ahl-ad-dayari minal momineena wa muslimееna wa in-na insha Allahu bikum lalaahiqoona nas-alullaahu lama wa lakumul 'aafiyati* (Peace be on you, the dwellers of these abodes, among truthful Believers and Muslims! Allah willing we are going to join you. We pray to Him and beseech Him for peace and safety for ourselves and for you.) (Muslim)

(٨٢١/٣٤٩) عَنْ ابْنِ عَبَّاسٍ قَالَ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقُبُورٍ بِالْمَدِينَةِ فَأَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآخِرِ. (رواه الترمذی)

(821/349) It is related by Abdullah bin Abbas رضي الله عنه that the Prophet ﷺ happened to pass by some graves in Madinah. He turned his face towards them and said: "*As-salaamu alaikum yaa ahlal quboori, yaghfirullaahu lanaa wa lakum antum salafuna wa nahnu bil asari* (Peace be on you, O occupiers of the graves! May Allah forgive us and you. You have preceded us; we are coming after you). (Tirmizi)

Commentary: There is a slight difference in the phraseology of the formulas of prayer and supplication for the occupiers of graves indicated in the two Traditions. But their substance is the same. They simply contain salutation and supplication of mercy for them and the remembrance of one's own death. These two considerations should be the main object of paying a visit to anyone's grave.

Consigning Reward to The dead (*Isaal Sawaab*)

A way of doing service to the dead is to pray to Allah to forgive them their sins and to show them mercy. It is, also, the chief aim and purpose of the funeral prayer, and, as we have seen, in the Traditions appertaining to the visiting of the graves, too, the supplication for forgiveness has been made for those buried in them along with salutation. Apart from it, another method taught by the prophet ﷺ is to do an act of charity or any other noble deed on behalf of the dead and make a gift of the Divine recompense thereon to them. This is what is, commonly, meant by consigning reward.

(٨٢٢/٣٥٠) عَنِ ابْنِ عَبَّاسٍ أَنَّ سَعْدَ بْنَ عُبَادَةَ تُوُفِّيَتْ أُمُّهُ وَهُوَ غَائِبٌ عَنْهَا فَقَالَ يَا رَسُولَ اللَّهِ إِنْ أُمِّي تُوُفِّيَتْ وَأَنَا غَائِبٌ عَنْهَا أَيْنَفَعُهَا شَيْءٌ إِنْ تَصَدَّقْتُ بِهِ عَنْهَا قَالَ نَعَمْ قَالَ فَإِنِّي أَشْهَدُكَ أَنَّ حَائِطِي الْمِخْرَافَ صَدَقَةٌ عَلَيْهَا.

(رواه البخارى)

(822/350) It is related on the authority of Abdullah bin Abbas ؓ that the death of Sa'd bin Ubadah's mother took place at a time when he was not present. (He had gone on a military expedition with the Prophet ﷺ). (On his return), Sa'd bin Ubadah said to the Prophet ﷺ: "O Messenger of Allah ﷺ My mother had died during my absence. Now, if I give away something in charity, will it be of service to her (i.e., will the Divine reward on it reach her)?" "Yes", replied the Prophet ﷺ. "It will reach her". Then, Sa'd bin Ubadah said, "I make you a witness that I have given away my orchard (called, *Mikhzaaf*) in charity on behalf of my mother. (Bukhari)

Commentary: The above Tradition, positively, settles the issue of *Isaal*¹ *Sawaab*. Another Tradition conveying almost the same meaning is quoted in *Bukhari* and *Muslim*, on the authority of Sayyidah Ayshah رضى الله عنها in which though the name of Sa'd bin Ubadah does not appear, the authorities believe that it is related to the aforementioned incident.

①. *Isaal*, literally, means to convey; to pass forward; to send; to transfer; to make over to another. In Islamic usage, *Isaal Sawaab* denotes conveying or making over the Divine reward on a good deed to the dead.

(٨٢٣/٣٥١) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ الْعَاصَ بْنَ وَائِلٍ أَوْصَى أَنْ يُعْتَقَ عَنْهُ مِائَةُ رَقَبَةٍ فَأَعْتَقَ ابْنُهُ هِشَامٌ خَمْسِينَ رَقَبَةً فَأَرَادَ ابْنُهُ عَمْرُو أَنْ يُعْتَقَ عَنْهُ الْخَمْسِينَ الْبَاقِيَةَ فَقَالَ حَتَّى أَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَآتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أَبِي أَوْصَى بِعِتْقِ مِائَةِ رَقَبَةٍ وَإِنْ هِشَامًا أَعْتَقَ عَنْهُ خَمْسِينَ وَبَقِيَتْ عَلَيْهِ خَمْسُونَ رَقَبَةً أَفَأَعْتَقَ عَنْهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ لَوْ كَانَ مُسْلِمًا فَأَعْتَقْتُمْ عَنْهُ أَوْ تَصَدَّقْتُمْ عَنْهُ أَوْ حَجَّجْتُمْ عَنْهُ بَلَغَهُ ذَلِكَ .
(رواه ابو داود)

(823/351) It is related by Abdullah bin 'Amr bin al-'Aas that his grandfather, 'Aas bin Wail (who had not embraced Islam) had told his sons to set one hundred slaves at liberty on his behalf (after his death). (So), one of his sons, Hishaam bin al-'Aas, freed fifty slaves (as his share of the obligation), and (the other son), 'Amr bin al-'Aas, also, decided to release the remaining fifty slaves, but he thought that he would, first, seek the Prophet's ﷺ advice. He went to the Prophet ﷺ and said: "Our father had advised (us) to set one hundred slaves free (after his death), and my brother, Hishaam, has freed (his share of) fifty slaves on his own behalf. Now, fifty remain, and I want to know whether I should (also) set them at liberty in the name of my father." The Prophet ﷺ replied: "Had your father died in the state of Faith and Islam then if you freed the slaves or did charity or performed the *Hajj* (on his behalf) the Divine reward on these acts would have reached him." (Bukhari)

Commentary: This Tradition is very clear regarding *Isaal Sawaab* (Consiging reward). In it, besides charity, the *Hajj* is, also, mentioned as a means to convey or make over the Divine reward to the dead and, in another version of the same Tradition related in *Musnad Ahmad*, fasting is stated in place of the *Hajj*.

Anyway, it lays it down as a general principle that Divine recompense can be conveyed or passed forward to the dead through all these virtuous deeds but it is subject to the essential condition of Faith and Islam.

FOREWORD

In the Name of Allah, the Most Gracious, the Dispenser of Grace

The authentic stock of the Traditions is the record of the Apostolic life of the Prophet Muhammad ﷺ which serves as a substitute for his presence. The Believers who did not have the good fortune to see him in the life of this world can, to a large extent, know him by means of it, and comply with his orders, and follow his 'good example' almost with the same degree of confidence as those who were blessed enough to know him with faith in his lifetime.

The main object of the writing of '*Ma'ariful Hadith*', simply is to enable the brothers who cannot read the original collections of the Traditions to obtain the knowledge of the teachings and the 'good example' of the sacred Prophet ﷺ and gain an access to his august presence which is now possible only through the study of the books dealing with the reports of his sayings and doings.

It is hoped that the faithful bondsmen who will read the present series after awakening the sentiments of love and reverence for the Prophet ﷺ in their hearts and with earnest attention will, *Insha Allah*, gain these objectives and it will be possible for them to partake of the effulgence and blessings of the Traditions and experience a peculiar feeling of nearness and association with him in the innermost recesses of their existence.

Two volumes of the English translation of *Ma'ariful Hadith* have appeared already. In the first volume are included the Traditions relating to Faith, the Hereafter, and Softheartedness, while in the second volume the plan was to present the Traditions belonging to the Books of Cleanliness and the Four fundamental Duties i.e. *Salah* or *Namaz* (Regular Worship), *Zakah* (Poor-due), *Saum* (Fasting), and *Hajj* (the Pilgrimage to Makkah), but as it was felt that it would grow too large, it was decided to bring it to a close with *Kitabus Salah* (The Book of Regular Worship). The reminder, i.e., *Kitabuz Zakah* (the Book of the Poor-due), *Kitabus Saum* (the Book of Fasting), and *Kitabul Hajj* (the Book of the Pilgrimage) is now being published in this, the third volume.

The Prophets are raised up, chiefly, to unite the bondsmen with their Lord and Creator and make them His devoted worshippers.

I created the jinn and humankind only that they might worship me. (LI:56)

Hence, after giving the call of faith in God and Divine Unity, the Apostles invited mankind to worship Him, before everything else. Among the human deeds it is the peculiarity of worship alone that, through it, the bondsman expresses his humbleness before God and his life gets dyed in the hue of servility and self-surrender. Moreover, the propinquity of the Lord is attained through worship and continuous advancement takes place in it. Thus, in all the Canon Laws the greatest stress, after Faith, has been laid on worship, and the holy Prophet, too, has declared *Salah*, *Zakah*, *Saum* and *Hajj* to be the principal tenets of Islam, next only to the Oneness of God and Apostleship. The four fundamental duties of worship, in fact, constitute the substance of Faith and the felicity or otherwise of humanity is dependent, largely, on them.

Out of these, the Traditions appertaining to the teachings, instructions and regular practice of the holy Prophet ﷺ with regard to *Salah* have been discussed in the 2nd volume, and those relating to the other three duties i.e. *Zakah*, *Saum* and *Hajj* are now being taken up in the present volume.

As in the two earlier volumes, most of the Traditions included in the present one, too, have been taken from *Mishkaatul Masabeeh* or *Jami'-ul-Fuwayid* and reliance has been placed on it in the matter of references. Further, in conformity with the pattern followed in *Mishkaat* no other reference is given if *Sahih Bukhari* and *Sahih Muslim* or any of them are mentioned as the source of a Tradition for it would have been unnecessary to quote any other authority after stating that it was found in either of the two compilations.

A few reports have, also, been adopted from *Kanzul 'Ummal* and some have been reproduced directly from the books of Sihah, such as, *Sahih Bukhari*, *Sahih Muslim*, *Jami'-i-Tirmizi* and *Sunan-i-Abi Dawood*. These are the narratives that do not occur in the same words in *Mishkaat* or *Jami-ul-Fuwayid*.

May the Almighty bestow His acceptance upon this volume as well and make it beneficial to His bondsmen, and a source of Forgiveness both of the writer and the translator!

Muhammad Manzoor Nau'mani

Lucknow

August 29, 1978

قال الله تعالى

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ
أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ O (البقره ٢: ٢٥٣)



IMPORTANCE OF ZAKAH

After the affirmation of the Oneness of God and Messengership and the establishment of Worship, *Zakah* is the most important tenet of Islam. At over seventy places in the Qur'an, the establishment of Worship and the observance of regular charity have been spoken, of side by side, in such a way as to show that their place and position is almost identical. Thus, when, after the death of the sacred Prophet ﷺ, the inhabitants of some regions who, apparently, had accepted Islam and acknowledged Divine Unity and Messengership refused to pay *Zakah*, Sayyidina Abu Bakr ؓ decided to wage war against them on the ground that they differentiated between the injunctions of prayer (*salah*) and *Zakah* which amounted to apostasy. It is stated in *Bukhari* and *Muslim*, that in reply to Sayyidina Umar ؓ, he said,

وَاللّٰهُ لَا قَاتِلْنَ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ

"By God! I shall wage war against them who will differentiate between prayer (*salah*) and *Zakah*."

All the Companions agreed and consensus was reached among them on Sayyidina Abu Bakr's ؓ viewpoint.

We have, already, seen the Traditions in previous headings in which the Prophet ﷺ has, while indicating the basic essential doctrines and requirements of Islam, described the establishment of *Salah*, and payment of *Zakah* as next in importance only to the testimony of Divine Oneness and Messengership.

Three Aspects:

There are three aspects of goodness in *Zakah*.

One, the way the bondsman makes known by his tongue, body and soul, in *Qiyam*, *Ruku* and *Sujood* during *salah*, his servility and humbleness before the Lord so that he earned His good pleasure and propinquity, by paying *Zakah* he offers his monetary tribute to the Almighty with the same object and gives a practical demonstration of the fact that he does not consider his worldly possessions his own, but the Lord's. For this very reason, *Zakah* is regarded an act of worship. In the speical terminology of Faith and the Shari'ah, 'worship' denotes, as we have seen earlier, deeds and actions that are intended solely for giving expression to the bond of loyalty and submission before God and seeking His countenance and nearness.

Two, Help and service is rendered to the needy and indigent bondsmen of Allah by means of *Zakah*. It, at once, makes *Zakah* a most important branch of ethics.

Three, *Zakah* is a highly efficacious remedy against the excessive fondness for wealth which is a grievous sin. It purifies the soul from the filthy effects of greed. Says the Qur'an:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا. (سوره توبه: ١٠٣)

(O Muhammad), take alms (*Zakah*) of their wealth, wherewith you may purify them and may make them grow. (Al-Tawbah 9:103)

وَسَيُجَنَّبُهَا الْأَتْقَى الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى. (سورة الليل ١٨:٩٢)

Far removed from it (the flaming Fire of Hell) will be the righteous who gives his wealth that he may grow (in goodness).

(Al-Layl 92:17-18)

Literally, *Zakah* means 'cleanliness', and it is, perhaps owing to it that this fundamental duty has been called by that name.

EARLIER CANONIC LAWS:

On account of the extraordinary importance and worth and usefulness of *Zakah* the command for it has, uniformly, been given in the Canonic laws of their earlier Prophets together with that for worship. For instance, in *surah Al-Anbia*, it is stated, in relation to Sayyidina Ibrahim عليه السلام, and his son, Sayyidina Ishaq عليه السلام, and,

then, Sayyidiha Ishaq's عليه السلام son, Sayyidina Ya'qub عليه السلام that:

وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ.

(الانبياء ٢١:٧٣)

We inspired in them the doing of good deeds, (particularly), the establishment of worship and the giving of charity, and they were the worshippers of Us (alone). (Al-Anbiyaa 21:73)

And, in *sūrah Maryam*, it is said about Sayyidina Ismail عليه السلام:

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ (مريم ١٩:٥٥)

He enjoined upon his people worship and regular charity.

(Al-Maryam 19:55)

Concerning Sayyidina Isa عليه السلام it is stated that to his community he declared:

إِنِّي عَبْدُ اللَّهِ إِنِّي آتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا، وَجَعَلَنِي مُبَارَكًا أَيْنَمَا كُنْتُ وَآوَصَانِي

بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا . (مريم ١٩:٣٠-٣١)

I am the slave of Allah. He has given me the Scripture and appointed me a Prophet, and has made me blessed wheresoever I may be, and has enjoined upon me worship and Zakah as long as I remain alive. (Al-Maryam 19:30-31)

Moreover, in *surah Al-Baqarh* where the covenant of the Israelities and the basic injunctions they had undertaken to fulfil are mentioned, the following commandment is included among them:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ . (البقره ٢:٨٣)

And establish worship and pay Zakah. (Al-Baqarah 2:83)

Likewise, it is set forth in *surah Al-Maidah*, in connection with the covenant of the Children of Israel, that:

وَقَالَ اللَّهُ إِنِّي مَعَكُمْ طَلْنِ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي.

(المائدة ٥:١٢)

Allah said: Lo! I am with you if you establish worship and pay Zakah, and believe in My Messengers عليهم السلام (Al-Ma'idah 5:12)

The above verses of the Qur'an clearly show that prayer and Zakah have always been the main commands of the Canonic Laws. Differences of detail and scope, of course, were there but such differences were, also, found between the initial and ultimate

stages of our own Shari'ah. For instance, formerly, prayer (*salah*) was to be offered three times a day which, afterwards, was raised to five; or, in the beginning, every obligatory prayer consisted of only two rak'at but later the number of *rak'at* was increased in all the prayers except Fajr; or, in the earlier days, it was permitted to greet or talk to one another in prayer but, at a later time, it was forbidden. In the same way, *Zakah* was prescribed before Migration, when the Prophet ﷺ used to live in Makkah the establishment of *salah* and the payment of *Zakah* are mentioned as the distinguishing qualities of the Believers in the surah of *Al-Moominoon*, *An-Naml* and *Lugman*, though these were revealed during the Makkan phase but, at that time, *Zakah* merely signified the spending of one's wealth on the poor and needy bondsmen of Allah and on other items of good-doing. Detailed rules and regulations had not been prescribed till then. Hence, what the authorities mean when they say that the commandment of *Zakah* was revealed a year or two after Migration, or even later, probably is that its complete rules and principles of guidance were laid down at that time otherwise the actual order concerning *Zakah* had been given much earlier at Makkah. This view is supported not only by the aforementioned Qur'anic verses but also by Sayyidah Umm Salmah's رضى الله عنها narrative in which she has referred to the short speech delivered by Sayyidina Jabar Tayyar ؓ in the Court of Negus when a small group of Muslims had migrated from Makkah to Abyssinia during the early days of Islam. According to her report, Jafar Tayyar ؓ had told Negus about the call of the sacred Prophet ﷺ

وَيَأْمُرُنَا بِالصَّلَاةِ وَالزَّكَاةِ .. الخ

"He also made it incumbent on us to offer prayer and to pay *Zakah*."

It is, further, stated in *Sahih Bukhari* and other standard compilations that, on being questioned by the Roman Emperor about the Prophet ﷺ, Abu Sufiyan who, at that time, was among his inveterate enemies, he said:

يَأْمُرُنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصَّلَاةِ وَالْعَفَافِ الخ

"He gives the command of prayer and *Zakah* and exhorts us to show kindness to kinsmen and observe piety."

It settles beyond doubt that the Prophet ﷺ used to give the call of prayer and *Zakah* during his stay in Makkah, before Migration. The detailed rules, indeed, were sent down after the Migration to Madinah and the central organisation for the realisation of *Zakah* was set up in 8. A.H.

The Call of *Zakah* After Faith and *Salah*

(٨٢٤/١) عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مَعَاذًا إِلَى الْيَمَنِ فَقَالَ إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَأَدْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَعْيَانِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ.....

(رواه البخارى ومسلم)

(824/1) It is related by Abdullah bin Abbas ؓ "When the Messenger of Allah ﷺ sent Mu'az bin Jabal ؓ to Yemen as the Governor, he told him (at the time of farewell): 'You are going to a people who are *Ahl al-Kitab* (i.e., profess a religion revealed and contained in the Scripture). So when you reach there invite them to the truth and no one is worthy of worship save Allah and Muhammad is His Messenger ﷺ. If they accept and affirm it, tell them Allah has enjoined five prayers upon them during the day and night. If they accept it, also, tell them that, in addition to it, Allah has enjoined *Zakah* upon them which will be taken from the well-to-do of the community (of Muslims) and distributed to those that are poor. If they agree to it as well, desist from laying hands upon the best of their goods (while realising *Zakah*), and fear the cry of the oppressed for there is no curtain between them and the Lord."

(Bukhari and Muslim)

Commentary: Though this Tradition has been reproduced in the earlier volume where we had the occasion to comment upon it in sufficient detail, it seemed appropriate to open the Book of Charity, too, with it in emulation of the example of Imam Bukhari and other renowned compilers of the Traditions.

The incident of the appointment of Sayyidina Mu'az bin Jabal ؓ as the Governor of Yemen, alluded to in the above narrative, took place, according to most authorities, in 9 A.H., but Imam Bukhari and some other scholars believe that it occurred in 10 A.H. In Yemen, apart from the People of the Scripture, there, also, lived the idolatrous Polytheists but owing to their special importance, the Prophet ﷺ specified only the People of Scripture and enunciated the very wise principle of preaching and propagation of Faith that all the tenets, commands and obligations should not be placed before the people at once for, in that case, they would feel discouraged and Islam would appear to them to be an unbearable burden. As a first step, therefore, the doctrinal bedrock of Faith i.e., the testimony of Divine Oneness and Messengership ought to be presented to them which a right-minded person can easily be persuaded to accept. For the people of the Scripture, particularly, there is nothing odd or strange in it. When the heart and mind of the listener have opened to it and he has acknowledged this fundamental reality, he should be made acquainted with the duty of prayer which is the most perfect design and arrangement of worship with the tongue, the body and the soul, and when he accepts it as well, he should be told about the duty of *Zakah*, and, with it, it must, also be made clear that the preacher and the giver of the Call of Islam did not want it for himself but it would be spent, according to a fixed law and rate, on the poor and indigent people of the community or the region from whose well-to-do persons it was realised. The Prophet ﷺ, further, stressed upon Sayyidina Mu'az ؓ that the collection of *Zakah* should be carried out with a full sense of justice and fairplay and it should not be that the best part of the assessee's produce or his most valuable cattle were taken from him.

In the end, the Prophet ﷺ advised Sayyidina Mu'az ؓ who was going as the Governor of a Province to refrain from being cruel and unjust to the people for when an oppressed person calls down God's anger upon a tyrant and usurper, his imprecation reaches the ninth heaven directly.

Only the affirmation of Divine Unity and Messengership and the duties of *Salah* and *Zakah* have been mentioned in this

Tradition, to the exclusion of the other fundamental tenets like Fasting and the Hajj, though both of them had been prescribed before Sayyidina Mu'az رضي الله عنه was sent to Yemen. It is so because the object of this Tradition was simply to indicate the elementary principle of the preaching of Islam and not to teach its fundamental duties. Sayyidina Mu'az رضي الله عنه did not stand in need of such an instruction. He belonged to the class of Companions رضي الله عنهم who were distinguished for knowledge of Faith.

Punishment on Non-Payment of Zakah

(٨٢٥/٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ آتَاهُ اللَّهُ مَالًا فَلَمْ يُؤَدِّ زَكَاةَ مِثْلَ لَهُ يَوْمَ الْقِيَمَةِ شُجَاعًا أَقْرَعَ لَهُ رَبِيبَتَانِ يُطَوَّقُهُ يَوْمَ الْقِيَمَةِ ثُمَّ يَأْخُذُ بِلَهْزِمَتَيْهِ (بَعْنَى شِدْقِيهِ) ثُمَّ يَقُولُ أَنَا مَالِكٌ أَنَا كَنْزُكَ ثُمَّ تَلَا وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ الْآيَةَ.....
(رواه البخارى)

(825/2) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever was granted wealth by Allah but did not pay Zakah on it, on the Day of Resurrection his wealth will be brought before him in the shape of a hooded snake which will be so poisonous that hair will have fallen from its head and there will be two white spots over its eyes (which are, generally, supposed to be the marks of an extremely venomous snake). The snake will, then, be made the band of his neck (i.e., it will entwine itself round the neck of the defaulting miser), and it will seize both the corners of his lips between its fangs, (and bite him), and say: 'I am your wealth. I am your treasure.' After saying it, the Prophet ﷺ recited the following verse of the Qur'an:

And let not those who hoard up that which Allah has bestowed upon them of His bounty (and do not pay Zakah on it) think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection."

(Al-e-Imran 3:180)

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَمَةِ
(آل عمران ٣: ١٨٠)

(Bukhari)

Commentary: There is always a special likeness between deeds and the reward or punishment indicated on them in the Qur'an and the Traditions. Sometimes, it is so obvious that even common people like us have little difficulty in knowing it, and, sometimes, it is so subtle that only the sages and savants of the community can appreciate it.

The punishment mentioned in the above saying on the evasion of *Zakah* bears the same similarity to the misdeed on account of which the miser who clings to his wealth and does not spend it, is often, compared to the serpent guarding the treasure. A stingy and avaricious person, also, sometimes sees the dream of a like nature because of this affinity.

The words 'Day of Resurrection' used in this Tradition as well as in the aforementioned verse of surah *Aal-Imran* show that the punishment will be inflicted on the last Day before the pronouncement of the Lord's Judgement. In another Tradition, related by Abu Hurayrah رضي الله عنه and quoted in *Sahih Muslim*, it is stated, after indicating the same kind of punishment for the evaders of *Zakah*:

"The punishment will continue till God's Judgement is pronounced after the Final Reckoning. Subsequent to the Judgement the man will go to Heaven or Hell (depending on the verdict)."

حَتَّى يُقْضَى بَيْنَ الْعِبَادِ فَيُرَى
سَبِيلُهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى
النَّارِ

Or, in other words, if the chastisement the defaulting bondsman had borne before the Final Requit was enough, in the sight of God, for his guilt, he would be freed from it and sent to Heaven, and if his account would not be cleared with that punishment, he would be thrown into Hell to undergo further chastisement.

(٨٢٦/٣) عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
مَا خَالَطْتُ الصَّدَقَةَ مَالًا قَطُّ إِلَّا أَهْلَكَتَهُ

(رواه الشافعي والبخاري في تاريخه والحميدى في مسنده)

(826/3) Sayyidah Ayshah رضي الله عنها related "I heard from Messenger of Allah ﷺ 'when the goods of *Zakah* will get

mixed with other goods, they will, surely, destroy them."

(Musnad Shaf'ee, Tarikh Kabir Bukhari and Musnad Humaydi)

Commentary: According to Imam Bukhari's mentor, Imam Humaydi, what it shows is that if anyone on whom *Zakah* is due does not pay it, the curse of it will fall on all of his worldly possessions and he will, ultimately, be ruined.¹

Imam Baihaqi, on the other hand, observes in *Sha'ab-il-Iman*, on the authority of Imam Ahmad bin Hanbal, that if a fully well-to-do person who does not deserve to receive *Zakah* wrongfully accepts it, it will destroy the rest of his goods on getting mixed up with them.

We, however, believe that both the interpretations of Sayyidah Ayshah's رضى الله عنها narrative are possible and there is no contradiction in them.

Purification of Wealth

(٨٢٧/٤) عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ الْآيَةَ كَبُرَ ذَالِكَ عَلَى الْمُسْلِمِينَ فَقَالَ عُمَرُ أَنَا أَفْرَجُ عَنْكُمْ فَانْطَلَقَ فَقَالَ يَا نَبِيَّ اللَّهِ إِنَّهُ كَبُرَ عَلَيَّ أَصْحَابِكَ هَذِهِ الْآيَةُ فَقَالَ إِنَّ اللَّهَ لَمْ يَقْرِضِ الزَّكَاةَ إِلَّا لِيُطِيبَ مَا بَقِيَ مِنْ أَمْوَالِكُمْ وَأَنَا فَرَضَ الْمَوَارِيثَ وَذَكَرَ كَلِمَةً لَتَكُونَنَّ لِمَنْ بَعْدَكُمْ فَقَالَ فَكَبِرَ عُمَرُ ثُمَّ قَالَ إِلَّا أُخْبِرُكَ بِخَيْرٍ مَا يَكْنِزُ الْمَرْءُ الْمَرْأَةَ الصَّالِحَةَ إِذَا نَظَرَ إِلَيْهَا سَرَتْهُ وَإِذَا أَمَرَهَا أَطَاعَتْهُ وَإِذَا غَابَ عَنْهَا حَفِظَتْهُ

(رواه ابو داود)

(827/4) Abdullah bin Abbas ؓ narrated that when the verses (of surah *At-Tauba*) were revealed:

"They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Muhammad ﷺ) of a painful doom; on the day when it will (all) be heated in the fire of Hell and their forehead and their flanks and their backs will

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ، يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ط

be branded therewith (and it will be said to them): Now taste of what ye used to hoard,

(Al-Tawbah 9:34-35)

هَذَا مَا كُنْتُمْ تَلْتَمِسُونَ فَلْيَذُوقُوا

الْعَذَابَ بِمَا كُنْتُمْ تَكْتُمُونَ

(التوبة. ٣٥:٩)

The Companions رضي الله عنهم felt very much burdened by it (and were greatly worried). Sayyidina Umar رضي الله عنه said: 'I will try to remove your distress.' He, thus, went to the Prophet ﷺ and said: Messenger of Allah ﷺ! Your Companions feel weighed down by these verses.' God has prescribed *Zakah*, replied the Prophet ﷺ, 'for the reason that whatever goods are left after paying it may become purified, and, (in the same way), the law of inheritance has been provided (Ibn Abbas رضي الله عنه tells that here the Prophet ﷺ said something which he had forgotten but about the law of inheritance he was sure that the Prophet ﷺ had said that it had been sent down so that) it might be a support to your dependents'. (On hearing it), Umar رضي الله عنه (joyously) exclaimed: '*Allah-u-Akbar*!' The Prophet ﷺ, then, said to Umar رضي الله عنه: 'May I tell you of the best of wealth which is worth acquiring and keeping with care and affection? It is a good-natured, chaste and virtuous spouse who may bring joy to the man's heart when he sees her and obeys what she is told and when the husband goes out somewhere, protects his household goods and (guards) his trust during his absence.'

(Abu Dawood)

Commentary: When the verse of surah *At-Tauba*, mentioned in it, was revealed the Companions رضي الله عنهم imagined from its phrasing that it implied that nothing should be saved from one's earnings and wealth was not to be stored up at all; everything must be spent in the way of God. This, naturally, was a very hard proposition. Sayyidina Umar رضي الله عنه, therefore, enquired about it from the Prophet ﷺ. The Prophet ﷺ explained that the verse was for those who hoarded up wealth and did not pay *Zakah* on it. But if *Zakah* was paid, the rest of the goods became pure. It was emphasised by him that God had enjoined *Zakah* so that wealth became purified with its payment. He, also, pointed out that the very purpose of the enactment of the law of inheritance was that it served as an assistance for descendants of a man after his death. Had it been totally prohibited to save wealth, there would have been no command of *Zakah* and no need of the law of inheritance in the

Shari'ah for both of these measures were related to accumulated wealth. The question of *Zakah* or inheritance would not have arisen if it was not allowed to possess worldly riches.

After replying of Sayyidina Umar's ~~enquiry~~ enquiry, the Prophet ﷺ observed for the illumination of the companions that more valuable than worldly possessions and by far the greatest source of mental peace and happiness in this world was a loving, understanding and faithful life-partner.

RULES AND REGULATIONS

In a nutshell, *Zakah* denotes that a part of one's possessions be spent in the way of God and for His propitiation. In it lies its fundamental significance, and, as we have seen earlier, this was what had been briefly enjoined during the first phase of Islam. The detailed rules and regulations, governing, for instance, the categories of goods, the lowest taxable limit, the time of payment and the heads of expenditure followed later.

Minimum Wealth That Attracts *Zakah*

(٨٢٨/٥) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَيْسَ فِيْمَا دُوْنَ خَمْسةِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ وَلَيْسَ فِيْمَا دُوْنَ خَمْسِ أَوَاقٍ
مِنَ الْوَرِقِ صَدَقَةٌ وَلَيْسَ فِيْمَا دُوْنَ خَمْسِ دُوْدٍ مِنَ الْإِبِلِ صَدَقَةٌ
(رواه البخارى ومسلم)

(828/5) It is related by Abu Saeed Khudri رضي الله عنه that the Messenger of Allah ﷺ said: "There is no *Zakah* on less than 5 Wasaq of dates, and there is no *Zakah* on less 5 Awaq of silver, and there is no *Zakah* on less than 5 camels." (Bukhari and Muslim)

Commentary: In the life-time of the Prophet ﷺ, particularly in and around Madinah, wealth, in the main, consisted of three categories: fruit-crops, silver and herds of camel. The Prophet ﷺ has, in this Tradition, laid down the *Nisab*¹ of *Zakah* on all the three categories. He has shown what will be the lowest limit of the three kinds of possessions, i.e., how much of these goods a man must possess to make him legally obliged to pay *Zakah*. About the dates he had indicated that *Zakah* will not be payable on less than 5 Wasaq of them, one Wasaq being equal approximately to 2-½

①. Meaning the lowest limit of worldly possessions on which the payment of *Zakah* becomes obligatory.

quintals; about silver that *Zakah* will not be payable on less than 5 *Awaq* of it, one *Awaq* being of the value of 40 *dirhams*; and about camels that it will not be payable on less than 5 heads of them.

In the above Tradition the *Nisab* of only these three kinds of possessions has been described.

As Shah Waliullah رحمه الله عليه remarks, "Five *Wasaq* of dates can suffice for the sustenance of a small family; in the same way, a year's expenditure can be met with 200 *dirhams*; and from the point of view of valuation 5 camels are of equal worth."

(٨٢٩/٦) عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ عَفَوْتُ عَنِ الْخَيْلِ وَالرَّقِيقِ فَهَاتُوا صَدَقَةَ الرِّقَّةِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمٌ وَلَيْسَ فِي تِسْعَةٍ وَتِسْعِينَ وَمِائَةٍ شَيْءٌ إِذَا بَلَغَتْ مِائَتَيْنِ فَفِيهَا خَمْسَةُ دَرَاهِمٍ

(رواه الترمذی و ابو داؤد)

(828/6) Sayyidina Ali رضي الله عنه reported the Messenger of Allah ﷺ as saying, "There is an exemption on horses and slaves; with regard to coins, however, you must pay a *dirham* for every forty, but nothing is payable on a hundred ninety. When the total reaches two hundred, five *dirhams* are payable." (Tirmizi and Abu Dawood)

Commentary: According to the next hadith narrated by Samurah bin Jundub رضي الله عنه, *Zakah* is payable on horses and slaves if these are merchandise of trade. If they are not for trading but for personal use riding and domestic help, etc, then no matter what their value, *Zakah* is not payable on them and this is what Sayyidina Ali رضي الله عنه refers. He then says that *Zakah* is payable on silver if it is worth two hundred *dirham* at 1/40 rate.

Zakah on Goods of Trade

(٨٣٠/٧) عَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ

يَأْمُرُنَا أَنْ نُخْرِجَ الصَّدَقَةَ مِنَ الذِّى نَعُدُّ لِلْبَيْعِ..... (رواه ابو داؤد)

(830/7) Samurah bin Jundub رضي الله عنه related that the Messenger of Allah ﷺ had commanded us to pay *Zakah* on every thing we may have in stock for buying and selling (i.e., for trade and commerce).

(Abu Dawood)

Commentary: It shows that *Zakah* is to be paid on goods of trade

and industry as well.

Payablat The Expiry of A Year

(٨٣١/٨) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اسْتَفَادَ مَا لَا قَلَا زَكَاةَ فِيهِ حَتَّى يَحُولَ عَلَيْهِ الْحَوْلُ.
(رواه الترمذی)

(831/8) It is related by Abdullah bin Umar رضی اللہ عنہ that the Messenger of Allah ﷺ said: "Whoever may earn or obtain wealth from any source, *Zakah* will not be payable on it unless a year expires." (Tirmizi)

Jewellery

(٨٣٢/٩) عَنْ عُمَرَ وَبْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ امْرَأَةً آتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِابْنَةٍ لَهَا فِي يَدِ ابْنَتِهَا مُسَكَّتَانِ غَلِيظَتَانِ مِنْ ذَهَبٍ فَقَالَ اتَّعْطِينَ زَكَاةَ هَذَا؟ قَالَتْ لَا، قَالَ أَيْسُرُكَ أَنْ يُسَوِّرَكَ اللَّهُ بِهِمَا يَوْمَ الْقِيَمَةِ سَوَارَيْنِ مِنَ النَّارِ فَخَلَعْتُهُمَا فَالْقَتَهُمَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَتْ هُمَا لِلَّهِ وَلِرَسُولِهِ
(رواه ابوداؤد وغيره من اصحاب السنن)

(832/9) Abdullah bin 'Amr bin al-'Aas رضی اللہ عنہ narrated that (once) a woman took her daughter to the Prophet ﷺ. The girl was wearing heavy gold bracelets on her wrists. The Prophet ﷺ, (on seeing it), enquired, "Do you pay *Zakah* on these bracelets?" "No," she replied, "I do not." The Prophet ﷺ observed: "Will it be a matter of joy for you that, on the Day of Resurrection, God made you wear bracelets of iron for (not paying *Zakah* on) these bracelets?" Upon it, the good lady took off both the bracelets, and, placing them before the Prophet ﷺ said: "These now belong to God and His Messenger ﷺ." (Abu Dawood)

(٨٣٣/١٠) عَنْ أُمِّ سَلَمَةَ قَالَتْ كُنْتُ أَلْبَسُ أَوْصَا حَا مِنْ ذَهَبٍ فَقُلْتُ يَا رَسُولَ اللَّهِ اكْزَهُو؟ فَقَالَ مَا بَلَغَ أَنْ تُوَدَّى زَكَاةُ فَرْكِي فَلَيْسَ بِكَزٍ
(رواه مالك و ابوداؤد)

(833/10) Ummi Salmah رضی اللہ عنہا related "I used to wear Awzab (a kind of ornament) of gold. (Once) I enquired from Prophet ﷺ if it, was included in the category of *Kanz* (i.e., treasure) about which the warning of Hell had been given in *surah*

At-Tawba. The Prophet ﷺ, replied, 'Whatever of the possessions become so much that *Zakah* is due on it, and, then, *Zakah* is paid according to the *Shari'ah*, it is not *Kanz*.'

(Mowatta Imam Maalik and Abu Dawood)

Commentary: It is on the basis of these Traditions that Imam Abu Hanifah has concluded that *Zakah* is binding on ornaments of gold and silver (provided that their value exceeds the lowest limit) on which *Zakah* is paid. But other exegesis like Imam Maalik, Imam Shafi'ee and Imam Ahmad held that *Zakah* is payable on such ornaments alone that are meant for trade or have been caused to be made with the object of the preservation of wealth. According to them, *Zakah* is not obligatory on ornaments that are intended solely for use and adornment. The holy Companions ﷺ also, have expressed divergent views on the point. But the Traditions, on the whole, appear to be in favour of the stand taken by Imam Abu Hanifah, and, hence, even some theologists of the Shafi'ee school have preferred it. In *Tafsir kabir*, Imam Raazi, for instance, arrives at an identical conclusion.

Zakah Can be Paid in Advance

(٨٣٤/١١) عَنْ عَلِيٍّ أَنَّ الْعَبَّاسَ سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تَعْجِيلِ صَدَقَتِهِ قَبْلَ أَنْ تَحِلَّ فَرَخَّصَ لَهُ فِي ذَلِكَ

(رواه ابو داؤد والترمذى وابن ماجه والدارمى)

(834/11) It is related by Sayyidina Ali ﷺ that (when) Abbas ﷺ enquired from the Prophet ﷺ about paying *Zakah* in advance, the Prophet ﷺ permitted him to do so.

(Abu Dawood, Tirmizi, Ibn Majah and Daarami)

Beneficiaries

(٨٣٥/١٢) عَنْ زِيَادِ بْنِ الْحَارِثِ الصَّدَائِي قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَايَعْتُهُ فَذَكَرَ حَدِيثًا طَوِيلًا. فَأَتَانِي رَجُلٌ فَقَالَ أَعْطِنِي مِنَ الصَّدَقَةِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَمْ يَرْضَ بِحُكْمِ نَبِيِّ وَلَا غَيْرِهِ فِي الصَّدَقَاتِ حَتَّى حَكَمَ هُوَ فَجَزَّأَهَا ثَمَانِيَةَ أَجْزَاءٍ فَإِنْ كُنْتَ مِنْ تِلْكَ الْأَجْزَاءِ أَعْطَيْتُكَ.

(رواه ابو داؤد)

(835/12) Zayd bin Haarith ؓ narrated "I went to the Prophet ﷺ and took the vow of allegiance to him." Zayd, then, related to us a long Tradition in the course of which he recounted the incident that, at that time, a person came to the Prophet ﷺ and said: "Please give me something out of the goods of *Zakah*." The Prophet ﷺ remarked, "God has left the expenditure of *Zakah* neither to the choice of Prophet nor of any else. He has determined it Himself and divided it into eight parts (i.e., categories of beneficiaries). If you belong to one of them, I shall give you from *Zakah*." (Abu Dawood)

Commentary: The reference made by the Prophet ﷺ to the commandment concerning the expenditure of *Zakah* is contained in the following verse of *surah at-Tawba*:

The *Zakah* is only for the poor and the needy, and those who collect it, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the ause of Allah, and for the wayfarers.

(Al Tawbah 9:60)

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ
وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا
وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ
وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ
السَّبِيلِ. (التوبة ٦٠:٩)

Some remarks, here, may be helpful in understanding the scope, and intent of the verse.

1. Fuqara: Meaning the poor. In Arabic the word Faqir (Al-Fuqara) is used as an antonym of Ghani, i.e., the well-to-do. Thus, all the poor people are included in this category who are not rich i.e., do not possess enough wealth to make *Zakah* a legal obligation. We have, already, seen Sayyidina Mu'az's ؓ narrative in which the Prophet ﷺ has formulated the fundamental principle that *Zakah* should be collected from the Aghniya (plurar of Ghani) and distributed to the *Fuqara* of the community.

2. Masaakin: i.e., the needy who are excessively indigent and cannot meet even the daily needs on their own.

3. 'Aamilin: denotes the functionaries i.e., collectors, accountants, controllers of expenditure, auditors of accounts etc., This category, in fact, comprises the entire administration, civil, military and diplomatic. They can be remunerated for their time and labour, out of *Zakah* even if they are well-to-do. This was the practice

during the time of the Prophet ﷺ.

4. Muwallafatul Quloob: The category of those whose hearts are to be reconciled in the interest of Faith and the Muslims. It includes the riches as well.

5. Riqaab: or freeing the necks. By this term one has always understood two kinds of expenditure; liberation of slaves and ransoming of the prisoners of war held by the enemy.

6. Ghaarimin: It denotes the category of those who are heavily indebted or confronted with any other difficulty or disaster with which they cannot cope on their own.

7. Fi Sabilil-laah: Meaning "in the path of God." In the Islamic terminology it signifies every charitable cause, and, according to some legists, the needs relating to defence and protection of Faith and supremacy of the Word of God, also, are covered by it.

8. Ibnus Sabil: It signifies the wayfarers who may be in need of help, and also, includes construction of bridges, roads and transport and security of the roads and extension of hospitality without charge to the travellers.

The Holy Prophet ﷺ, as the above Tradition shows, told the person who had begged him for something out of the *Zakah* that God Himself had delineated the eight heads of expenditure concerning goods collected as *Zakah*. The Prophet ﷺ could give him out of *Zakah* if he fitted into any of those categories otherwise he was helpless.

(Only a few remarks have been offered here about the kinds of beneficiaries by way of the elucidation of Zayd's narrative. Detailed rules and principles can be learnt from the standard work of Islamic Jurisprudence or directly from the Muslim jurists and theologians).

(٨٣٦/١٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْمُسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ تَرُدُّهُ اللَّقْمَةُ وَاللُّقْمَتَانِ وَالتَّمْرَتَانِ وَلَكِنَّ الْمُسْكِينَ الَّذِي لَا يَجِدُ غَنًى يُغْنِيهِ وَلَا يُقْطَنُ بِهِ فَيَتَصَدَّقَ عَلَيْهِ وَلَا يَقُومَ فَيَسْأَلُ النَّاسَ.
(رواه البخارى و مسلم)

(836/13) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "The needy person (who should be helped with charity) is not the one who goes to the people (to solicit alms)

and comes back (satisfied) with a morsel or two (of food) or a couple of dates (that are placed on his hand), but the needy (in the real sense) is he who has nothing with which to meet his needs (and since he hides his condition from others), no one becomes aware of his distress so that he may be helped with charity, nor does he beg from others." (Bukhari and Muslim)

Commentary: It shows that professional beggars and shameless solicitors of alms are not deserving of charity. For giving away in the path of Allah one should look for self-respecting men who do not disclose their indigence. Such, indeed, are the needy to help whom is an act of great worthiness in the sight of Allah.

(٨٣٧/١٤) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحِلُّ الصَّدَقَةُ لَغْنِيٍّ وَلَا لِذِي مِرَّةٍ سِوَى. (رواه الترمذی و ابو داؤد والدارمی)
(837/14) Sayyidina Abdullah bin Amr رضی اللہ عنہ said that the Messenger of Allah ﷺ said: "Sadaqah may not be given to a rich man, or to one who has strength and is sound in limb.

(Tirmizi, Abu Dawood, Daarimi)

(٨٣٨/١٥) عَنْ عُبَيْدِ اللَّهِ بْنِ عَامِرٍ بْنِ الْخَيَارِ قَالَ أَخْبَرَنِي رَجُلَانِ أَنَّهُمَا آتَيَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي حَجَّةِ الْوَدَاعِ وَهُوَ يَقْسِمُ الصَّدَقَةَ فَسَأَلَاهُ مِنْهَا فَرَفَعَ فِينَا النَّظَرَ وَخَفَضَهُ فَرَأَانَا جُلْدَيْنِ فَقَالَ إِنْ شِئْتُمَا أَعْطَيْتُكُمَا وَلَا حَظَّ فِيهَا لَغْنِيٍّ وَلَا لِقَوِيٍّ مُكْتَسِبٍ..... (رواه ابو داؤد والنسائي)

(838/15) It is related by "Ubaidullah bin 'Adi bin Al-Khayar, a Taba'ee, "Two persons told me that both of them went to the Prophet ﷺ on the occasion of the Farewell Hajj. At that time, the Prophet ﷺ was distributing the goods of Zakah and they, too, requested him to give them something out of those goods. As the Prophet ﷺ looked at them from head to foot, he found them healthy and strong. The Prophet ﷺ, then, said to them: "I can give (it to) you if you want but (know that) there is no share in these goods for the well-to-do and able-bodied persons who can earn their living."

(Abu dawood and Nasai)

Commentary: The word "well-to-do" in it, probably, signifies those who can meet their basic needs, and do not, at the moment, require monetary help. If anyone, belonging to this category, does

not possess the nisab, and *Zakah* is given to him, it will be deemed to have been paid but he should himself desist from accepting it. Similarly, a person who is in good health and is capable of working for his bread should accept *Zakah*. This general principle has been expounded in the above Tradition. But, in exceptional circumstances, such a person can accept *Zakah* and it was for that reason that the Prophet ﷺ told the men referred to in the above narrative that he could give them out of the goods of *Zakah* if they wanted.

***Zakah* And The Family of The Prophet ﷺ**

(٨٣٩/١٦) عَنْ عَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذِهِ الصَّدَقَاتِ إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ وَإِنَّهَا لَا تَحِلُّ لِمُحَمَّدٍ وَلَا لِأَلِ مُحَمَّدٍ.
(رواه مسلم)

(839/16) It is related on the authority of the Abdul Muttalib bin Rabi'ah ربيع بن ربيعة that the Messenger of Allah ﷺ said: "The alms are the dirt and scum of the people and are not permitted to Muhammad ﷺ and his descendants." (Muslim)

Commentary: In it *Zakah* and the alms have been described as "dirt and scum" because just as a cloth becomes clean when the dirt is removed from it, in the same way the rest of the wealth becomes pure, in the judgement of God, after *Zakah*, has been paid on it. It, also, shows that, as far as possible, one should refrain from making use of the goods of *Zakah*. On this ground, the Prophet ﷺ has declared *Zakah* as forbidden to himself and his family, i.e., the children of Hashim, till the end of time.

(٨٤٠/١٧) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَمْرَةٍ فِي الطَّرِيقِ فَقَالَ لَوْلَا أَنِّي أَخَافُ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لَا كَلْتُهَا
(رواه البخارى ومسلم)

(840/17) Sayyidina Anas ربيع بن ربيعة narrated that (once the Prophet ﷺ was going some where when) he saw a date lying in the way. On seeing it, he remarked: "If I did not fear that it might be of *Zakah*, I would have picked it up and eaten it."

(Bukhari and Muslim)

Commentary: The Prophet's ﷺ remark was, in fact, intended to

impress upon the people that however insignificant God's provision or anything out of His bounty may be, if it is found lying unclaimed or thrown off carelessly anywhere, due reverence should be shown to it and it should be put to the use for which it was meant. The Prophet ﷺ, at the same time, added that he could not eat the date for the fear that it might have fallen down from among the dates of *Zakah*. He, thus, also, imparted the lesson of abstention from the use of doubtful things to men of piety and devoutness.

(٨٤١/١٨) عَنْ أَبِي هُرَيْرَةَ قَالَ أَخَذَ الْحَسَنُ بْنُ عَلِيٍّ تَمْرَةً مِنْ تَمَرِ الصَّدَقَةِ فَجَعَلَهَا فِي فِيهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَخْ كَخْ لِيَطْرَحَهَا ثُمَّ قَالَ أَمَا شَعُرْتُ أَنَا لَا نَأْكُلُ الصَّدَقَةَ.....
(رواه البخارى ومسلم)

(841/18) Sayyidina Abu Hurayrah ؓ said that the Hasan bin (Sayyidina) Ali ؓ took one of the dates of the *Sadaqah* and put it in his mouth, whereupon the Prophet ﷺ said: Leave it alone, leave it alone, " in order that he might throw it away. He then said, "Do you not know that we (Banu Hashim) do not eat the *Sadaqah*?"
(Bukhari and Muslim)

(٨٤٢/١٩) عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُتِيَ بِطَعَامٍ سَأَلَ عَنْهُ أَهْدِيَّةٌ أَمْ صَدَقَةٌ؟ فَإِنْ قِيلَ صَدَقَةٌ قَالَ لَا أَصْحَابِهِ كُلُّوْا وَلَمْ يَأْكُلْ وَإِنْ قِيلَ هَدِيَّةٌ ضَرَبَ بِيَدِهِ فَأَكَلَ مَعَهُمْ.....
(رواه البخارى ومسلم)

(842/19) It is related by Abu Hurayrah ؓ that the usual practice of the Messenger of Allah ﷺ was that when anyone brought to him something to eat, he used to enquire: "Is it Hadiya (i.e., a gift) or *Sadaqah* (i.e., charity)?" If he was told that it was *Sadaqah*, he would tell his Companions (i.e., such of them for whom there was no harm in eating things of *Sadaqah*, like Ashab us-Suffa) to partake of it and would refrain from eating it himself. If, on the other hand, he was told that it was *Hadiya*, he would stretch his hand towards it and join the Companions ؓ in eating it."
(Bukhari and Muslim)

Commentary: Whatever is given to a poor and needy person by way of help and with intention of earning the countenance of the

not possess the nisab, and *Zakah* is given to him, it will be deemed to have been paid but he should himself desist from accepting it. Similarly, a person who is in good health and is capable of working for his bread should accept *Zakah*. This general principle has been expounded in the above Tradition. But, in exceptional circumstances, such a person can accept *Zakah* and it was for that reason that the Prophet ﷺ told the men referred to in the above narrative that he could give them out of the goods of *Zakah* if they wanted.

***Zakah* And The Family of The Prophet ﷺ**

(٨٣٩/١٦) عَنْ عَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذِهِ الصَّدَقَاتِ إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ وَإِنَّهَا لَا تَحِلُّ لِمُحَمَّدٍ وَلَا لِأَلِ مُحَمَّدٍ.
(رواه مسلم)

(839/16) It is related on the authority of the Abdul Muttalib bin Rabi'ah ؓ that the Messenger of Allah ﷺ said: "The alms are the dirt and scum of the people and are not permitted to Muhammad ﷺ and his descendants." (Muslim)

Commentary: In it *Zakah* and the alms have been described as "dirt and scum" because just as a cloth becomes clean when the dirt is removed from it, in the same way the rest of the wealth becomes pure, in the judgement of God, after *Zakah*, has been paid on it. It, also, shows that, as far as possible, one should refrain from making use of the goods of *Zakah*. On this ground, the Prophet ﷺ has declared *Zakah* as forbidden to himself and his family, i.e., the children of Hashim, till the end of time.

(٨٤٠/١٧) عَنْ أَنَسٍ قَالَ قَالَ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِتَمْرَةٍ فِي الطَّرِيقِ فَقَالَ لَوْلَا أَنِّي أَخَافُ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لَا كَلْتُهَا
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(840/17) Sayyidina Anas ؓ narrated that (once the Prophet ﷺ was going some where when) he saw a date lying in the way. On seeing it, he remarked: "If I did not fear that it might be of *Zakah*, I would have picked it up and eaten it."

(Bukhari and Muslim)

Commentary: The Prophet's ﷺ remark was, in fact, intended to

impress upon the people that however insignificant God's provision or anything out of His bounty may be, if it is found lying unclaimed or thrown off carelessly anywhere, due reverence should be shown to it and it should be put to the use for which it was meant. The Prophet ﷺ, at the same time, added that he could not eat the date for the fear that it might have fallen down from among the dates of *Zakah*. He, thus, also, imparted the lesson of abstention from the use of doubtful things to men of piety and devoutness.

(٨٤١/١٨) عَنْ أَبِي هُرَيْرَةَ قَالَ أَخَذَ الْحَسَنُ بْنُ عَلِيٍّ تَمْرَةً مِنْ تَمَرِ الصَّدَقَةِ فَجَعَلَهَا فِي فِيهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَخْ كَخْ لِيَطْرَحَهَا ثُمَّ قَالَ أَمَا شَعُرْتُ أَنَا لَا نَأْكُلُ الصَّدَقَةَ.....
(رواه البخارى ومسلم)

(841/18) Sayyidina Abu Hurayrah ؓ said that the Hasan bin (Sayyidina) Ali ؓ took one of the dates of the *Sadaqah* and put it in his mouth, whereupon the Prophet ﷺ said: Leave it alone, leave it alone, " in order that he might throw it away. He then said, "Do you not know that we (Banu Hashim) do not eat the *Sadaqah*?"
(Bukhari and Muslim)

(٨٤٢/١٩) عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أُتِيَ بِطَعَامٍ سَأَلَ عَنْهُ أَهْدِيَّةٌ أَمْ صَدَقَةٌ؟ فَإِنْ قِيلَ صَدَقَةٌ قَالَ لَا أَصْحَابِهِ كُلُّوْا وَلَمْ يَأْكُلْ وَإِنْ قِيلَ هَدِيَّةٌ ضَرَبَ بِيَدِهِ فَأَكَلَ مَعَهُمْ.....
(رواه البخارى ومسلم)

(842/19) It is related by Abu Hurayrah ؓ that the usual practice of the Messenger of Allah ﷺ was that when anyone brought to him something to eat, he used to enquire: "Is it Hadiya (i.e., a gift) or *Sadaqah* (i.e., charity)?" If he was told that it was *Sadaqah*, he would tell his Companions (i.e., such of them for whom there was no harm in eating things of *Sadaqah*, like Ashab us-Suffa) to partake of it and would refrain from eating it himself. If, on the other hand, he was told that it was *Hadiya*, he would stretch his hand towards it and join the Companions ؓ in eating it."
(Bukhari and Muslim)

Commentary: Whatever is given to a poor and needy person by way of help and with intention of earning the countenance of the

Lord is known, in the special terminology of Islam, as *Sadaqah*, no matter whether it is obligatory, such as, *Zakah* and *Sadaqatul fitr* or supererogatory (which, in the common parlance, is called *Khayrat* or charity), and when something is offered to anyone out of love and devotion it is described as *Hadiya*.

The custom of the Prophet ﷺ was, as we learn from the above Tradition, that if anyone brought to him something to eat with the intention of *Sadaqah*, he gave it to the Companions ﷺ who were poor and could justly partake of it and did not eat it himself, and when anyone brought it by way of *Hadiya*, he, also, ate it along with the Companions ﷺ¹.

(٨٤٣/٢٠) عَنْ أَبِي رَافِعٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا مِنْ بَنِي مَخْزُومٍ عَلَى الصَّدَقَةِ فَقَالَ لِأَبِي رَافِعٍ إِصْحَبْنِي كَيْمَا تُصِيبَ مِنْهَا فَقَالَ لَا حَتَّى آتِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْأَلَهُ فَأَنْطَلَقَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَ لَهُ فَقَالَ إِنَّ الصَّدَقَةَ لَا تَحِلُّ لَنَا وَإِنَّ مَوَالِيَ الْقَوْمِ مِنْ أَنْفُسِهِمْ.

(رواه الترمذی وابوداؤد والنسائی)

(843/20) Sayyidina Abu Rafi' ﷺ has said that the Messenger of Allah ﷺ sent a man of Banu Makhzum to collect *Zakah* and he asked him to accompany him so that he might get some of it, but he refused to do so till he went to the Messenger of Allah ﷺ and asked him. He went to the Prophet ﷺ and asked him and he said, "The *Zakah* is not lawful for us, and the slaves of a people are treated as being of their number. (So it is not lawful for you too)" (Tirmizi Abu Dawood Nasa'i)

Commentary: The hadith makes it clear that just as *Zakah* is not lawful for the Prophet ﷺ and his family, so too it is not lawful for his and their slaves even after they are freed. We also learn that every collector of *Zakah* is paid out of the *Zakah* collected for his services (even if he is wealthy and liable to pay *Zakah*). The third thing we know is that the Messenger of Allah ﷺ and the Islamic law raised the slaves to the level of family members of their owners and partners to an extent although in that age slaves enjoined on distinction (outside Islam).

①. Bukhari has transmitted a *hadith* from Sayyidah Ayshah رضي الله عنها. "The Messenger of Allah ﷺ accepted a *hadya* and himself gave a return *hadya* to the one who presented it."

When it is Not Permitted to Him to Beg and When it is

The scholars of *Hadith* record in the *Kitab Az-Zakah* itself those Ahadith which tell us when one may not beg and when one is allowed to beg. We follow their procedure and reproduce the *Ahadith* on the subject.

(٨٤٤/٢١) عَنْ حُبْشِيِّ بْنِ جُنَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَسْئَلَةَ لَا تَحِلُّ لِعَبْدٍ وَلَا لِدَيْ مِرَّةٍ سَوِيٍّ إِلَّا لِدَيْ فَقْرٍ مُدْقِعٍ أَوْ غُرْمٍ مُقْطِعٍ وَمَنْ سَأَلَ النَّاسَ لِيُثْرِيَ بِهِ مَالَهُ كَانَ خُمُوشًا فِي وَجْهِهِ يَوْمَ الْقِيَمَةِ وَرَضْفًا يَأْكُلُهُ مِنْ جَهَنَّمَ فَمَنْ شَاءَ فَلْيَقِلَّ وَمَنْ شَاءَ فَلْيُكْثِرْ (رواه الترمذی)

(844/21) Hubshi bin Junadah رضی اللہ عنہ has reported the Messenger of Allah ﷺ as saying: "Begging is not allowable to a rich man, or to one who has strength and is sound in limb, but only to one who is in grinding poverty or is seriously in debt. If anyone begs to increase thereby his property, it will appear as a lacerations on his face on the Day of Resurrection and as heated stones which he will eat from Hell. So let him who wishes ask little, and let him who wishes ask much." (Tirmizi)

Commentary: This Hadith too defines the rich as one who is not needy (even if he is not owner of nisab). Such a man and one who is strong who can earn his livelihood are not allowed to beg. such men should not extend a begging hand before other people. Of course, those who are deep in poverty or compelled because of a demand of ransom or penalty or debt, they are permitted to ask. If anyone, however, begs to augment his wealth then he will be punished on the Day of Resurrection and his face will bear an ugly scar and his earnings through beggary will turn into hot stones that he will have to eat.

(٨٤٥/٢٢) عَنْ أَبِي هُرَيْرَةَ مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكْثُرًا فَإِنَّمَا يَسْأَلُ جَمْرًا فَلْيَسْتَقِلَّ أَوْ لْيَسْتَكْثِرْ..... (رواه مسلم)

(845/22) Sayyidina Abu Hurayrah رضی اللہ عنہ has said that the Messenger of Allah ﷺ said: "He who begs the property of others to increase his own wealth is asking only for live coals so

let him ask little or much."

(Muslim)

(٨٤٦/٢٣) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ النَّاسَ وَلَهُ مَا يُغْنِيهِ جَاءَ يَوْمَ الْقِيَمَةِ وَمَسْئَلَتُهُ فِي وَجْهِهِ خُمُوشٌ أَوْ خُدُوشٌ أَوْ كُدُوحٌ قِيلَ يَا رَسُولَ اللَّهِ مَا يُغْنِيهِ؟ قَالَ خَمْسُونَ دِرْهَمًا أَوْ قِيمَتُهَا مِنْ الذَّهَبِ (رواه ابو داؤد، والترمذى، والنسائى وابن ماجه، والدارمى)

(846/23) It is related by Abdullah bin Mas'ud رضي الله عنه that Messenger of Allah ﷺ said: "Whoever begs from others when he has enough for his needs and does not have to look up to anyone for support, he shall come for the Final Judgement on the Day of Resurrection in such a state that his request (for alms) will be visible on his face in the form of wound." It was enquired from him: "O Messenger of Allah ﷺ! What is the quantity of wealth which you have described as adequate for one's needs?" "Fifty dirhams or gold of an equal value," the Prophet ﷺ replied. (Abu Dawood, Tirmizi, Ibn Majah and Daarami)

Commentary: In this Tradition the criterion of *Ghina*, after which it is not legitimate for anyone to beg, has been laid down as 50 *dirhams*. In another, it is said to be one *Auqia* of silver, or 40 *dirhams* in cash. There is, evidently not much difference between the two standards. But in a report quoted in *Abu Dawood*, on the authority of salah bin Hanzalah رضي الله عنه, it is stated that once the Prophet ﷺ was asked: "What is the quantity of *Ghina* the possession of which makes it unlawful for a person to beg?" "So much", replied the Prophet ﷺ, "That from it one can eat a meal of the day and a meal of the night". It thus, shows that if anyone has enough to eat for a day, it is not proper for him to beg.

The *Ghina* on which *Zakah* is obligatory is a settled fact and we have, already, examined the Traditions concerning it. But for the *Ghina* which prevents a man from begging, the Prophet ﷺ has set different standards on different occasions. This divergence, in our humble opinion, is in relation to men and circumstances. In case of certain men and in certain circumstance it may be permissible to beg even in the presence of a few assets. But there is no question of doing so if the assets amount to 40 or 50 *dirhams* in value.

On the other hand, there scan be some people for whom and some circumstances in which it is not permissible to beg even if there is enough to eat for a day.

It can, again, be attributed to the difference between concession and resoluteness. The Traditions in which the assets worth 40 or 50 dirhams have been declared to be the criterion appertain to the realm of leave and fiat while those which forbid begging even if there is provision for a day signify the station of high-mindedness and piety.

Disgraceful in Any Case

(٨٤٧/٢٤) عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَهُوَ عَلَى الْمُنْبَرِ وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْئَلَةِ الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَالْيَدُ الْعُلْيَا هِيَ الْمُنْفِقَةُ وَالسُّفْلَى هِيَ السَّائِلَةُ (رواه البخارى ومسلم)

(847/24) It is related by Abdullah bin Umar رضي الله عنه that the Prophet ﷺ, while exhorting the people from the pulpit to abstain from soliciting for charity, said: "The upper had is better than the lower hand, and the lower hand is the begging hand."

(Bukhari and Muslim)

Commentary: It shows that it is much better and nobler to be the giver than the recipient of charity. A faithful bondsman should try his utmost to be the giver and save himself from the ignominy of begging.

If Begging is Unavoidable, One Should Beg From Virtuous Men

(٨٤٨/٢٥) عَنْ ابْنِ الْفِرَاسِيِّ أَنَّ الْفِرَاسِيَّ قَالَ قُلْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْأَلُ يَا رَسُولَ اللَّهِ؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا وَإِنْ كُنْتَ لَا بُدَّ فَسَلِ الصَّالِحِينَ

(رواه ابو داؤد والنسائي)

(848/25) It is related by Ibn Al-Firasi رضي الله عنه that his father, al-Firasi said "I enquired from the Prophet ﷺ if I could make a request to others for charity." The Prophet ﷺ replied: "Do not beg (as far as possible), but if you are compelled to do so, let it be from the virtuous bondsmen of Allah." (Abu Dawood and Nasa'i)

Place Your Need Before God, Not Men

(٨٤٩/٢٦) عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ وَمَنْ أَنْزَلَهَا بِاللَّهِ أَوْشَكَ اللَّهُ لَهُ

بِالْعِزِّ إِمَّا بِمَوْتٍ عَاجِلٍ أَوْ غِنًى أَجَلٍ..... (رواه، ابوداؤد والترمذی)

(849/26) Abdullah bin Mas'ud رضی اللہ عنہ related to us that the Messenger of Allah ﷺ said: "Whoever is confronted with a severe need and places it before men (and begs them for help), he will never be relieved of it permanently, and whoever places it before God and beseeches Him (for it), it is confidently hoped that God will put an end to his need either by granting him death before long (if the appointed time of his death has arrived) or by bestowing prosperity upon him after sometime."

(Abu Dawood and Tirmizi)

Assurance of Paradise On Abstention From Begging

(٨٥٠/٢٧) عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَكْفُلُ لِي أَنْ لَا يَسْأَلَ النَّاسَ شَيْئًا فَاتَّكِفُلْ لَهُ بِالْجَنَّةِ فَقَالَ ثَوْبَانُ أَنَا فَكَانَ لَا يَسْأَلُ أَحَدًا

شَيْئًا (رواه ابوداؤد والنسائي)

(850/27) It is related by Thauban رضی اللہ عنہ that the Messenger of Allah ﷺ said: "I give him the assurance of Paradise who promises me not to entreat the bondsmen of Allah for any of his needs." Thauban رضی اللہ عنہ went on to narrate that, he said to the Prophet ﷺ: Messenger of Allah ﷺ! I give you the promise." The narrator added "as a result of it, it was the custom of Thauban رضی اللہ عنہ not to ask anyone for anything." (Abu Dawood, Nasa'i)

If Anything is Given to You Without Solicitation or Greediness, Take it

(٨٥١/٢٨) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْطِينِي الْعَطَاءَ فَأَقُولُ أَعْطِهِ أَفْقَرُ إِلَيْهِ مِنِّي فَقَالَ خُذْهُ فْتَمَوَّلْهُ وَتَصَدَّقْ بِهِ فَمَا جَاءَكَ مِنْ هَذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ وَمَا لَا فَلَا تُتْبِعْهُ نَفْسَكَ (رواه البخاري ومسلم)

(851/28) Umar bin al-Khattab رضی اللہ عنہ narrated (when) the

Messenger of Allah ﷺ gave me something (as a gift) I used to say to him: 'Please give it to someone else who may be in greater need of it.' The Prophet ﷺ would, then, reply: "Umar رضي الله عنه, take it and make it your property (and, then if you like, you may give it) to a needy person in charity, (and make it a principle that) when you receive anything in such a way that you have neither asked for it nor felt a desire for it in your heart, you will accept it (as a gift from Allah), and will not even look at a thing that does not come to you in that way." (Bukhari and Muslim)

Do Not Beg As Long As You Can Earn By Work or Service

(٨٥٢/٢٩) عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَأْتِيَ بِحُرْمَةٍ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا فَيَكْفِيَ اللَّهُ بِهَا وَجْهَهُ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ مَنَعُوهُ (رواه البخارى)

(852/29) It is related on the authority of Zubayr bin Al-Awwam رضي الله عنه that the Messenger of Allah ﷺ said: "The attitude of a needy person (among you) that he goes to the forest with a rope and returns with a bundle of wood (for fuel) on his back and sells it, and, thus, by the grace of God, saves himself from the disgrace of begging is better than that he stretches his hand before others, and, then, they may give him (something) or not." (Bukhari)

(٨٥٣/٣٠) عَنْ أَنَسٍ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُهُ فَقَالَ أَمَا فِي بَيْتِكَ شَيْئٌ فَقَالَ بَلَى جَلَسَ نَلْبَسُ بَعْضُهُ وَنَبْسُطُ بَعْضُهُ وَقَعَبَ نَشْرَبُ فِيهِ مِنَ الْمَاءِ قَالَ إِنِّي بِهِمَا فَاتَاهُ بِهِمَا فَأَخَذَهُمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ وَقَالَ مَنْ يَشْتَرِي هَذَيْنِ؟ قَالَ رَجُلٌ أَنَا أَخَذَهُمَا بِيَدِهِمَا قَالَ مَنْ يَزِيدُ عَلَى دِرْهَمٍ مَرَّتَيْنِ أَوْ ثَلَاثًا قَالَ رَجُلٌ أَنَا أَخَذَهُمَا بِيَدِهِمَا فَاعْطَا هُمَا إِيَّاهُ فَأَخَذَ الدِّرْهَمَيْنِ فَأَعْطَا هُمَا الْأَنْصَارِيَّ وَقَالَ اشْتَرِ بِأَحَدِهِمَا طَعَامًا فَأَنْبِذْهُ إِلَى أَهْلِكَ وَاشْتَرِ بِالْآخَرِ قَدْ وَمَا فَاتِنِي بِهِ فَاتَاهُ بِهِ فَشَدَّ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُودًا بِيَدِهِ ثُمَّ قَالَ اذْهَبْ فَاحْتَطَبْ وَبِعْ وَلَا أُرِيَنَّكَ خَمْسَةَ عَشَرَ يَوْمًا فَذَهَبَ الرَّجُلُ يَحْتَطَبُ وَيَبِيعُ فَبَجَاءَ هُ وَكَانَ أَصَابَ

عَشْرَةَ دَرَاهِمَ فَأَشْتَرَى بِبَعْضِهَا ثَوْبًا وَبِبَعْضِهَا طَعَامًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا خَيْرٌ لَكَ مِنْ أَنْ تَجِيئَ الْمَسْئَلَةَ نُكْتَةً فِي وَجْهِكَ يَوْمَ الْقِيَمَةِ إِنَّ الْمَسْئَلَةَ لَا تَصْلُحُ إِلَّا لِثَلَاثَةٍ لَدِي فَقَرِمْتُ دِقِ أَوْلَدِي غُرْمَ مُقْطَعِ أَوْلَدِي

(رواه ابو داود)

دَمُ مُوجِع

(853/30) It is related by Sayyidina Anas رضي الله عنه that (once a poor and needy Ansar came to the Prophet ﷺ and, (after relating his neediness), begged him for something. The Prophet ﷺ asked him: "Is there nothing, at all, in your house?" There is only a blanket," the Ansar replied, "a part of which we use to cover ourselves with and a part from which we spread on the ground (lying), and there is a cup from which we drink water." The Prophet ﷺ, said to him: "Bring both the things to me." The Ansar brought the two things and gave them to the Prophet ﷺ. The Prophet ﷺ took the cup and the blanket in his hand, and, addressing those present, (in the manner of selling at an auction), said: 'Who is willing to buy these things?' One of the Companions رضي الله عنه came up with the reply, "Messenger of Allah ﷺ! I can buy them for a *dirham*." The Prophet ﷺ then, enquired, "Who makes a bid of more than one dirham? (He said it two or three times). Messenger of Allah ﷺ! I can buy for two dirhams," said another. The Prophet ﷺ gave the articles to him and took two dirhams and, handing them over to the Ansar, said, "Buy some food stuff with one *dirham* and give it to your family and an axe with the other *dirham* and bring it to me." The Ansar acted accordingly and reported back to the Prophet ﷺ with the axe. The Prophet ﷺ fixed a strong handle to it with his own hands, and said to him, "Go and cut wood from the forest and sell it and do not let me see you for fifteen days." The Ansar, thus, went away and fetched wood from the forest and sold it as the Prophet ﷺ had told. Then, one day he turned up and he had earned ten *dirhams* by his labour with which he had bought some cloth and foodgrains. The Prophet ﷺ, on seeing him observed: "This earning by hard work is much better for you than that you appear, before the people, on the Day of Resurrection, with the mark of begging on your face. Begging is permissible only to three kinds of men: (i) He who has grown so weak owing to poverty and starvation that he can hardly rise

from the ground ; (ii) He who is overburdened with a loan or penalty (to pay which is beyond his means); (iii) He who has to pay blood-money but cannot do it." (Abu Dawood)

Commentary: The moral of the above Tradition is self-evident. But as misfortune would have it, a whole class of professional beggars is thriving among the followers of the Prophet ﷺ. Then there are those who indulge in respectable begging by flaunting themselves as theologists or spiritual mentors. They are guilty of fraud and trading in religion as well.

Monetary Good-Doing Apart From Zakah

(٨٥٤/٣١) عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْمَالِ لَحَقًّا سِوَى الزَّكَاةِ ثُمَّ تَلَا لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ. الْآيَةُ..... (رواه الترمذی وابن ماجه والدرمی)

رضی اللہ عنہا (854/31) It is related by Sayyidah Fatimah bint Qays رضی اللہ عنہا that the Messenger of Allah ﷺ said: "There is the claim (of God) upon wealth besides *Zakah*." He, then, recited the following verse of the Qur'an:

It is not righteousness that you turn your faces to the East and West : but righteous is he who believes in Allah and the Last Day and the angels and the Scripture and the Prophets عليهم السلام; and gives his wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observes proper worship and pays the poor due.

(Al-Baqarah 2:177)

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ..... الْآيَةُ (البقره. ١٧٧:٢)

(Tirmizi, Ibn Majah and Daarami)

Commentary: The main object of this Tradition is to remove the misunderstanding that the bondsman is absolved of his responsibility to the poor and the indigent and no claim of God is

left upon his wealth once he has paid the prescribed *Zakah* (i.e. 1/40th of the worldly possessions that are in excess of his need). In fact, in special circumstances, the duty of helping the needy servants of Allah remains with the well-to-do people even after the payment of *Zakah*. For instance, a wealthy and prosperous person pays the *Zakah* that is due on him, and, then, he comes to know that a neighbouring family has nothing to eat or such-and-such a relation is in dire need or a good and respectable person approaches him in distress or a wayfarer comes to him for help, in that case it becomes his duty to render financial assistance to them.

The Prophet ﷺ, then, recited the verse from surah *al-Baqarah* as an authoritative pronouncement in support of his view, in which the doing of monetary good to the orphans, the needy, the travellers and other indigent classes is mentioned after Faith under the head of righteous deeds. After it, the establishment of *salah* and the payment of *Zakah* are, also, set forth which shows that the monetary help of the weak and the poor stressed in it is in addition to *Zakah*.

Charity is Enjoined Upon All Muslims, Rich or Poor

(٨٥٥/٣٢) عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ قَالُوا فَإِنْ لَمْ يَجِدْ قَالَ فليُعْمَلْ بِيَدِهِ فَيَنْفَعْ نَفْسَهُ وَيَتَصَدَّقَ قَالُوا فَإِنْ لَمْ يَسْتَطِعْ قَالَ فَيُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ قَالُوا فَإِنْ لَمْ يَفْعَلْهُ قَالَ فَيَأْمُرُ بِالْخَيْرِ قَالُوا فَإِنْ لَمْ يَفْعَلْ قَالَ فَيُمْسِكُ عَنِ الشَّرِّ فَإِنَّهُ لَهُ صَدَقَةٌ

(رواه البخارى و مسلم)

(855/32) It is related by Musa Al-Ash'ari ؓ that the Messenger of Allah ﷺ said: "Charity is enjoined upon all Muslims." He was asked: "If someone has nothing to give, what will he do?" The Prophet ﷺ replied: "He should work with his hands and benefit himself as well as give in charity (from what he earns)". It was, again, enquired from him: "If he cannot do even that?" The Prophet ﷺ replied: "He should help the needy by rendering some (other) service to him. (It, too, is a kind of charity)." "If he cannot do even that?" It was, once more asked. The Prophet ﷺ

replied: "He should, then, exhort the people to good deeds." If he cannot do even that?" He was asked, once again The Prophet ﷺ replied: "He should (at least) keep away from wickedness (i.e., take care not to do harm or injury to anyone). It, too, is a kind of charity for him". (Bukhari and Muslim)

Commentary: It shows that those, too, should practise charity on whom *Zakah* is not binding owing to want of worldly riches. Whoever is very poor should seek to earn the Divine reward on charity through toil and labour and by cutting down on his own needs. In case it, also, is not possible, he should try to serve the weak and distressed and bring solace to them if not with his hands, at least the tongue.

The sum and substance of the above Tradition is that it is incumbent upon every Muslim, rich or poor, young or old, and strong or weak, to do whatever he can by way of helping the others in difficulty.

Exhortation to Charity

(٨٥٦/٣٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ

تَعَالَى أَنْفَقْ يَا بَنَ آدَمَ أَنْفَقْ عَلَيْكَ (رواه البخارى ومسلم)

(856/33) It is related by Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: "It is the message of God to every bondsman: O Son of Adam! Go on spending the wealth I have given you (on the poor, the needy and the destitute). I shall give you more from My treasure." (Bukhari and Muslim)

Commentary: It contains, as it were, the assurance from the Lord that whoever spends on indigent fellowmen shall not suffer a decrease in his goods on account of it. God will bestow more wealth upon him from His hidden treasure.

Observation: We have said earlier that if the Prophet ﷺ says anything as from Allah and it is not from the Qur'an then it is *Hadith Qudsi*.

(٨٥٧/٣٤) عَنْ أَسْمَاءَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْفَقْ وَلَا

تُحْصِيْ فَيُحْصِيْ اللَّهُ عَلَيْكَ وَلَا تُؤْعَى فَيُؤْعَى اللَّهُ عَلَيْكَ إِرْضَ حُجِي

مَا سَتَطَعْتَ (رواه البخارى ومسلم)

(857/34) Asma bint Abu Bakr رضى الله عنهما narrated that the Messenger of Allah ﷺ said to her: "Go on spending open-handedly in the way of God, and on the strength of faith in Him, and count not (i.e., do not worry over what you have and how much of it will you give away). If you will count and calculate like that while spending in God's way, He, too, will give you thriftily. (If, on the other hand, you will spend, for His sake, without hesitation, He will, also bestow of His bounty upon you without measure). And do not hoard or else the Lord, too, will deal with you in the same manner and the doors of benevolence and abundance will close upon you). Spend freely, therefore, whatever you can for the sake of God."

(Bukhari and Muslim)

(٨٥٨/٣٥) عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا ابْنَ آدَمَ أَنْ تَبْذُلَ الْخَيْرَ خَيْرٌ لَكَ وَأَنْ تُمَسِّكَهُ شَرٌّ لَكَ وَلَا تَلَامُ عَلَى كَفَافٍ وَابْدَأْ بِمَنْ تَعُولُ

(858/35) It is related by Abu Umamah رضى الله عنه that the Messenger of Allah ﷺ said: "O son of Adam, it is better for you to spend wealth that is in excess of your needs in the path of Allah, and to withhold it is bad for you, and, of course, there is no harm in saving (for future use) to the extent of your living expenses; and, first of all, spend on those who are dependent upon you for support."

(Muslim)

Commentary: It shows that it is better for a man to keep with himself the wealth he may earn or obtain as much of it as is required for his needs, and spend the rest on the bondsmen of the Lord, for His sake, and, among them, the foremost claim is of those the responsibility for whose maintenance God has placed upon him like his family and the needy near relatives.

Only That Remains And Will be Used Which is Spent In The Way of Allah

(٨٥٩/٣٦) عَنْ عَائِشَةَ أَنَّهَا ذَبَحُوا شَاةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَقِيَ مِنْهَا؟ قَالَتْ مَا بَقِيَ مِنْهَا إِلَّا كَتَفُهَا قَالَ بَقِيَ مِنْهَا غَيْرُ كَتِفِهَا (رواه الترمذی)

(859/36) Sayyidah Ayshah رضى الله عنها related that (once) a goat

was slaughtered (and its meat was distributed for the sake of God). The Prophet ﷺ came (soon after it) and enquired, "What is left of the goat?" Nothing but one forequarter. (All the rest has been given away)". She replied. The Prophet ﷺ remarked, "In fact, every thing that has been given away in order to please Allah is left except the forequarter and is going to be of use (in the Hereafter)."

(Tirmizi)

The Way of Men of Faith And Trust Concerning Expenditure in Allah's Way

(٨٦٠/٣٧) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ لِي مِثْلُ أَحَدٍ ذَهَبًا لَسَرَّيْنِي أَنْ لَا يَمُرَّ عَلَيَّ ثَلَاثُ لَيَالٍ وَعِنْدِي مِنْهُ شَيْئٌ إِلَّا شَيْئِي أَرْصُدُهُ لِلدِّينِ
(رواه البخارى)

(860/37) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: If I have gold equal (in weight) to Mount Uhud, it will make me most happy that before the passage of three night to I spend the whole of it in the path of God except that I might save some of it for paying off the debt."

(Bukhari)

(٨٦١/٣٨) عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَى بِلَالٍ وَعِنْدَهُ صُبْرَةٌ مِنْ قَمَرٍ فَقَالَ مَا هَذَا يَا بِلَالُ؟ قَالَ شَيْئٌ إِدْخَرْتُهُ لِغَدٍ فَقَالَ أَمَا تَخْشَى أَنْ تَرَى لَهُ بُخَارًا فِي نَارِ جَهَنَّمَ يَوْمَ الْقِيَمَةِ أَنْفَقَ يَا بِلَالُ وَلَا تَخْشَى مِنْ ذِي الْعَرْشِ أَقْلًا
(رواه البيهقى فى شعب الايمان)

(861/38) It is related by Abu Hurayrah ؓ that one day the Prophet ﷺ went to the residence of Sayyidina Bilal ؓ and saw that a heap of dates was lying with him. The Prophet ﷺ asked Bilal about it. He replied "I have made it a provision for future (so that I may have some relief from worrying about my sustenance)". The Prophet ﷺ remarked: "Bilal Are you not afraid that tomorrow, on the Day of Resurrection, you see its heat and burning in the Fire of Hell? See, O Bilal! Spend on yourself and on others what comes to your hand and have no fear of scarcity from the Owner of the Great Throne (i.e., believe it God will go on giving you in future in the same way as He has done today. There is no dearth in His treasure. So,

worry about making a provision for the future)." (Baihaqi)

Commentary: Sayyidina Bilal رضي الله عنه was Among the *Ashab As-Suffa* who had made the Prophet's صلى الله عليه وسلم life of perfect reliance upon God a model for themselves. It was not proper for him to store up food for the days to come, and therefore, the Prophet صلى الله عليه وسلم had given him this advice, though for the common people it is quite legitimate to do so. The Prophet صلى الله عليه وسلم had, in fact stopped some of his Companions رضي الله عنهم from spending everything in the path of God and keeping nothing for their dependants. But for the Companions who followed the example of the sacred Prophet or of *Ashab as-Suffa*, in the matter of a life of complete trust in God, such a course was not desirable.

The last sentence of this Tradition imparts the assurance that whoever spends freely in the paths of goodness and virtue shall find no scarcity in the munificence of Allah.

Rich People Who Do Not Spend Freely in The Way of God Are The losers

(٨٦٢/٣٩) عَنْ أَبِي ذَرِّقَالٍ أَنْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ فَلَمَّا رَأَيْتُ قَالَ هُمْ الْأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ فَقُلْتُ فِدَاكَ أَبِي وَأُمِّي مَنْ هُمْ قَالَ هُمُ الْأَكْثَرُونَ أَمْوَالًا إِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَقَلِيلٌ مَا هُمْ

(رواه البخاري و مسلم)

(862/39) Abi Zarr Ghifari رضي الله عنه narrated that "Once I went to the Prophet صلى الله عليه وسلم and he, (at that time) was sitting under the shadow of the House of Ka'bah. As he saw me, he remarked: "By the Lord of Ka'bah, they are in great loss.' I said: "May my parents be a sacrifice to you? Who are in great loss?' The Prophet صلى الله عليه وسلم replied: Those who are very rich and well-to-do. Among them only they are safe from loss who spend their wealth open-handedly in front and behind, let and right (i.e., in all directions on things of goodness and virtue). But such bondsmen are very few among the rich." (Bukhari and Muslim)

Commentary: It shows that though, on the face of it, wealth is a blessing, in reality, it is severe trial and only those can come out of it successfully who do not get attached to it but spend liberally on

good and noble causes.

Auspiciousness of Charity

(٨٦٣/٤٠) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الصَّدَقَةَ

تُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ مِيتَةَ السُّوءِ..... (رواه الترمذی)

(863/40) It is related by Anas رضی اللہ عنہ that the Messenger of Allah ﷺ said: "Charity cools down the fire of Allah's wrath and wards off and evil death." (Tirmizi)

Commentary: Good and evil deeds are morals, also, possess some attributes and produce their own effects about which we can learn only through the Divine Prophet ﷺ. Two peculiar properties of charity are described in the above Tradition: if the wrath of God is turned towards anyone due to a major transgression, Charity cools it down and instead of displeasure and chastisement, he becomes deserving of His mercy and good pleasure, and, secondly, it saves a man from an evil death, i.e., he dies a good death owing to the blessedness of charity or is spread the shame and agony of dying a death that, generally, is considered wretched and miserable by the people.

(٨٦٤/٤١) عَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ ظِلَّ

الْمُؤْمِنِ يَوْمَ الْقِيَمَةِ صَدَقَتُهُ..... (رواه احمد)

(864/41) Marthad bin Abdullah رضی اللہ عنہ related that some Companions رضی اللہ عنہم related to him that they had heard from the Messenger of Allah ﷺ that there would be the shadow of charitable deed on the faithful bondsman on the Day of Resurrection." (Musnad Ahmad)

Commentary: About many virtuous deeds it is told in the Traditions that they will become a source of shelter on the Last Day. In this Tradition it is stated about charity that one of its auspicious effects that will be manifest on the Day of Final Judgement is that the charitable deed of a person will become a shade for him which will protect him from the intense heat of the Day.

Increase in Wealth

(٨٦٥/٤٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ بِعَفْوِ الْإِ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ
اللَّهُ
(رواه مسلم)

(865/42) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "The wealth of no one suffers a decrease on account of charity, and no one loses in honour by forgiving, nay God raises him in dignity and he becomes more respectable, and whoever will obseerve himility, God will make him exalted."
(Muslim)

(٨٦٦/٤٣) عَنْ أَبِي أُمَامَةَ قَالَ قَالَ أَبُو ذَرٍّ يَأْنِي اللَّهُ أَرَأَيْتَ الصَّدَقَةَ مَا هِيَ قَالَ
أَضْعَافٌ مُضَاعَفَةٌ وَعِنْدَ اللَّهِ الزَّمِيدُ.....
(رواه احمد)

(866/43) It is related by Abu Umamah رضي الله عنه that (once) Abu Zarr رضي الله عنه said, O Prophet of Allah, tell us what is charity (i.e., what reward is it going to fetch from Allah)? "The Prophet ﷺ replied: "Several (i.e., whatever a person spends in charity, he will get back many times of it in return) and there is much with Allah."
(Musnad Ahmad)

Commentary: It says that Allah will grant a manifold increase in what one spends in charity. In some other sayings, the increase from ten to hundred times is mentioned, but it, too, is not the limit. God will bestow even more on whomsoever He likes.

According to some commentators, this premium is given by God on charity in the present world while, in the Hereafter, it will be much greater.

Reward on Feeding and Clothing The Needy

(٨٦٧/٤٤) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا
مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلَى غُرَى كَسَاهُ اللَّهُ مِنْ خِصْرِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ
أَطْعَمَ مُسْلِمًا عَلَى جَوْعٍ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ سَقَى مُسْلِمًا
عَلَى ظَمَأٍ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ
(رواه ابوداؤد والترمذی)

(867/44) It is related by Abu Sa'eed Khudri رضي الله عنه that the

Messenger of Allah ﷺ said: "the Muslim who gave clothes to a Muslim brother who had nothing to wear, Allah will provide him with the green apparel of Paradise, and the Muslim who gave food to a Muslim brother who was hungry, Allah will feed him with the fruits of Paradise, and the Muslim who gave water to a Muslim brother who was thirsty, Allah will give him the sealed purifying wine of Heaven to drink."

(Abu Dawood and Tirmizi)

(٨٦٨/٤٥) عَنْ ابْنِ عَبَّاسٍ مَا مِنْ مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا إِلَّا كَانَ فِي حِفْظِ اللَّهِ مَا دَامَ عَلَيْهِ مِنْهُ خَرْقَةٌ.....
(رواه احمد والترمذی)

(868/45) It is related by Sayyidina Ibn Abbas رضي الله عنه that he heard the Messenger of Allah ﷺ say, "Any Muslim who gives a Muslim a garment to wear will be in the safe keeping of Allah as long as a shred of it remains on him." (Ahmad and Tirmizi)

(٨٦٩/٤٦) عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ لَمَّا قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ جِئْتُ فَلَمَّا تَبَيَّنْتُ وَجْهَهُ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ فَكَانَ أَوَّلُ مَا قَالَ يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا الْأَرْحَامَ وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ.....
(رواه الترمذی وابن ماجه)

(869/46) It is related by Abdullah bin Salaam رضي الله عنه, "When the Prophet ﷺ came to live in Madinah, I sent to (see and form an opinion about) him. As I looked carefully at his radiant face, I recognised (i.e., realised for certain) that it could not be the face of a liar. The first thing he said was: "People! Spread Salaam (Salutation) widely in your midst (i.e., wish each other frequently for it unties the knots of the heart and promotes mutual affection), and feed the bondsmen of Allah (specially those that are hungry), and be kind to kinsmen, and offer *salah* at night when people are asleep. If you will do so, you will go safely to Heaven." (Tirmizi and Ibn Majah)

Even Giving Food and Drink to Animals That are Hungry or Thirsty is Charity

(٨٧٠/٤٧) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

غَفِرَ لِمَرْأَةٍ مُؤْمِسَةٍ مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ رَكِيٍّ يَلْهَثُ كَادَ يَقْتُلُهُ الْعَطَشُ
فَنَزَعَتْ خُفَّيْهَا فَأَوْتَقَتْهُ بِخِمَارِهَا فَنَزَعَتْ لَهُ مِنَ الْمَاءِ فَعَفَّرَ لَهَا بِذَلِكَ قَبِيلٌ إِنَّ
لَنَا فِي الْبَهَائِمِ أَجْرًا؟ قَالَ فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ أَجْرٌ (رواه البخارى و مسلم)

(870/47) It is related on the authority of Abu Hurayrah رضي الله عنه that a corrupt woman was forgiven (her sins) on the act that she passed by a well and saw that a dog was licking the earth (and it appeared that) it would die of thirst. (The woman took pity on it but there was no rope or vessel to draw the water). So, she took off her leather stock and tied to her covering sheet (worn by women over the head and the upper part of the body), and (some how) drew the water from the well by means of it, and gave it to the dog to drink. She was forgiven for this act of hers. Someone asked: "Is there Divine recompense even on giving food and drink to the animals?" "There is Divine recompense on giving food and drink to every living creature that can feel (the pangs of hunger and thirst)," replied the Prophet ﷺ. "Bukhari and Muslim

(٨٧١/٤٨) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ
يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ إِنْسَانٌ أَوْ طَيْرٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ
صَدَقَةٌ (رواه البخارى و مسلم)

(871/48) It is reported by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said, "If any Muslim plants something or sows seed from which man, bird or beast eats, it counts as a *Sadaqah* for him." (Bukhari and Muslim)

Saving Fellowmen from Annoyance or Inconvenience Gets one to Paradise

(٨٧٢/٤٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ رَجُلٌ
بِغُصْنِ شَجَرَةٍ عَلَى ظَهْرِ طَرِيقٍ فَقَالَ لَأَنْحِينْ هَذَا عَنْ طَرِيقِ الْمُسْلِمِينَ لَا
يُؤْذِيهِمْ فَأَدْخَلَ الْجَنَّةَ (رواه البخارى و مسلم)

(872/49) It is related by Abu Hurayrah رضي الله عنه that Messenger of Allah ﷺ said: "A bondsman of Allah was going on a path on which there was the branch of a tree (which caused inconvenience to passer-by). The bondsman said to himself: "I

shall cut off the branch and make the path clear so that the servants of Allah had no difficulty.' (He, then, went ahead and cut off the branch), and for this act of his he was sent to Heaven."

(Bukhari and Muslim)

Commentary: Some acts appear very ordinary but at certain times, they are performed with a feeling of sincerity and godliness that is most pleasing to Allah. There Compassionate One, then, forgives the sins of the bondsmen who perform them and the decision is taken of their entry into Heaven. The incidents related in the two foregoing narratives belong to the same class of deeds.

When Does Charity Fetch Greater Reward?

(٨٧٣/٥٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ أَيُّ الصَّدَقَةِ أَكْثَمُ أَجْرًا قَالَ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ تَخْشَى الْفَقْرَ وَتَأْمَلُ الْغِنَى وَلَا تُمِهِلَ حَتَّى إِذَا بَلَغَتِ الْحُلُقُومَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا وَقَدْ كَانَ لِفُلَانٍ

(رواه البخاري ومسلم)

(873/50) Abu Hurayrah رضي الله عنه narrates that a person asked "Messenger of Allah ﷺ! What charity brings in greater reward?" The Prophet ﷺ replied: "The position of greater reward is that you practise charity when you are in good health and the love for wealth and eagerness to store it up is powerful within you, and in the circumstances that (by spending in the way of God) there is the fear of poverty for you and the desire to be rich is strong in your heart. (To spend one's wealth, in these conditions, for the propitiation of Allah is a proof of true devotion). And let it not be that you keep on procrastinating till the hour of death arrives and life gets drawn to the throat, and, then, you begin to give instructions about your wealth that so much of it should be given to so-and-so and so much to so-and-so when, now, in any case, it will pass from your hands to the hands of so-and-so (i.e., the , descendants)."

(Bukhari and Muslim)

Commentary: A common weakness with the people is that they are stingy in spending for the sake of Allah as long as they are strong and healthy and death is not staring them in the face. The Devil sows the fear in their hearts that if they gave away in the path of Allah their wealth would decrease and they would become poor.

Hence, they prefer to remain tight-fisted. But when death begins to knock at the door, they think of charity. The Prophet ﷺ in the above saying, has disapproved of this attitude. In the sight of Allah that charity is commendable and worthy of acceptance which is practised when a person is young and in good health and his own future lies ahead of him. He has problems to tackle and responsibilities to shoulder and yet spends freely in the path of Allah, believing whole-heartedly in His Word.

To Spend On One's Dependents Too, is Charity

Everyone spends, according to his means, on the needs of his family but he does not derive the spiritual pleasure from it which is experienced by the devout bodnsmen of Allah on showing generosity to the poor and the destitute for people, generally, do not regard the spending on their dependents an act of virtue but a liability or a matter of natural impulsion. The sacred Prophet ﷺ has, however, taught that one should spend on one's own wife and children and other kinsmen, too, with the intention of seeking the countenance of Allah and earning the reward of the Hereafter. In that case, the money spent on the one's dependents will, also, get deposited, like charity, in the Bank of Hereafter, and, there will be a greater premium on it than on spending on others. This precept of the Prophet ﷺ opens a great avenue of viture and good-doing to us. Whatever we spend now, within proper limits of course, on the needs and welfare of our family will be a kind of charity and deed of moral goodness provided that it is done with the right intnention.

(٨٧٤/٥١) عَنْ أَبِي مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا
انْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهُ صَدَقَةً

(رواه البخارى و مسلم)

(874/51) It is related by Abu Mas'ud Ansari ؓ that the Messenger of Allah ﷺ said: "When a believing bondsman spends on his dependents with the object of earning Divine reward, it will be charity on his part (and deserving of recompense in the judgement of Allah)." (Bukhari and Muslim)

(٨٧٥/٥٢) عَنْ أَبِي هُرَيْرَةَ قَالَ يَارَسُولَ اللَّهِ أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ جَهْدُ

الْمَقْلِّ وَأَبْدًا بِمَنْ تَعُولُ (رواه ابو داود)

(875/52) It is related by Abu Hurayrah رضي الله عنه that he asked Messenger of Allah ﷺ "What is the best (form of) Charity?" "Charity of the highest quality," the Prophet ﷺ explained, "Is what a poor man gives away, for the sake of Allah, out of his hard-earned money; and, first of all, spends on those for whom you are responsible (i.e., wife and children)." (Abu Dawood)

(٨٧٦/٥٣) عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ فَقَالَ عِنْدِي دِينَارٌ قَالَ أَنْفَقْهُ عَلَى نَفْسِكَ قَالَ عِنْدِي آخَرُ قَالَ أَنْفَقْهُ

عَلَى وَلَدِكَ قَالَ عِنْدِي آخَرُ قَالَ أَنْفَقْهُ عَلَى أَهْلِكَ قَالَ عِنْدِي آخَرُ قَالَ أَنْفَقْهُ

عَلَى خَادِمِكَ قَالَ عِنْدِي آخَرُ قَالَ أَنْتَ أَغْلَمُ..... (رواه ابو داود والنسائي)

(876/53) Abu Hurayrah رضي الله عنه narrated that a person came to Messenger of Allah ﷺ and said: "I have one dinar. (Tell me where and how should I spend it)." The Prophet ﷺ replied: (The best thing is that) you spend it on your own needs." "I have more for that," said the man. "Then spend it," said the Prophet ﷺ, on the needs of your children." "I have more for that," the man replied. "Then spend it on the needs of your wife," advised the Prophet ﷺ. "I have more for that," was the reply. "then spend it on your slave and attendant," said the Prophet ﷺ. "I have more for that" he replied. The Prophet ﷺ, remarked: "You know better who among your kinsmen is more in want."

(Abu Dawood and Nasai)

Commentary: Perhaps the Prophet ﷺ had judged from the appearance of the enquirer that he, himself, was poor yet wanted to spend the one dinar he had in the path of Allah. He, in the Prophet's view, was not aware that what a truthful Believer spent on his own needs or on the needs of his wife, children and slaves (for whose maintenance he was responsible), also, was charity and a means of propitiating the Allah. The Prophet ﷺ, hence, gave him the advice in that order. The general commandment, too, is that a man should, first fulfil the obligations for which he is personally accountable and, then, go forward.

For the chosen bondsmen of Allah, however, who have attained the station of complete trust in Allah and whose dependents, also, have received an ample share of this supernal wealth it is fitting that they starved themselves and gave away whatever food there was in the house of the needy. This, indeed, was the practice of the Holy Prophet ﷺ and his celebrated Companions رضي الله عنهم.

Superiority of Spending on Kinsmen

(٨٧٧/٥٤) عَنْ سُلَيْمَانَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْصَّدَقَةُ عَلَى الْمِسْكِينِ صَدَقَةٌ وَهِيَ عَلَى ذِي الرَّحْمِ ثِنْتَانِ صَدَقَةٌ وَصِلَةٌ

(رواه احمد والترمذى والنسائى وابن ماجه والدارمى)

(877/54) It is related by Sulayman bin 'Aamir رضي الله عنه that the Messenger of Allah ﷺ said: "To spend on an unknown needy person, for the sake of God, is simple charity while to spend, for the sake of Allah, on a (needy) near kinsman has two aspects and there are two kinds of reward on it. It is charity as well as showing kindness to relatives (which, in itself, is a virtue of great value)." (Musnad Ahmad, Tirmizi, Nasai Ibn Majah and Daarami)

(٨٧٨/٥٥) عَنْ زَيْنَبِ امْرَأَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَصَدَّقْنَ يَامَعْشَرَ النِّسَاءِ وَلَوْ مِنْ حُلِيكُنَّ قَالَتْ فَرَجَعْتُ إِلَى عَبْدِ اللَّهِ فَقُلْتُ إِنَّكَ رَجُلٌ خَفِيفُ ذَاتِ الْيَدِ وَإِنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَمَرَنَا بِالصَّدَقَةِ فَأَتَيْتُهُ فَاَسْتَلْتُهُ فَإِنْ كَانَ ذَلِكَ يُجْزِي عَنِّي وَالْأَصْرَفُهَا إِلَى غَيْرِكُمْ قَالَتْ فَقَالَ لِي عَبْدُ اللَّهِ بَلْ إِنِّيهِ أَنْتِ قَالَتْ فَأَنْطَلَقْتُ فَإِذَا امْرَأَةٌ مِنَ الْأَنْصَارِ بَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاجَتْنِي حَاجَتُهَا قَالَتْ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أُلْقِيَتْ عَلَيْهِ الْمَهَابَةُ فَقَالَتْ فَخَرَجَ عَلَيْنَا بِلَالٌ فَقُلْنَا لَهُ إِنَّتِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ أَنَّ امْرَأَتَيْنِ بِالْبَابِ تَسْأَلَانِكَ الصَّدَقَةَ عَنْهُمَا عَلَى أَرْوَاحِهِمَا وَعَلَى أَيْتَامٍ فِي حُجُورِهِمَا وَلَا تُخْبِرُهُ مَنْ نَحْنُ قَالَتْ فَدَخَلَ بِلَالٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ هُمَا قَالَ امْرَأَةٌ مِنَ الْأَنْصَارِ وَزَيْنَبُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الزَّيَابِ

قَالَ امْرَأَةُ عَبْدِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ لَهُمَا أَجْرَانِ
أَجْرُ الْقَرَاةِ وَأَجْرُ الصَّدَقَةِ (رواه البخارى ومسلم)

(877/55) It is related by Zaynab رضى الله عنها, wife of Abdullah bin Mas'ud ؓ, that the Messenger of Allah ﷺ (in a sermon meant, particularly, for women) said: "O woman! Send in the way of God even if you have to give out of your ornaments." (Zaynab goes on to relate) "when I heard it from the Messenger of Allah ﷺ, I came to my husband Abdullah bin Mas'ud ؓ, and said to him: "The Messenger of Allah ﷺ has exhorted us specially to observe charity, (and I am desirous of attaining the good fortune of spending for the sake of Allah from what I have), and, you, also, are poor. Now go and enquire from the Prophet ﷺ (whether I will be absolved of the duty of observing charity if I gave it to you). In case it is correct, I will give (of my wealth) to you or else I will spend it on other needy and indigent people." She relates "Abdullah bin Mas'ud ؓ asked me enquire from the Prophet ﷺ myself. So, I, went to him, and, on reaching there, saw that an Ansar woman was standing at his door and her need, too, was the same as mine (i.e., she too, had come to make a similar enquiry). Meanwhile, (the Prophet's ﷺ special attendant and Muazzin) Bilal ؓ came out and we (both) said to him, 'Please inform the Prophet ﷺ that two women are waiting at his door and they want to know from him will the duty of charity be fulfilled if they spent (their wealth) on their needy husbands and the orphans that were being brought up in their arms. But do not tell the Prophet ﷺ who we are.' Bilal ؓ, then, went to the Prophet ﷺ and enquired from him on their behalf. 'Who the two women are?' Asked the Prophet ﷺ. Bilal replied, 'One of them is an Ansar woman and the other is Zaynab.' 'Which Zaynab?' the Prophet ﷺ enquired. 'The wife of Abdullah bin Mas'ud ؓ, said Bilal ؓ. 'Yes (the obligation of charity will be fulfilled, the Prophet ﷺ observed. "What is more, they will get a double reward: one on charity and the other on showing kindness to kinsmen." (Bukhari and Muslim)

(٨٧٩/٥٦) عَنْ أَنَسٍ قَالَ كَانَ أَبُو طَلْحَةَ أَكْثَرَ الْأَنْصَارِ بِالْمَدِينَةِ مَا لَا مِنْ نَحْلٍ
وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرُ حَاءٍ وَكَانَتْ مُسْتَقْبَلَةَ الْمَسْجِدِ وَكَانَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ قَالَ أَنَسٌ فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ تَعَالَى يَقُولُ لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَإِنْ أَحَبَّ مَالِي إِلَى بَيْرُحَاءَ وَإِنِّهَا صَدَقَةٌ لِلَّهِ تَعَالَى أَرْجُو بَرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ فَضَعَهَا يَا رَسُولَ اللَّهِ حَيْثُ أَذَاكَ اللَّهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَخٍ بَخٍ ذَالِكَ مَالٌ رَابِحٌ وَقَدْ سَمِعْتُ مَا قُلْتَ وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ فَقَالَ أَبُو طَلْحَةَ أَفْعَلُ يَا رَسُولَ اللَّهِ فَخَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنَى عَمَهُ

(رواه البخارى ومسلم)

(879/56) Sayyidina Anas رضي الله عنه related to us "as far as orchards of dates were concerned, Abu Talha رضي الله عنه was the wealthiest among the Ansars of Madina, and out of all his orchards and (other property), the most beloved was *Bairuha'a*¹ which was situated in front of the Prophet's ﷺ Mosque and the Prophet ﷺ often used to go to it and drink its pleasant water." Anas رضي الله عنه added that "when the verse of the Qur'an was revealed:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ (آل عمران ٩٢:٣)

You will not attain unto piety until you spend of that which you love. (Aal-e-Imran 3:92)

Abu Talha رضي الله عنه went to the Prophet ﷺ and said that 'Allah's command is that you will not attain unto piety until you spend of that which you love and *Bairuha'a* is the most dearly loved of all my property, so I will receive its reward in the Hereafter and it will be a provision for me. So, decide about it as Allah may put in your mind (i.e., spend it where it seems most appropriate to you)." The Prophet ﷺ observed, 'Well done! It is a most useful property. I have heard what you said (and understood your intention). I think it will be proper for you to distribute it to your needy near kinsmen.' Abu Talha رضي الله عنه replied, 'O Messenger of Allah ﷺ! I shall do so.' He, then shared out the grove among his near relatives and first cousins."

(Bukhari and Muslim)

Commentary: In some other versions of the same Tradition it is stated in detail that Abu Talha رضي الله عنه had distributed the orchard,

①. It was the name of Abu Talha's رضي الله عنه most valuable orchard.

according to the Prophet's ﷺ directive, among the following of his close relatives: Ubayy bin Ka'ab, Hassan bin Thabit, Shaddad bin Aus and Nabeet bin Jabir ؓ. How valuable the orchard was can be imagined from the fact that, later on, Sayyidina Mu'awiya ؓ purchased only Hassan bin Thabit's share for one lakh *dirhams*.

Note: Since a man mostly lives in close association with his relatives and has to deal with them often and in various ways, misunderstandings and quarrels, too, generally, arise among people belonging to the same family which not only make life a curse but also spoils the future existence. If the Prophet's ﷺ advice given above is acted upon and people come to regard the spending of wealth of kinsmen, an act of moral goodness and means to seeking the good pleasure of Allah, they can save themselves from much anxiety and distress in this world as well as the next.

Charity on Behalf of Deceased

Charity means to do good to the bondsmen of the Lord with the intention of propitiating Him and in the hope that, in return, one will attain His favour. It, undoubtedly, is a most effective way of earning the mercy and benevolence of Allah. The Prophet ﷺ has, further, taught, that just as a man can expect Divine reward and recompense by giving alms, on behalf of himself, so, also, will Allah reward and recompense a dead person if alms are given on his behalf by anyone. Thus, apart from supplication for forgiveness, another way to serve those who are dead and to do a favour to them is to cause the Divine reward to be carried or conveyed to them by giving alms and performing other virtuous deeds in their name.

(٨٨٠/٥٧) عَنْ عَائِشَةَ قَالَتْ إِنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أُمِّي أُفْتِتِلَتْ نَفْسُهَا وَأَظْنُهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ نَعَمْ.....
(رواه البخارى و مسلم)

(880/57) It is related by Sayyidah Ayshah رضى الله عنها that a person came to the Prophet ﷺ and said, 'My mother passed away suddenly and I have a feeling that had she been able to speak at the time of her death, she would, certainly, have given away something in charity. So, if I give alms now on her behalf,

will the reward on it reach her?" "Yes," replied the Prophet ﷺ. It will reach her." (Bukhari and Muslim)

(٨٨١/٥٨) عَنْ ابْنِ عَبَّاسٍ أَنَّ سَعْدَ بْنَ عُبَادَةَ تُوَفِّيَتْ أُمُّهُ وَهُوَ غَائِبٌ عَنْهَا فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي تُوَفِّيَتْ وَأَنَا غَائِبٌ عَنْهَا أَيَنْفَعُهَا شَيْءٌ إِنْ تَصَدَّقْتُ بِهَا عَنْهَا قَالَ نَعَمْ قَالَ فَإِنِّي أَشْهَدُكَ أَنَّ حَائِطِي الْمَخْرَافَ صَدَقَةٌ عَلَيْهَا

(رواه البخارى)

(881/58) Abudllah bin Abbas ؓ narrated that the mother of Sa'd bin Ubadah ؓ died at a time when he was not present. (He had gone on a military expedition with the Prophet ﷺ). On his return, he said to the Prophet ﷺ that "my mother died during my absence. If I, now, give alms on her behalf, will it be beneficial to her (i.e., will the Divine recompense on it reach her)." The Prophet ﷺ replied, "Yes, it will reach her." "Then I make you a witness," said Sa'd bin Ubadah ؓ, "that I give away my orchard called *Mekhraf* as charity in the name of my deceased mother."

(Bukhari)

(٨٨٢/٥٩) عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ أَبِي مَاتَ وَتَرَكَ مَالًا وَلَمْ يُوصِ فَهَلْ يُكَفِّرُ عَنْهُ إِنْ تَصَدَّقْتُ عَنْهُ؟ قَالَ نَعَمْ.....

(رواه ابن جرير فى تهذيب الآثار)

(882/59) It is related on the authority of Abu Hurayrah ؓ that a person came to the Prophet ﷺ and said: "My father has died and he had left behind some property and made no will (regarding charity etc). So, if I give (something) in charity on his behalf, will it be an atonement for him and a source of forgiveness and deliverance?" "Yes", replied the Prophet ﷺ. "(Such is the confident expectation from the Lord)." (Ibn Jareer)

(٨٨٣/٦٠) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ الْعَاصَ بْنَ وَائِلٍ نَذَرَ فِي الْجَاهِلِيَّةِ أَنْ يُنَحْرِمَانَةَ بُدْنَةً وَأَنَّ هِشَامَ بْنَ الْعَاصِ نَحَرَ حِصَّتَهُ خَمْسِينَ وَأَنَّ عَمْرًا وَسَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ فَقَالَ أَمَا أَبُوكَ لَوْ أَقَرَّ بِالْتَّوْحِيدِ فَصُغْتُ وَتَصَدَّقْتُ عَنْهُ نَفَعَهُ ذَلِكَ.....

(رواه احمد)

(883/60) It is related by Abdullah bin 'Amr bin al-'Aas ؓ that

his grand father, al-Aas bin Waail, had vowed to offer a sacrifice of one hundred camels, during the days of Ignorance, (which he could not fulfil). So, one of his sons, Hisham bin al-Aas, sacrificed 50 camels in fulfilment of his father's vow while the other son, 'Amr bin al-Aas, (who, fortunately, had embraced Islam), sought the Prophet's advice. The Prophet ﷺ said that "had your father accepted the Faith and, then, you had observed fasting and charity on his behalf, it would have been beneficial to him (and the reward on it would have reached him. But since he died in the state of apostacy and Polytheism, none of your deeds can do any good to him now)." (Musnad Ahmad)

Commentary: It is distinctly stated in these and many other Traditions that if a virtuous deed like charity and almsgiving is performed on behalf of a deceased person and the reward on it is gifted to him, it will do good to him and he will receive the Divine recompense. In other words, as one can, in this world, be of help to a person by spending his money on him and he can profit from it, in the same way if a believingman wants to do a favour and be of service to his deceased father or any other Muslim by giving alms in his name, he is free to do so. The door for it is open from the side of Allah.

We can, thus, serve our parents and other relatives and friends and benefactors even after their death and send presents to them.

Some people of our time who do not believe in *Hadith* as part of *Shari'ah* do not agree with this view.

قال الله تعالى

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا
كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ O
(البقره ٢: ١٨٣)

SIGNIFICANCE OF FASTING

Allah has made man a combination of body and soul, of animality and spirituality. In his nature are present all the physical and carnal propensities that are peculiar to animals yet there, also, dwells within him the luminous element of spirituality which is the characteristic quality of the supernal beings of Celestial World, the angels. The success and salvation of man depends upon the subordination of the animal part of his nature to the heavenly part and the keeping of his sensual instincts and desires within proper limits. Such a thing can be possible only when the corporeal aspect of the human personality renders habitual obedience to the celestial aspect instead of pulling against it. The main aim of Fasting is to make the carnal urges and inclinations subservient to the Divine commandments and spiritual ideals, and since it, is also, the chief end and object of Messengership and the *Shari'ah* Fasting was prescribed in all the earlier Canonic Laws as well. While giving the command of Fasting to the Muslims the Qur'an declares:

O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil).

(al-Baqarah 2:183)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ.

(البقره. ٢: ١٨٣)

Be that as it may, as Fasting is most efficacious for the disciplining of the self and a special means to the promotion of strength and ability to subordinate the carnal appetites to the Divine injunctions and spiritual values, it had, also been enjoined upon all the former religious communities though there was some difference in the duration etc., of the fasts in view of their individual needs and circumstances. For the last *Ummah*, i.e., the Muslims, Fasting for a month in the year and from dawn to sunset

has been prescribed which, definitely, is the most appropriate, moderate and reasonable arrangement with reference to the aforementioned objects in the Current Age. The aim of moral and spiritual disciplining and inculcation of the virtue of self-restraint could not be realised had it been less than that. If, on the other hand, the time and duration of Fasting were longer, as for example food and drink were permitted only at the break of day or fasting was ordered for two or three months in succession in a year, it would have been unendurable for most of the people, and, also, injurious to health.

Again, Allah has prescribed Fasting in the month in which the Qur'an was revealed and in which there, also, has been concealed *Lailatul Qadr* (Night of Power) which is better than a thousand months in spiritual worth and blessedness. No other month could, obviously, be more suited for it. In this month, apart from Fasting during the day, an extraordinary institution of worship has, also, been established which is functioning in the *Ummah* in the form of *Taraweeh*¹ the joining together of the fasts of the day and *Taraweeh* in the night has resulted in an increase in the effulgence of the month of Ramadan which is felt by everyone in proportion to his inner awareness and perception.

Virtues of Ramadan

(٨٨٤/١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ

رَمَضَانَ فَتُحْتُ أَبْوَابُ الْجَنَّةِ وَغُلِقَتْ أَبْوَابُ جَهَنَّمَ وَسُلْسِلَتِ الشَّيَاطِينُ وَفِي

رَوَايَةٍ أَبْوَابُ الرَّحْمَةِ:

(رواه البخارى و مسلم)

(884/1) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "When the month of Ramadan² comes, the Gates of Heaven are thrown open, and the Gates of Hell are shut, and the devils are put behind the bars." (In another report, the "Gates of Mercy" are mentioned in place of the "Gates of Heaven."

(Bukhari and Muslim)

Commentary: Commenting on this Tradition, Shah Waliullah رحمة الله عليه remarks that as the devout bondsmen apply themselves

①. Denoting extra prayers offered by Muslims in Ramadan in the night.

②. The name of the ninth Islamic month during which the Muslims are required to observe fasting from the morning dawn till the setting of the sun.

to worship and good-doing during the month of *Ramadan* and spend their days in God-remembrance and recitation of the Qur'an while Fasting, and a major part of their nights in *Taraweeh* and *Tahajjud*, supplication and repentance, under the influence of their high spiritually and devotional exertions the hearts of the common Muslims, too, become more inclined towards prayer and piety and they, on the whole, succeed in abstaining from good many sins. Owing to the generations of the atmosphere worship and virtue in the Islamic circles, people who are not wholly disregarding of transcendental truths develop a fondness for things that are pleasing to Allah and an aversion for acts that are repugnant to Him. Moreover, in this blessed month the recompense on even smaller acts of moral goodness is made much greater by God than on other days. In consequence of all this, the gates of Paradise are opened and of Hell are closed for such people and the devils are not left free to tempt and mislead them.

It would be clear that all the three things the throwing open of the gates of Heaven, the shutting up of the gates of Hell and binding of the devils in chains are in respect only of the bondsmen who feel disposed towards good-doing in the month of *Ramadan*, and out of the keenness to partake of its blessings engage themselves enthusiastically in worship and other religious duties. As for the apostates, the negligent and the heedless who care little for Divine injunctions and produce no change in their daily lives at the advent of Ramadan, these tidings do not apply to them. When they have opted out, of their own accord, for the path of error and omission willingly to following Satan and doing his bidding there is nothing for them except disappointment with God as well.

(٨٨٥/٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ
أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ صُفِّدَتِ الشَّيَاطِينُ وَمَرَدَةُ الْجِنِّ وَغُلِقَتِ أَبْوَابُ
النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ وَفُتِحَتْ أَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ وَيُنَادَى
مُنَادٍ يَا بَاغِيَ الْخَيْرِ أَقْبِلْ وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ وَلِلَّهِ عُتَقَاءُ مِنَ النَّارِ وَذَٰلِكَ
كُلُّ لَيْلَةٍ
(رواه الترمذی وابن ماجه)

(885/2) It is related by Abu Hurayrah رضی اللہ عنہ that the Messenger of

Allah ﷻ said: "When the first night of the month of *Ramadan* (comes), the devils and the defiant jinn are bound in chains, and all the Gates of Hell are closed and none of them remains open, and all the Gates of Heaven are thrown open and none of them remains closed, and the heavenly herald announces, 'O seeker of goodness and virtue! Halt, and do not come forward, ' and a large number of (sinning) bondsmen are released from Hell at the Command of Allah (i.e., decision of forgiveness and deliverance is taken for them), and all this takes place on every night of Ramadan."

(Tirmizi and Ibn Majah)

Commentary: the subject-matter of the first part of the above Tradition is the same as that of the preceding one. As for the announcement by the herald of the unseen world which is mentioned at the end of it, though we do not and cannot hear it, we see the effect and manifestation of it with our own eyes in the present world. In *Ramadan*, the inclination among the Believers towards good and virtuous deeds, generally, grows stronger to the extent that many heedless and non-conforming Muslims, also, somewhat change their way. This, we believe, is result and outcome of the Divine herald's proclamation.

(٨٨٦/٣) عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْوَدَ النَّاسِ بِالْخَيْرِ وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ كَانَ جِبْرِيلُ يُلْقَاهُ كُلَّ لَيْلَةٍ فِي رَمَضَانَ يَعْرِضُ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقُرْآنَ فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.....
(رواه البخارى ومسلم)

(886/3) Abdullah bin Abbas ؓ narrates that the Messenger of Allah ﷺ was superior to all the men in generosity and the doing of good to the people in general, but in the month of Ramadan his benevolence knew no bounds. In *Ramadan*, *Jibril* ؑ came to him every night and the Prophet ﷺ recited the Qur'an to him. During those days the Prophet ﷺ appeared to be faster than the wind in generosity and benevolence."

(Bukhari and Muslim)

Commentary: It shows that *Ramadan* was the spring season of the year for the Prophet ﷺ and a special period of joy and of growth in the attributes of compassion and love for mankind.

A Sermon of the Prophet ﷺ At The Arrival of Ramadan

(٨٨٧/٤) عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 آخِرَ يَوْمٍ مِنْ شَعْبَانَ فَقَالَ يَا أَيُّهَا النَّاسُ قَدْ أَظْلَكُكُمْ شَهْرٌ عَظِيمٌ شَهْرٌ مُبَارَكٌ
 شَهْرٌ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ جَعَلَ اللَّهُ صِيَامَهُ فَرِيضَةً وَقِيَامَهُ لَيْلَةً تَطَوُّعًا مَنْ
 تَقَرَّبَ فِيهِ بِخَصْلَةٍ مِنَ الْخَيْرِ كَانَ كَمَنْ آذَى فَرِيضَةً فِيمَا سِوَاهُ وَمَنْ آذَى
 فَرِيضَةً فِيهِ كَانَ كَمَنْ آذَى سَبْعِينَ فَرِيضَةً فِيمَا سِوَاهُ وَهُوَ شَهْرُ الصَّبْرِ وَالصَّبْرُ
 ثَوَابُهُ الْجَنَّةُ وَشَهْرُ الْمَوَاسَاةِ وَشَهْرُ يُرَادُ فِيهِ رِزْقُ الْمُؤْمِنِ مَنْ فَطَرَ فِيهِ صَائِمًا
 كَانَ لَهُ مَغْفِرَةٌ لِدُنُوبِهِ وَعِتْقٌ رَقَبَتِهِ مِنَ النَّارِ وَكَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ غَيْرِ أَنْ
 يُنْتَقَصَ مِنْ أَجْرِهِ شَيْءٌ قُلْنَا يَا رَسُولَ اللَّهِ لَيْسَ كُلُّنَا يَجِدُ مَا يُفْطِرُ بِهِ الصَّائِمَ
 فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْطَى اللَّهُ هَذَا الثَّوَابَ مَنْ فَطَرَ صَائِمًا
 عَلَى مَذْقَةٍ لَبَنٍ أَوْ شُرْبَةٍ مِنْ مَاءٍ وَمَنْ أَشْبَعَ صَائِمًا سَقَاهُ اللَّهُ مِنْ حَوْضِي شَرْبَةٍ
 لَا يَظْمَأُ حَتَّى يَدْخُلَ الْجَنَّةَ وَهُوَ شَهْرُ أَوَّلِهِ رَحْمَةٌ وَأَوْسَطُهُ مَغْفِرَةٌ وَآخِرُهُ عِتْقٌ
 مِنَ النَّارِ وَمَنْ خَفَفَ عَنْ مَمْلُوكِهِ فِيهِ غَفَرَ اللَّهُ لَهُ وَاعْتَقَهُ مِنَ النَّارِ

(رواه البيهقي في شعب الایمان)

(887/4) Salman Farsi رضي الله عنه related to us "The Messenger of Allah ﷺ delivered a sermon on the last day of the month of *Sha'ban*¹. He said: "O people! A blessed month is casting its shadow on you: a night of this blessed month (the Night of Power) is better than a thousand months; God has prescribed the fasts of this month and ordered as supererogatory worship the standing up in His presence (i.e., the offering up of *Taraweeh Salah*) during its nights (on which there is a great reward). Whoever will offer, in it, a non-obligatory (i.e., *Sunnah* or *Nafil*) prayer with the object of seeking the countenance of Allah, will get a reward identical in value of the reward of a Fard (i.e., obligatory) prayer on the other days of the year, and the reward on the observance of an obligatory duty, in it, is equal in value to the fulfilment of seventy obligatory duties in the other days of the year. It is the month of patient perseverance and the reward on patient perseverance is Paradise, and it is the month of kindness and

① The eighth month of the Islamic year, just preceding Ramadan which is the ninth

compassion. It is the month in which the sustenance of the faithful bondsman is increased. Whoever will get invite a person who is fasting to break the fast with him will the same reward as the one who was fasting and there will be no reduction in his reward either." It was enquired from the Prophet ﷺ 'Everyone of us does not have the means to ask (people) to break the fast with him. (So, will he remain deprived of the great reward?)" The Prophet ﷺ replied, 'God will give the reward to him (also) who will have a person who is fasting break the fast with a little milk or even a draught of water.' (Continuing the Prophet observed): 'And whoever will feed a fasting person with a full meal (at the time of breaking the fast, God will satiate him in such a manner from my Pond (i.e., *Kausar*) that, after it, he will not feel thirsty until he has reached Heaven. (After it, the Prophet ﷺ said) : The first part of this blessed month is Mercy, the second part is Forgiveness, and the last part is Freedom from the Fire of Hell.' (After it, the Prophet ﷺ said) : 'Whoever will make a reduction in the work of his slave or servant, Allah will forgive him and grant him freedom from Hell.' (Baihaqi)

Commentary: The purport of the above Tradition is clear. Yet we will offer a few comments on some of the points here.

(i) The first and the greatest virtue of the month of *Ramadan* is that there occurs during it a night which is better than not a thousand nights but thousand months. It has, also, been mentioned in surah *Al-Qadr* of the Qur'an. In fact, the whole of the surah deals with the auspiciousness of splendour of this night which should be enough to appreciate its worth and importance.

Approximately, one thousand months contain thirty thousand nights. The superiority of the Night of Power to a thousand months should, therefore, be taken to mean that the devotees who are keenly desirous to earn the good Graces of the Lord and His propinquity can make as much progress in one night as is thousand of the nights.

Just as in the material world we see that by a jet-propelled aeroplane one can, now-a-days, cover as much distance in a day, or even an hour, as was done in a hundred years in the past, the rate of advance of the earnest seekers of the countenance of the Lord, too, is increased so greatly in the Night of Power that they can attain in

it what is normally possible in hundred of months.

The Prophet's ﷺ remark that if a person will seek the propitiation of God, in the month of *Ramadan*, by performing a supererogatory act, it will be treated as equal in recompense to the fulfilment of an obligatory duty in the other days of the year and if he will fulfil an obligatory duty during it, it will be treated as equal in recompense to the fulfilment of seventy obligatory duties during the rest of the year should be seen in the same light. Thus, while the superiority of the Night of Power is peculiar to a particular night of *Ramadan*, the fetching of seventy times of reward by a virtuous act is the characteristic attribute of every day and night of the blessed month.

(ii) *Ramadan* has been described in the sermon quoted above as the month of fortitude and compassion. In the Islamic usage 'fortitude' signifies the suppression of sensual desires and urges and endurance of painful and unpleasant things for the sake of earning the good pleasure of God. This is what Fasting stands for, from the beginning to the end. In the same way, while fasting the bondsman has an experience of the rigours of starvation, and from it, he can learn to feel for and sympathise with those who are forced by their circumstances to go hungry.

(iii) It also tells that, in this month, the provision of the truthful bondsmen is augmented. the experience of every fasting Believer is that he gets more and better to eat and drink during *Ramadan* than in the other eleven months of the year. In whatever way or through whatever course this increase may take place in this world of cause and effect, its by the Command of Allah in any case.

(iv) At the end of the sermon it is said that the first part of the month of *Ramadan* is Mercy, the second is Forgiveness and the third is the period of Freedom from the Fire of Hell.

The most satisfactory explanation of it, in our view, is that there can be three kinds of bondsmen who avail themselves of the boon and blessings of *Ramadan*. Firstly, the pious souls who habitually take care to commit a sin, and if they ever fall into error, they immediately make amends for it through sincere repentance. On these bondsmen the Mercy of the Lord begins to descend from the very first night of *Ramadan*. Secondly, those who are not so pure

in heart but are not altogether bereft of the fear of God as well. When such bondsmen improve their state and make themselves deserving of Mercy and Forgiveness through fasting, repentance and other virtuous acts during the first part of *Ramadan*, the decision for their forgiveness is taken in the second part of the month. Thirdly those who have been unjust and made themselves wholly worthy of Hell through their transgression and misconduct. When even they atone somewhat for their sinfulness through fasting and repentance long with the common Muslims during the first and second parts of *Ramadan*, God decides upon their freedom from Hell during the last one-third of the month when the Divine benevolence is at its peak.

Worth and Recompense

(٨٨٨/٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ عَمَلٍ ابْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِمِائَةٍ ضِعْفٍ قَالَ اللَّهُ تَعَالَى إِلَّا الصَّوْمَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ يَدْعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِ الصَّائِمِ فَرَحْتَانِ فَرَحَةً عِنْدَ فِطْرِهِ وَفَرَحَةً عِنْدَ لِقَاءِ رَبِّهِ وَلَخُلُوفٌ فِيهِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ وَالصَّيَّامُ جَنَّةٌ وَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَرَفْتُ وَلَا يَضْحَكُ فَإِنْ سَاءَ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي أَمْرَاءُ صَائِمٌ (رواه البخارى ومسلم)

(888/5) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "The reward on every virtuous deed is increased from ten to seven hundred times (i.e., the general principle of Divine recompense on all the good deeds of the Muslims is that on every good deed of theirs the reward will, at least, be ten times as compared to the earlier communities, and, sometimes, even more, so much so that some chosen bondsmen will receive seven hundred times of reward of their virtuous acts), but the standing Command of Allah (about Fasting) is that the fast is an exception. It is a special gift of the bondsman for Me and I shall reward him directly for it (as I please). The bondsman forgoes food and drink solely for My sake. (I shall, therefore, recompense him for the sacrifice according to My pleasure).

"There are two moments of special joy for the man who fasts. One is when he breaks the fast, and this he experiences in his

earthly existence, and the other will be in the Hereafter when he will be presented before the Lord; and I swear that the bad odour emanating from the mouth of a person who is fasting (which is, generally, due to an empty stomach) is more pleasant in the judgement of God than the sweet smell of musk; and fast is a shield (for protection, in this world, against the assaults of the Devil, and, in the Hereafter, against the Fire of Hell; and when anyone of you keeps a fast, he must not utter indecent word nor engage in a noisy scene, and were anyone to quarrel with him and call him names he should simply say 'I am keeping fast.'

(Bukhari and Muslim)

Commentary: The exhortation at the end of the Tradition about abstaining from falsehood and backbiting and wrangling and uttering a foul or profane word makes it clear that the exclusive blessings of Fasting are only for those who, in addition to shunning food and drink and staying away from sexual gratification, avoid all dirty and undesirable things. In another Tradition, which will follow soon, it is stated that Allah has no need for him to do hunger and thirst who fasts but does not refrain from evil-doing

(٨٨٩/٦) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ الرِّيَّانُ يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَمَةِ لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ يُقَالُ أَيْنَ الصَّائِمُونَ؟ فَيَقُومُونَ لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ فَإِذَا دَخَلُوا أُغْلِقَ فَلَمْ يَدْخُلْ مِنْهُ أَحَدٌ

(رواه البخارى ومسلم)

(889/6) It is related on the authority of Sahl bin Sa'd رضي الله عنه that the Prophet ﷺ said: "There is a special Gate of Paradise which is known as *Rayyan* (and) only those who observe Fasting will be allowed to enter through it on the Day of Resurrection. On that Day it will be called aloud, 'Where are the bondsmen who used to fast for the sake of Allah and endure the pangs of hunger and thirst?' Such of the bondsmen will respond to the call and save them no one will be permitted to enter by this Gate. When they have entered Paradise through this Gate, it will be shut, (and), no one else will be able to enter by it." (Bukhari and Muslim)

Commentary: Thirst is the most severe hardship one has to bear during a fast and the greatest sacrifice a man who is Fasting makes is that he remains thirsty. Complete satisfaction of thirst should, as

such, form the most prominent part of the reward on Fasting. Hence, the distinguishing quality of the gate that has been set apart for the entry of those who fast is satiety. *Rayyan*, literally, mens satiation.

(٨٩٠/٧) عَنْ أَبِي أُمَامَةَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مُرْنِي بِأَمْرٍ يَنْفَعَنِي اللَّهُ بِهِ قَالَ

عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ لَا مِثْلَ لَهُ..... (رواه النسائي)

(890/7) Abu Umamah رضي الله عنه narrated I said to the Prophet ﷺ, "Please command me to perform an act from which God may give me profit." 'Keep fast,' replied the Prophet. 'There is nothing like it.' (Nasai)

Commentary: Though it is common to all virtuous deeds like Regular Worship, Fasting, Charity, *Hajj* and service to mankind that these are the means to the propitiation of Allah, they also possess some individual properties which distinguish them from each other. On that basis it can be said about each of them that it is incomparable; no deed two deeds are alike. For instance where the disciplining of the self is concerned it can be said that nothing can equal Fasting. Thus, the Prophet's ﷺ remark about Fasting that no is like it, perhaps, shows that in Abu Umamah's own circumstances Fasting was most beneficial.

Fasting and Taraweeh

(٨٩١/٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَامَ

رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ رَمَضَانَ إِيمَانًا

وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا

تَقَدَّمَ مِنْ ذَنْبِهِ (رواه البخارى ومسلم)

(891/8) It is related on the authority of Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "All the previous sins of the bondsmen will be forgiven who will keep the fasts of *Ramadan* with *Iman* and *Ihtisab* (i.e., with faith in Allah and confident expectation of Divine recompense) and, in the same way, all the previous sins of the bondsman will be forgiven who will offer *Nawafil*¹ (i.e. *Taraweeh* and *Tahajjud*) in the nights of

①. Plural of Nafil.

Ramadan with *Iman* and *Ihtisab*; and in the same way, all the previous sins of the bondsman will be forgiven who will offer in *Laylatul Qadr* with *Iman* and *Ihtisab*." (Bukhari and Muslim)

Commentary: The fasts of *Ramadan* and the *Nawafil* of its nights, particularly *Laylatul-Qadr*, are an unfailing source of the remission of previous sins provided that the fasts and *Nawafil* are observed with "*Iman*" and "*Ihtisab*" which are typically religious terms and signify that whenever a good act is performed it should be motivated by no other thought or sentiment than faith in Allah and the Prophet and in their assurance and warnings and in the hope of the Divine reward promised on it. It is through *Iman* and *Ihtisab* that the link is forged between our deeds and the Almighty. The two attributes are the life and soul of our entire conduct, of all our doings. Without them, even what appear to be our greatest acts are hollow from within, and, God forbid, will avail us nothing on the Day of Requital. With *Iman* and *Ihtisab*, on the contrary, a single deed can be so precious in the sight of Allah that sins of many a long year are forgiven by it.

Intercession by Fast and The Qur'an

(٨٩٢/٩) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الصَّيَّامُ وَالْقُرْآنُ يَشْفَعَانِ لِلْعَبْدِ يَقُولُ الصَّيَّامُ اأَيَّ رَبِّ إِنِّي مَنَعْتُهُ الطَّعَامَ وَالشَّهَوَاتِ بِالنَّهَارِ فَشَفَعْنِي فِيهِ وَيَقُولُ الْقُرْآنُ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفَعْنِي فِيهِ فَيُشَفَّعَانِ.....

(رواه البيهقي في شعب الایمان)

(892/9) It is related on the authority of Abdullah bin 'Amr رضي الله عنه that the Prophet ﷺ said: 'The fast and the Qur'an will, both, plead on behalf of the bondsman (who will keep fast in the day and recite or listen attentively to the recital of the Qur'an in the night, standing in the presence of Allah). The fast will say: 'My Lord! I had held him back from food, drink and sexual satisfaction. Accept my intercession for him today (and treat him with mercy and forgiveness).' And the Qur'an will say: "I had held him back from taking rest and sleeping in the night. O God! Accept my intercession for him today (and treat him with mercy and forgiveness). The intercession of both the fast and the Qur'an will be accepted for the bondsman and he will be tre ted

with exceptional kindness."

(Baihaqi)

Commentary: How very fortunate are the slaves of Allah for whom there will be such intercession! May Allah include us among them!

Irreparable Loss

(٨٩٣/١٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَفْطَرَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ وَلَا مَرَضٍ لَمْ يَقْضِ عَنْهُ صَوْمُ الدَّهْرِ كُلِّهِ وَإِنْ صَامَهُ

(رواه احمد والترمذى و ابو داؤد وابن ماجه والدارمى والبخارى فى ترجمة باب)

(893/10) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: 'Whoever omits even a single fast of *Ramadan* without the legal concession of a journey, or (a valid excuse like that of) illness, amends cannot be made for the thing that is omitted even though he observes fasting throughout the life."

(Musnad Ahmad, Tirmizi, Abu Dawood, Ibn Majah and Daarami)

Commentary: It shows that the loss a person suffers in terms of the blessings of *Ramadan* and the special favours of Allah by leaving out a fast of that month, deliberately and without a cogent reason, cannot be made good even if he keeps supererogatory fasts for the rest of his life. Though the ransom of the omission of a fast is only a fast on some other day, the blessings and the reward one is deprived of by leaving out the fast can never be regained through it.

Abstention From Sin

(٨٩٤/١١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ

(رواه البخارى)

(894/11) It is related by Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: Allah has no need for him to go without food and drink who cannot shun evil and falsehood even during the fast."

(Bukhari)

Commentary: It tells that fasts can find acceptance with Allah only when one protects one's mouth and tongue and other organs

against what is forbidden in addition to abstention from food and drink. God does not, at all, care for the fast of a person who indulges in sinful things while fasting.

The Last 'Ashra and Lailatul Qadr

The month of Ramadan enjoys an intrinsic superiority over all the other months of the year. Likewise, its last 'Ashra or ten days are superior to the two earlier 'Ashras, and Laylatul Qadr or the Night of Power, generally falls in it. That is why, the sacred Prophet ﷺ devoted himself more intensively to prayer and other forms of worship during it and urged others, also, to do the same.

(٨٩٥/١٢) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْتَهِدُ

فِي الْعَشْرِ الْآخِرِ مَا لَا يَجْتَهِدُ فِي غَيْرِهِ..... (رواه مسلم)

(895/12) Sayyidah Ayshah رضي الله عنها related to us that the Messenger of Allah ﷺ strove harder and took greater pains to observe prayer (Salah) etc., during the last ten days of Ramadan than during the other days." (Muslim)

(٨٩٦/١٣) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ

الْعَشْرُ شَدَّ مِيزْرَهُ وَاحْبَى لَيْلَهُ وَأَيَقُظُ أَهْلَهُ..... (رواه البخارى ومسلم)

(896/13) It is related by Sayyidah Ayshah رضي الله عنها that when the last ten days of Ramadan began the Prophet ﷺ would gird up the loins and keep awake in the nights (i.e., he used to spend the whole of the nights in prayer and worship), and, also, wakened the members of his family (so that they, too, could partake of the blessings of the nights of that month)".

(Bukhari and Muslim)

(٨٩٧/١٤) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحَرَّوْا

لَيْلَةَ الْقَدْرِ فِي الْوَتْرِ مِنَ الْعَشْرِ الْآخِرِ مِنْ رَمَضَانَ (رواه البخارى)

(897/14) It is related by Sayyidah Ayshah رضي الله عنها that the Messenger of Allah ﷺ said: "Seek the Night of Power in the odd nights of the last ten days of Ramadan." (Bukhari)

Commentary: Generally, Laylatul Qadr falls on one of the odd nights of the last ten days of Ramadan, i.e., the 21st, 23rd, 25th,

27th and 29th. Had it been indicated precisely about the Night of Power that it was that particular night, people, on the whole, would have specially devoted themselves to prayer and worship on it alone. God kept it vague and unidentified by telling, at one place, in the Qur'an that it was revealed in the Night of Power, and, at another, that it was revealed during the month of Ramadan which indirectly suggested that the Night of Power fell during *Ramadan*. The Prophet ﷺ made it more explicit when he said that there was a greater possibility of the Night of Power occurring during the odd nights of the last ten days of *Ramadan*. One should, therefore, take special care to keep vigil during them.

Besides Sayyidah Ayshah رضى الله عنها, Traditions of a like meaning have been related by other Companions رضي الله عنهم as well while some Companions believe that the 27th night of *Ramadan* is the Night of Power as the Tradition reproduced below shows.

(٨٩٨/١٥) عَنْ زَيْدِ بْنِ حُبَيْشٍ قَالَ سَأَلْتُ أَبَى بَنْ كَعْبٍ فَقُلْتُ إِنَّ أَحَاكَ ابْنَ مَسْعُودٍ يَقُولُ مَنْ يُقِمُّ الْحَوْلَ يُصِيبُ لَيْلَةَ الْقَدْرِ فَقَالَ رَحِمَهُ اللَّهُ أَرَادَ أَنْ لَا يَتَكَلَّ النَّاسُ أَمَا إِنَّهُ قَدْ عَلِمَ أَنَّهَا فِي رَمَضَانَ وَأَنَّهَا فِي الْعَشْرِ الْآخِرِ وَأَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ ثُمَّ حَلَفَ لَا يَسْتَنْبِي أَنَّهَا لَيْلَةُ سَبْعٍ وَعِشْرِينَ فَقُلْتُ بِأَيِّ شَيْءٍ تَقُولُ ذَلِكَ يَا أَبَا الْمُنْذِرِ قَالَ بِالْعَلَامَةِ أَوْ قَالَ بِالْأَيَّةِ الَّتِي أَخْبَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا تَطْلُعُ يَوْمَئِذٍ لَا شُعَاعَ لَهَا

(رواه مسلم)
(898/15) Zirr bin Hubaysh related that he enquired from Ubayy bin Ka'b رضي الله عنه if his brother-in-faith, Abdullah bin Mas'ud رضي الله عنه, said that whoever will keep vigil during all the nights of the year (i.e., perform acts of prayer and worship every night) will gain *Laylatul Qadr* in any case (i.e., *Laylatul Qadr*, after all, is one of the nights of the year; so, whoever may be solicitous of its blessings should fill every night of the year with prayer and he will, naturally, attain his object one night or the other) Ubayy bin Ka'b رضي الله عنه observed: "May God bless brother Abdullah bin Mas'ud رضي الله عنه. His aim in saying so was that people should not rest content (with the prayers of a single night) otherwise he knew for certain that *Laylatul Qadr* occurred exclusively in the month of Ramadan, and, that, too, during the last ten days of it (from

the 21st to the 29th of the month), and, definitely, on the 27th night." He, then, said firmly (and) on oath "without doubt, it is the 27th night (and in order to show his certitude) he did not even say Insha Allah (with the oath)." Zirr bin Hubaysh related that he said to him: "O Abul Munzir (Kuniyah of Ubbay) on what ground do you say so?" he replied: I say it on the strength of the portent the Prophet ﷺ had revealed to us and it was that when the sun rose on the morning of *Laylatul Qadr*, it was without rays." (Muslim)

Commentary: From Sayvidina Ubayy bin Ka'b's reply it is evident that the knowledge of what he had said with such assurance about *Laylatul Qadr* that it was positively the 27th night of the month of Ramadan had not been imparted to him by the Prophet ﷺ. But since his general observation was that the special sign of Prophet ﷺ had mentioned become visible on the morning of the 27th night he had concluded that it could be no other night.

The Prophet ﷺ, sometimes, said that one should seek *Laylatul Qadr* in the last days of *Ramadan*, and, sometimes, that it should be searched for during the odd nights of the last ten days, and, sometimes, that it fell on one of the three or four of the five odd nights of that period. He never fixed a particular night. But the experience of many men of spiritual vision and comprehension is that, mostly, it is the 27th night of *Ramadan*. The greatest wisdom of keeping it vague is that the eager bondsmen spent all the nights of the last ten days of *Ramadan* in prayer and supplication. The gaining of *Laylatul Qadr*, in that case, was certain.

(٨٩٩/١٦) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ لَيْلَةُ الْقَدْرِ نَزَلَ جِبْرِيلُ عَلَيْهِ السَّلَامُ فِي كُتُبِكَةٍ مِنَ الْمَلَائِكَةِ يُصَلُّونَ عَلَى كُلِّ عَبْدٍ قَائِمٍ أَوْ قَاعِدٍ يُذَكِّرُ اللَّهَ عَزَّ وَجَلَّ

(رواه البيهقي في شعب الایمان)

(899/16) It is related by Anas ﷺ that Messenger of Allah ﷺ said: "When *Laylatul Qadr* comes, Jibril عليه السلام descends in the company of angels and prays for mercy for the bondsman who is engaged in the worship and remembrance of God standing or sitting." (Baihaqi)

Special Supplication

(٩٠٠/١٧) عَنْ عَائِشَةَ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ عَلِمْتُ أَيْ لَيْلَةٍ

لَيْلَةٍ الْقَدْرِ مَا أَقُولُ فِيهَا قَالَ قُولِي ااَللّٰهُمَّ اِنَّكَ عَفُوٌّ كَرِيْمٌ تُحِبُّ الْعَفْوَ فَاعْفُ

عَنِّيَّ (رواه احمد والترمذى وابن ماجه)

(900/17) Sayyidah Ayshah رضى الله عنها related "I asked the Messenger of Allah ﷺ if I came to know which was *Laylatul Qadr*, what should I make in it. The Prophet ﷺ replied: 'Say:

اَللّٰهُمَّ اِنَّكَ عَفُوٌّ كَرِيْمٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيَّ.

Allahumma innaka 'afuwan karimun tuhibbul 'afwa fa-'af 'anni.

(O God! You are, indeed, the Most Forgiving, the Most Merciful, and to forgive is most pleasing; so, forgive me my sins)." (Musnad Ahmad, Tirmizi and Ibn Majah)

Commentary: Persuaded by this Tradition, a number of bondsmen have made it a regular habit to make this supplication every night, specially in the nights of *Ramadan* and more so still during the odd nights of the last ten days of it.

Last Night

(٩٠١/١٨) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ يُغْفَرُ لِأُمَّتِهِ

فِي آخِرِ لَيْلَةٍ مِنْ رَمَضَانَ قِيلَ يَا رَسُولَ اللَّهِ أَهِيَ لَيْلَةُ الْقَدْرِ قَالَ لَا وَلَكِنَّ الْعَامِلَ

إِنَّمَا يُوفَى أَجْرُهُ إِذَا قَضَى عَمَلَهُ..... (رواه احمد)

(901/18) It is related by Abu Hurayrah رضى الله عنه that the Prophet ﷺ said: In the last night of *Ramadan* the decision of forgiveness is taken for my followers." He was asked: O Messenger of Allah ﷺ! Is it on *Laylatul Qadr*?" "No", replied Prophet ﷺ, "it is not *Laylatul Qadr* but when the workman completes his job, he is paid full wages." (Musnad Ahmad)

Commentary: It shows that the last night of the month of *Ramadan*, too, is a night of the special decision of forgiveness. But, in it, such a decision will be taken only for the bondsmen who make themselves deserving by fulfilling, to some extent, the practical obligations of *Ramadan*.

I'TIKAF

One of the many observances that are related, exclusively, to *Ramadan*, particularly its last ten days, is *I'tikaf*. The basic aim and object of *I'tikaf* is that the bondsman continued at the door of the Almighty, i.e., in the corner of a mosque, cutting himself aloof from the world and devoting his time and attention wholly to prayer and worship. It is the worhsip of a favourite bondsmen of Allah. Evidently, no time could be more appropriate for it than the month of *Ramadan*, specially, its last ten days.

The powerful urge that had siezed the Prophet ﷺ before the revelation of the Qur'an to seek solitude and spend his time mostly in prayer and meditation, and, in consequence of which, he used to pass several months on end in the Cave of Hira — this, so to speak, was the first *I'tikaf* of the Prophet ﷺ, and it was in it that his spirituality had evolved to the stage that marked the beginning of the revelation of the Qur'an. During the last days of this *I'tikaf*, Jibril ﷺ came to him with the opeinig verses of the surah *Al-Alaq* Beyond doubt and for certain, it was the month of *Ramadan*, its last ten days, and the night was the *Night of Power*. The last ten days of *Ramadan* have, thus, been set apart for *I'tikaf*.

The fasts of Ramadan have been prescribed to all Muslims for the development of the soul and for enabling it to subdue the carnal appetites. In other words, this much of exertion and sacrifice of sensual desires has been made obligatory for every Muslim that he neither ate nor drank anything nor sought sexual satisfaction during the whole of the blessed month, in compliance with the Command of Allah and with intention of paying divine honours to Him, and along with it, avoided all sinful acts and worthless things. It is the general, compulsory course of spiritual training and self-purification for the month of *Ramadan*. For higher upliftment and

forging a closer affinity with the Celestial World we have *I'tikaf*.

In *I'tikaf* the bondsman cuts himself away from everything and throws himself at the threshold, or, rather the feet of his Lord and Creator. He remembers Him, exalts His Name, offers earnest repentance to Him, cries over his sins and follies, entreats Him for mercy and forgiveness and seeks His countenance and propinquity. His days and nights are spend in that way. The Holy Prophet ﷺ used to take special care to observe *I'tikaf* during the last ten days of *Ramadan*. Once when he could not carry it out due to some reason, he observed it for twenty days in the next *Ramadan*.

Usual Practice of The Prophet

(٩٠٢/١٩) عَنْ عَائِشَةَ قَالَتْ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَعَكَّفُ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ حَتَّى تَوَفَّاهُ اللَّهُ ثُمَّ اغْتَكَفَ آرَؤُاجَهُ مِنْ بَعْدِهِ

(رواه البخارى و مسلم)

(902/19) It is related on the authority of Sayyidah Ayshah رضي الله عنها that "the Prophet ﷺ observed *I'tikaf* regularly in the last ten days of *Ramadan*, till the end of his life. After his death, his wives contineud with it." (Bukhari and Muslim)

Commentary: The Prophet's ﷺ wives observed *I'tikaf* in their apartments, and for women, in general, the place where they observe *Salah* at home is the right place for *I'tikaf*. If there be no such place in the house, arrangement should be made for it.

(٩٠٣/٢٠) عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَكَّفُ الْعَشْرَ الْأَوَّلَ مِنْ رَمَضَانَ فَلَمْ يَتَعَكَّفْ عَامًا فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ اغْتَكَفَ عِشْرِينَ

(رواه الترمذى)

(903/20) Anas رضي الله عنه narrated that "The Prophet ﷺ observed *I'tikaf* during the last ten days of *Ramadan*. One year he could not do the *I'tikaf*, and, so, next year, he did it for twenty days."

(Tirmizi)

Commentary: It is not stated in the above narrative of Sayyidina Anas رضي الله عنه why the Prophet ﷺ could not observe *I'tikaf* in that year. But in another Tradition, quoted in *Nasai* and *Abu Dawood*, on the authority of Sayyidina Ubayy bin Ka'b رضي الله عنه, it is said that once the Prophet ﷺ had to go on a journey during the last ten days of

Ramadan, and, therefore, he could not carry out the *I'tikaf* that year but, in the next year, he did it for twenty days.

It is, further, mentioned in *Sahih Bukhari*, on the authority of Sayyidina Abu Hurayrah ؓ that the Prophet ﷺ had, also, observed *I'tikaf* for twenty days in the *Ramadan* of the year in which he died. Perhaps the Prophet ﷺ had recieved some indication that the hour of his departure from the world was near so, he, naturally, felt more powerfully drawn towards observances like *I'tikaf*.

(٩٠٤/٢١) عَنْ عَائِشَةَ قَالَتْ السُّنَّةُ عَلَى الْمُتَكِّفِ أَنْ لَا يَعُودَ مَرِيضًا وَلَا

يَشْهَدَ جَنَازَةً وَلَا يَمَسُّ الْمَرْأَةَ وَلَا يُبَاشِرَهَا وَلَا يَخْرُجَ لِحَاجَةٍ إِلَّا لِمَا لَا بُدَّ مِنْهُ

وَلَا اغْتِكَافَ إِلَّا بِصَوْمٍ وَلَا اغْتِكَافَ إِلَّا فِي مَسْجِدٍ جَامِعٍ (رواه ابو داؤد)

(904/21) Sayyidah Ayshah رضى الله عنها related that the rules of *Shari'ah* for the *Mu'takif* (i.e., one who is in *I'tikaf*) are that he should neither go out to visit the sick nor attend a funeral nor have a sexual intercourse nor engage in (love-play like) kissing and embracing nor step out of the mosque for personal needs save that are unavoidable (such as, answering the call of nature), and *I'tikaf* (should be observed only with fasting) there can be no *I'tikaf* without fasting — and it must be carried out in *Jami' Masjid* and at no other place." (Abu Dawood)

Commentary: As we have explained earleir, when a Companion says about a thing that it is the *Sunnah* it denotes that it is what is prescribed in the *Shari'ah* and the inference is that he had learnt it from the sayings or doings of the Prophet ﷺ. The rules of *I'tikaf* delineated in the above Tradition, thus, fall within the category of the Prophet's commands and directives.

The term of *Jami Masjid*, occuring in it means the "mosque of congregation", i.e., the mosque in which the five daily prayers are observed in congregation.

(٩٠٥/٢٢) عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي

الْمُتَكِّفِ هُوَ يَتَكَبَّرُ الذُّنُوبَ وَيَجْرِي لَهُ مِنَ الْحَسَنَاتِ كَعَامِلِ الْحَسَنَاتِ

(رواه ابن ماجه)

كُلَّهَا

(905/22) It is related by Abdullah bin Abbas ؓ that the Messenger of Allah ﷺ said about the person who is in *I'tikaf* that "(owing to *I'tikaf* and by reason of keeping within the limits of the mosque) he is protected from sin and the account of his virtuous deeds goes on like that of any other virtuous bondsman and (they) are put down in his Balance-sheet of Deeds."

(Ibn Majah)

Commentary: When the bondsman confines himself in the mosque for *I'tikaf*, he makes a great addition to his virtuous deeds through prayer, *Zikr* and *Tilawat* (recital of Qur'an) but, at the same time, he is prevented from performing certain acts of high moral and religious worth, as for instance, he cannot visit the sick or care for them which is a most meritorious act in the sight of God or work for the welfare of the weak, the indigent and the orphan and the widow or bathe the dead body which, if done with sincerity and the desire to earn the Divine recompense, is a deed of much moral goodness. In the same way, he cannot go out to participate in the funeral service nor accompany the bier to the graveyard in doing which sins are forgiven at each step and good deeds are written in the Scroll of Deeds.

The above Tradition, however, gives the glad tidings to the devotee observing *I'tikaf* that, by the Command of God, all the good acts he used to perform normally but is kept away from performing owing to *I'tikaf* are written down in his Register of Deeds.

SIGHTING OF THE MOON

In fixing the time, day or period of a particular rite, religious ceremony or worship the *Shari'ah* has seen to it that no instrument or acquired ability is needed to know or determine it. Even a layman and an illiterate rustic can make it out by simple observation. The hours of prayers (*Salah*) and Fasting have, thus, been set in accordance with the movement of the sun. For example, the time of *Fajr* has been prescribed as from dawn till the rising of the sun, of *Zuhr* from the declining of the sun after mid-day till the shadow of an object extends, by one or two lengths of it, of *'Asr* from after it till sunset, of *Maghrib* from after sunset till the twilight remains and *'Isha* after the disappearance of the twilight. Similarly, the time of Fasting has been laid down as from sunrise to sunset. Obviously, no special skill is required for knowing these hours. Anyone can do so. Again, just as in view of the convenience of the people, the rising or setting of the sun and its ascent or decline have been made the signs or standards of the hours of prayers and Fasting, the moon has been made the standard where duties like *Zakah*, Fasting and Hajj that are related to month or year are concerned. Reliance has been placed upon the lunar year and months instead of the solar year and months because the laymen can distinguish only the lunar months by observation while no visible signs appear on the sky or the earth at the beginning of a solar month on seeing which one can know that the old month has ended and the new one has begun. Since the commencement of the lunar months is marked by the appearance of the moon even an illiterate person can conclude by seeing the new moon that the succeeding month has begun.

Anyhow, the convenience of the common man has been a major consideration behind the arrangement of months and years,

by *Shari'ah*, on the basis of the lunar system. When the Holy Prophet ﷺ proclaimed the obligatoriness of the *Ramadan* fasts, he also explained the order and regulation of its commencement and end. He told the Muslims to begin the fasts if the moon was sighted after the completion of 29 days of the month of *Sh'aban*¹, and if it was not sighted on 29th, after the completion of 30 days. They were, in the same way, to keep 29 or 30 fasts of *Ramadan*. He gave further instructions regarding the sighting of the moon on different occasions.

When to Begin and End the Fasts of *Ramadan*

(٩٠٦/٢٣) عَنْ ابْنِ عُمرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ذَكَرَ رَمَضَانَ فَقَالَ لَا تَصُومُوا حَتَّى تَرَوْا الْهَيْلَالَ وَلَا تَفْطُرُوا حَتَّى تَرَوْهُ فَإِنْ أُغْمِيَ عَلَيْكُمْ فَاذْكُرُوا لَهُ.....
(رواه البخارى و مسلم)

(906/23) Abdullah bin Umar ﷺ related that once the Prophet ﷺ spoke about *Ramadan* until you have sighted the (new) moon, and do not end the month of Fasting until you having sighted (The moon of) the month of *Shawwal*,² and if the moon is not visiblle (on the 29th of *Ramadan*), reckon up and calculate (i.e., presume the month to be 30 days)."

(Bukhari and Muslim)

(٩٠٧/٢٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صُومُوا لِرُؤْيَيْهِ وَأَفْطِرُوا لِرُؤْيَيْهِ فَإِنْ غَمَّ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ
(رواه البخارى و مسلم)

(907/24) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Begin your Fasting on seeing the (new) moon, and end your Fasting on seeing the (new) moon. If the moon cannot be sighted (on the 29th), complete the 30 days of *Shaban*."

(Bukhari and Muslim)

Commentary: What it signifies is that the commencement or conclusion of the month of *Ramadan* depnds upon the visibility of the moon. It cannot be determined simply by calculation or speculation. Moreover, one form of the visibility of the moon is

①. The eight month according to the Islamic Calendar

②. The tenth month of the Muslim Calendar.

that we see it with our own eyes and another that someone else sees it, and, then, informs us and we consider him to be a reliable person. Sometimes it happened during the lifetime of the Prophet ﷺ, too, that he accepted the visibility of the moon at the report or evidence of someone who had seen it and gave the order for keeping the fast or observing the 'Eid, as the case was, as we shall see later.

(٩٠٨/٢٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْضُوا

هَلَالَ شَعْبَانَ لِرَمَضَانَ..... (رواه الترمذی)

(908/25) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Count the moon of *Sha'ban* carefully for the purpose of *Ramadan*." (Tirmizi)

Commentary: It shows that, on account of *Ramadan*, special pains should, also, be taken to see the moon of *Sha'ban* and its dates remembered with care. When 29 days of *Sha'ban* are completed, effort should be made to sight the moon of *Ramadan*.

(٩٠٩/٢٦) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَحَفَّظُ

مِنْ شَعْبَانَ مَا لَا يَتَحَفَّظُ مِنْ غَيْرِهِ ثُمَّ يَصُومُ لِرُؤْيَا رَمَضَانَ فَإِنْ غَمَّ عَلَيْهِ عَدُّ

ثَلَاثِينَ يَوْمًا ثُمَّ صَامَ..... (رواه ابوداؤد)

(909/26) It is related by Sayyidah Ayshah رضي الله عنها that Messenger of Allah ﷺ did not remember the days and dates of any other month with such care as the days and dates of *Sah'ban*. He, then, kept the fasts after seeing the moon of *Ramadan* and if the moon was not visible (on the 29th of *Sha'ban*), he kept the fasts after completing the count of 30 days." (Abu Dawood)

Proof of The Visibility of Moon Through Report and Evidence

(٩١٠/٢٧) عَنْ ابْنِ عَبَّاسٍ قَالَ جَاءَ أَغْرَابِيُّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَقَالَ إِنِّي رَأَيْتُ الْهَلَالَ يَعْنِي هَلَالَ رَمَضَانَ فَقَالَ أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَالَ

نَعَمْ قَالَ أَتَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ نَعَمْ قَالَ يَا بِلَالُ أَذِنَ فِي النَّاسِ أَنْ

(رواه ابو داؤد والترمذى والنسائى وابن ماجه والدارمى)
 (910/27) Abdullah bin Abbas رضي الله عنه narrated that (once) a villager came to the Prophet ﷺ and said: "I have seen the moon (of Ramadan) today." The Prophet ﷺ enquired from him: "Do you testify that there is no god save Allah?" 'Yes,' he replied. "I testify that there is no god save Allah. The Prophet ﷺ, then, asked: 'And do you testify that Muhammad is Messenger of Allah ?' "Yes," he replied. "I testify that Muhammad is the Messenger of Allah." The Prophet ﷺ, thereupon, ordered Bilal to proclaim to the people to begin Fasting from the next day."
 (Abu Dawood, Tirmizi, Nasai, Ibn Majah and Daarami)

Commentary: It shows that for accepting the report or evidance of the visibility of the moon it is essential that the one who reports or gives the evidence is a Muslim for he, alone, can appreciate its importance.

(٩١١/٢٨) عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ قَالَ تَرَى النَّاسَ الْهَلَالَ فَأَخْبَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِّي رَأَيْتُهُ فَصَامَ وَأَمَرَ النَّاسَ بِصِيَامِهِ
 (رواه ابو داؤد والدارمى)

(911/28) It is redlated by Abdullah bin Umar رضي الله عنه that once during the days of the Prophet ﷺ people tried to see the moon of Ramdan (but, generally, it could not be sighted). I then, informed the Prophet ﷺ that I had seen the moon upon which he kept the fast himself and ordered the people to do the same."
 (Abu Dawood and Daarami)

Commentary: Both of these narratives tell that the evidence of one Muslim is enough to establish the visibility of the moon. According to the commonly known principle enunciated by Imam Abu Hanifa, the evidence of one person is sufficient when the sky is overcast or he has come from outside the town or village or from a place with higher altiude. But if the sky is clear and the person who claims to have sighted the moon has not come from outside or from a place with a higher altitude and yet asserts that he had seen the moon in that very town or in village where no one else could see it in spite of making the best efforts, the decision of the visibility of the moon will not be taken on his solitary evidence. In that case, the number of persons claiming to have seen the moon

should be such that their evidence can evoke confidence. This, as we have said, is the well-known view of Imam Abu Hanifah. But another theory is, also, attributed to him which says that for the moon of *Ramadan* the evidence of one virtuous and trustworthy Muslim is sufficient and many other legist-doctors, too, are in agreement with it.

It should be remembered that what we have said here appertains to the moon of *Rmadan*. As far as the *'Eid* moon is concerned there is a general consensus among the legist-doctors over the point that the evidence of at least two religious-minded and reliable Muslims is necessary. It is stated in Dar Qutni and Tabarani, on the authority of Akramah Taba'ee, that once a person deposed before the Governor of Madinah that he had seen the moon of *Ramadan*. At that time, both Sayyidina Abdullah bin Umar and Abdullah bin Abbas ؓ were present in Madinah. The Governor consulted them and they said that the evidence of one person should be accepted and the announcement made that the month of *Ramadan* had begun. They added that the Prophet ﷺ had said that the evidence of one person was enough for the moon of *Ramadan* but for the moon of *'Id* he did not regard the evidence of less than two persons to be adequate.

Prohibition of Fasting on One or Two Days Before the Commencement of *Ramadan*

Fasting has been enjoined for the whole of the month of *Ramadan*. The Muslims are, also, required to take particular care to see the moon of *Ramadan* and even that of *Sha'ban* so that no fast of *Ramadan* is missed unknowingly or owing to negligence. But with all this, for the continuance and preservation of the laws of the *Shari'ah* and keeping them safe, intact and unimpaired it has been forbidden to fast on one or two days immediately preceding the month of *Ramadan* because if people with an excessive enthusiasm for worship took it up as a laudatory practice, uneducated masses were in the danger of being misled into believing that it was also an order or injunction of the *Shari'ah*.

(٩١٢/٢٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَتَقَدَّمَنَّ

أَحَدُكُمْ رَمَضَانَ بِصَوْمِ يَوْمٍ أَوْ يَوْمَيْنِ إِلَّا أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمًا
فَلْيَصُمْ ذَلِكَ الْيَوْمَ

(رواه البخارى ومسلم)

(912/29) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "None of you should keep fast a day or two before the commencement of *Ramadan* except that the day on which he habitually fasts happens to fall then. (For instance, a person usually fasts on every Monday or Thursday; so, if a Monday or Thursday occurs on the 29th or 30 of *Sha'ban*, he is permitted to keep a fast on that day)." (Bukhari and Muslim)

(٩١٣/٣٠) عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ فَقَدْ
عَصَى أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(رواه ابو داؤد، والترمذى، والنسائى، وابن ماجه والدارمى)

(913/30) Ammar bin Yasir رضي الله عنه related to us "Whoever kept fast on the day of doubt, he failed to obey Abul Qasim, the Messenger of Allah ﷺ."

(Abu Dawood, Tirmizi, Nasai, Ibn Majah and Daarami)

Commentary: The 'day of doubt,' here, denotes the day about which it can be thought that it may be a day of *Ramadan*. For instance, when the sky is overcast on the 29th of *Sha'ban* and the new moon is not visible, there is the possibility that the moon may have appeared but it could not be sighted owing to the dust or the cloud, and, thus, the next day could be a day of *Ramadan*. But reliance is not placed upon doubt or conjecture in the *Shari'ah* and the Prophet ﷺ, as such, has forbidden against fasting on that day. As the foregoing Traditions have made it clear, in such a case people should complete the thirty days of *Sha'ban*.

SAHR AND IFTARI

(٩١٤/٣١) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسَحَّرُوا فَإِنَّ

فِي السَّحُورِ بَرَكَةٌ (رواه البخارى ومسلم)
(914/31) It is related by Anas رضي الله عنه that the Prophet ﷺ said: "Eat *Sahr*¹ for there is propitiousness in it." (Bukhari and Muslim)

Commentary: A common aspect of *Sahr* is that it sustains the person who fasts and helps in mitigating the rigours of Fasting while the other, the inner and exceptional, aspect is what has been indicated in the Tradition quoted in *Musnad Ahmad*, on the authority of Abu Sa'eed Khudri رضي الله عنه it says:

"There is auspiciousness in *Sahr*. Do not forgo it. If nothing else, a draught of water should be taken at that time for God bestows mercy upon those who eat *Sahr* and angels pray for their well-being."

السَّحُورُ بَرَكَةٌ فَلَا تَذْغُوهُ وَلَوْ أَنَّ
يَجْرَعَ أَحَدُكُمْ جُرْعَةً مِّنْ مَّاءٍ فَإِنَّ
اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى
الْمُتَسَحِّرِينَ.

(٩١٥/٣٢) عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَصُلِّ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكْلَةُ السَّحْرِ (رواه مسلم)
(915/32) It is related by Amr bin al-'Aas رضي الله عنه that the Messenger of Allah ﷺ said: "What distinguishes our fasting from the fasting of the other people of the Scripture is the eating of *Sahr*." (Muslim)

Commentary: We must keep this distinction in practice too by eating *Sahri*. We must thank Allah for His blessings too in allowing us the pre-dawn meal.

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- ❶. Meaning the light of meal the Muslims make a little before dawn when fasting.

Haste in *Iftari*, Delay in *Sehr*

(٩١٦/٣٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ

تَعَالَى أَحَبُّ عِبَادِي إِلَيَّ أَعَجَلَهُمْ فِطْرًا (رواه الترمذی)

(916/33) It is related by Abu Hurayrah رضی اللہ عنہ that the Messenger of Allah ﷺ said: "God says: "More beloved among My bondsmen is the bondsman who makes haste in breaking the fast (i.e., does not delay it after the setting of the sun)." (Tirmizi)

(٩١٧/٣٤) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا

يَزَالُ النَّاسُ بِخَيْرٍ مَا عَجَلُوا الْفِطْرَ (رواه البخاری و مسلم)

(917/34) It is related on the authority of Sahl bin Sa'd رضی اللہ عنہ that the Prophet ﷺ said: "So long as people are prompt in *Iftar*,¹ they will remain on the side of virtue." (Tirmizi)

Commentary: Another Tradition bearing the same import is quoted in *Musnad Ahmad*, on the authority of Abu Zarr Ghifari رضی اللہ عنہ, but in it delay in *Sahr* is, also, mentioned along with promptitude in *Iftar*. It says that the Muslim will remain on the side of virtue as long as they adhere to the routine of hastening and not delaying *Iftar* and delay in *Sahr* is the requirement of *Shari'ah* and the Will of God, and, it, also, suits the convenience of the common people which is pleasing to Allah. Hence, as long as the *Ummah* acts on it, it will be on the path of goodness. On the contrary, as there is hardship for everyone in delaying *Iftar* and hastening the *Sahr* and it, also, is a kind of Innovation, it is a source of the displeasure of God. when the Muslims will adopt this practice they will forfeit the good pleasure of Allah and sink to a lower condition. Haste in *Iftar* means that breaking a fast should not be deferred when it becomes clear that the sun has set, and, in the same way, delay in *Sahr* denotes that it should not be taken much before dawn but when the break of day is near. This, also, was the regular practice of the sacred Prophet ﷺ.

(٩١٨/٣٥) عَنْ أَنَسٍ عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ تَسَحَّرُ نَامِعُ رَسُولِ اللَّهِ صَلَّى اللَّهُ

①. Meaning breaking a fast. *Iftar* denotes things taken for breaking a fast on due time.

عَلَيْهِ وَسَلَّمَ ثُمَّ قَامَ إِلَى الصَّلَاةِ فَلْتُ كَمْ كَانَ بَيْنَ الْأَذَانِ وَالسُّحُورِ قَالَ قَدَرُ
خَمْسِينَ آيَةً (رواه البخارى ومسلم)

(918/35) Sayyidina Anas رضي الله عنه related to us, saying that Zayd bin Thabit رضي الله عنه told him, "We took Sahri with the Prophet ﷺ and, then, he (quickly) stood up for the *Fajr* prayer." Anas asked Zayd رضي الله عنه, "How much time would have passed between the eating of *Sahr* and the *Azan* of *Fajr*. Zayd رضي الله عنه replied, "It was equal to what was needed for the recitation of 50 verses of the Qur'an." (Bukhari and Muslim)

Commentary: If the recitation is properly done, it takes less than five minutes to complete fifty verses of the Qur'an. It can, thus, be said that there was merely a gap of five minutes between the *Sahr* of the Prophet ﷺ and the *Azan* of *Fajr*.

Prohibition of *Saum-Wisal*

If fasting is done continuously without eating or drinking anything during the day as well as the night it is called *Saum Wisal*. The Holy Prophet ﷺ has forbidden it to the *Ummah* because fasts of this kind are very hard to keep and it is quite possible that a person became so weak that he could not perform his other duties. The Prophet ﷺ has, therefore, stopped his followers from observing such fasts. With himself, however, the case was that these fasts made no real difference to his health and strength as he used to receive a sort of non-material food and spiritual sustenance from God. Consequently, the Prophet ﷺ kept *Saum Wisal* himself.

(٩١٩/٣٦) عَنْ أَبِي هُرَيْرَةَ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ
الْوِصَالِ فِي الصَّوْمِ فَقَالَ لَهُ رَجُلٌ إِنَّكَ تَوَاصِلُ يَا رَسُولَ اللَّهِ قَالَ وَأَيُّكُمْ مِثْلِي
إِنِّي أَبِيتُ يُطْعِمُنِي رَبِّي وَيَسْقِيْنِي (رواه البخارى ومسلم)

(919/36) Abu Hurayrah رضي الله عنه narrated that when the Prophet ﷺ forbade people against keeping *Saum Wisal*, a Companion exclaimed, "But Messenger of Allah ﷺ! You keep *Saum Wisal* yourself." The Prophet ﷺ replied, "Which of you is like me? " My night passes in such a way that my Lord nourishes me (i.e., I get my nourishment from the Unseen World, and, hence, do not draw conclusions about yourself from my example in this

matter)"

(Bukhari and Muslim)

Commentary: Similar Traditions, with a slight variation of words, have also been narrated on the authority of Abdullah bin Umar, Anas and Sayyadah Ayshah ﷺ from all these, it appears that the aim of the prohibition of *Saum Wisal* was to save the bondsmen from hardship and from injuring their health. In Sayyidah Aysah's narrative it is distinctly stated that:

"The Prophet ﷺ has forbidden *Saum Wisal* out of compassion.

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ عَنِ الْوِصَالِ رَحْمَةً لَهُمْ
(بخاری و مسلم)

(Bukhari and Muslim)

Sayyidina Abu Sa'eed Khudri's ﷺ narrative, we are now going to reproduce, tells that the Prophet ﷺ had, also, permitted some enthusiasts of *Saum Wisal* to observe continuous fasting till day-break.

(٩٢٠/٣٧) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ لَا تُوَاصِلُوا فَإِيَّكُمْ أَرَدَ أَنْ يُوَاصِلَ فَلْيُوَاصِلْ حَتَّى السَّحَرِ قَالُوا
فَأَنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ قَالَ لَسْتُ كَهَيْئَتِكُمْ إِنِّي أَبِثُ لِي مُطْعَمٌ يُطْعِمُنِي
وَسَاقٌ يَسْقِينِي
(رواه البخاری)

(920/37) Abu Sa'eed Khudri ﷺ related that he heard from the Messenger of Allah ﷺ say, he was saying: "Do not keep *Saum Wisal*, and whoever still wants to keep it (out of ardent feeling) should do so only till day-break (i.e., for about 24 hours, from dawn to dawn)." Some Companions, thereupon, said: Messenger of Allah ﷺ! you keep *Saum Wisal* yourself." My condition is not like yours in this matter", replied the Prophet ﷺ. "I pass my night in such a condition that a Provider of food feeds me and a Provider of drink causes me to drink." (Bukhari)

Commentary: No elucidation of the form of feeding of the Prophet ﷺ by God and supplying him with drink, as indicated in the aforementioned narratives, is available in the Traditions. Some Commentators have suggested that the spiritual strength derived by the Prophet ﷺ from the special propinquity of God in *Saum Wisal*, particularly during the hours of the night, sufficed for food and drink. It can, also, be interpreted as special sustenance. A few

others say that in the nights of *Saum Wisal* the food and drinks of Heaven or the Unseen World were supplied to the Prophet ﷺ on behalf of God. But this eating and drinking was not of this world.

What is Better For *Iftar*?

(٩٢١/٣٨) عَنْ سَلْمَانَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ أَحَدُكُمْ صَائِمًا فَلْيُفْطِرْ عَلَى التَّمْرِ فَإِنْ لَمْ يَجِدِ التَّمَرَ فَعَلَى الْمَاءِ فَإِنَّ الْمَاءَ طَهُورٌ

(رواه احمد و ابو داؤد و الترمذى وابن ماجه والدارمى)

(921/38) It is related by Salman bin Jabir رضي الله عنه that the Messenger of Allah ﷺ said: "When anyone of you is fasting, he should break fast with dates, and if the dates are not available, with mere water for God has made the water purifying."

(Musnad Ahma,d Abu Dawood, Tirmizi, Ibn Majah and Daarami)

Commentary: Dates were the favourite food for the Arabs, more so of the Madinans. They were cheap as well as easily available, and so, even the poor could eat them. The Prophet ﷺ, therefore, exhorted the people to break the fast with dates and if one could not get them at the time of *Iftar* then with plain water. He explained, further, that the propitious characteristic of water was that God had declared it to be pure and in breaking the fast with it, there was both external and internal purification.

(٩٢٢/٣٩) عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ قَبْلَ أَنْ يُصَلِّيَ عَلَى رُطَبَاتٍ فَإِنْ لَمْ تَكُنْ رُطَبَاتٍ فَتُمِيرَاتٍ فَإِنْ لَمْ تَكُنْ تُمِيرَاتٍ حَسَا حَسَوَاتٍ مِنْ مَاءٍ

(رواه الترمذى و ابو داؤد)

(922/39) Sayyidina Anas رضي الله عنه related to us that the Prophet ﷺ used to break the fast with a few fresh dates before the *Maghrib* prayer, and if fresh dates were not available at that time, with dry dates, and if dry dates, too, were not available, he drank a few draughts of water.

(Tirmizi and Abu Dawood)

Supplication of *Iftar*

(٩٢٣/٤٠) عَنْ مَعَاذِ بْنِ زُهْرَةَ أَنَّهُ بَلَغَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَفْطَرَ قَالَ اللَّهُمَّ لَكَ صُمتٌ وَعَلَى رِزْقِكَ أَفْطَرْتُ

(رواه ابو داؤد)

(923/40) Mu'az bin Zuhrah رحمه الله عليه a *Taba'ee*, said: "It has come to my knowledge that when the Prophet ﷺ broke the fast he used to say:

اللَّهُمَّ لَكَ صُمْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

Allahumma laka sumtu wa'ala rizqika aftartu.

O God! For Your sake have I fasted, and (now) I break the fast with the food that comes from You)." (Abu Dawood)

(٩٢٤/٤١) عَنْ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَفْطَرَ قَالَ

ذَهَبَ الظَّمَاءُ وَابْتَلَّتِ الْعُرُوقُ وَثَبَتَ الْأَجْرُ إِنْ شَاءَ اللَّهُ (رواه ابوداؤد)

(924/41) It is related on the authority of Abdullah bin Umar رضي الله عنه that when the Prophet ﷺ broke the fast he used to say: *Zahabaz-zima'o wah-tallatil 'urooqu wa sabatal arju insha Allah*, (Thirst disappeared, dried up veins became wet and cool, and, God-willing, recompense got established.") (Abu Dawood)

Commentary: The supplication signifies that the uneasiness of thirst and dryness that were endured for some time during the fast had come to an end with Iftar. Now, neither he thirst is left nor the dryness of the veins, and, *Insha Allah*, the endless reward of the Hereafter has, also, been assured.

It is the Prophet's ﷺ expression of gratitude to God as well as an exhortation to others that fasts should be kept in that spirit.

In some other reports it is also mentioned that the Prophet ﷺ used to make the following supplication at the time of Iftar:

Yaa was'ey-al-fazli ighfirlee.

(O Possessor of boundless mercy! Forgive me).

Rewad On Inviting a Fasting Person to Join At Fast-Breaking Meal

(٩٢٥/٤٢) عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ

فَطَرَ صَائِمًا أَوْ جَهَّزَ غَازِيًا فَلَهُ مِثْلُ أَجْرِهِ

(رواه البيهقي في شعب الايمان ورواه محي السنة في شرح السنه)

(925/42) It is related by Zayd bin Khalid رضي الله عنه that the Prophet ﷺ said: "Whoever invited a fasting person to break the fast with him or provided a warrior (in the defence of Faith) with the

equipment of war (i.e., arms etc), he will get the same reward as the fasting person or the warrior." (Baihaqi and Baghawi)

Commentary: One of the kindly and gracious laws of Allah is that He rewards a person who exhorts anyone to a good deed or helps him in the performance of it in the same measure as the doer of the deed. Only those who have no idea of the benevolence of God are apt to entertain doubts about glad tidings like these.

اللهم انت كما اثنت على نفسك

FASTING ON A JOURNEY

In Surah *Al-Baqarah* where Fasting has been enjoined upon the Believers as an obligatory duty, permission has, also, been given to the sick and the travellers to leave off the fasts, but they are commanded to make up for it by fasting for an equal number of days when they are relieved from their respective disabilities. It has, also, been made clear that the concession has been provided solely for the sake of the bondsmen's ease and convenience.

The relevant verse of the surah reads:

"And whosoever of you is present (in the month of *Ramadan*), let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desires not hardship for you. (Al-Baqarah 2:185)

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ
وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ
فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ
الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
(البقره. ٢: ١٨٥)

It is obvious from the above that the allowance has been made for the comfort of the bondsmen and with the object of saving them from hardship and suffering. Thus, if anyone does not feel any particular discomfort during a journey, he can keep fast or avail himself of the concession as he likes. The practice of the sacred Prophet ﷺ being a standard of perfection for the *Ummah*, he, sometimes, kept the fasts on a journey, and, sometimes, omitted them so that his followers could choose whatever course they preferred according to their circumstances. What appears from the saying and conduct of the Prophet ﷺ, in this regard, is that if other necessary activities are likely to suffer on account of fasting on a journey it is advisable to defer it, otherwise one should better keep the fast.

(٩٢٦/٤٣) عَنْ عَائِشَةَ قَالَتْ إِنَّ حَمْزَةَ بْنَ عَمْرِو الْأَسْلَمِيِّ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصُومُ فِي السَّفَرِ وَكَانَ كَثِيرَ الصِّيَامِ فَقَالَ إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَافْطِرْ.....
(رواه البخارى ومسلم)

(926/43) Sayyidah Ayshah رضى الله عنها narrated that Hamzah bin 'Amr Al-Aslami رضى الله عنه, who used to fast much and often, once asked the Prophet ﷺ, "Should I keep the fasts on a journey?" "The Prophet ﷺ replied, 'You may keep (fast) if you like and you may not if you don't.'"
(Bukhari and Muslim)

(٩٢٧/٤٤) عَنْ ابْنِ عَبَّاسٍ قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَصَامَ حَتَّى بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِمَاءٍ فَرَفَعَهُ إِلَى يَدِهِ لِيرَاهُ النَّاسُ فَافْطَرَ حَتَّى قَدِمَ مَكَّةَ وَذَلِكَ فِي رَمَضَانَ فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ قَدْ صَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَافْطَرَ فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ
(رواه البخارى ومسلم)

(927/44) It is related by Abdullah bin Abbas رضى الله عنه that as the Messenger of Allah ﷺ left Madinah for Makkah, he kept the fasts regularly on the journey till he reached the place called 'Usfan. (From there onwards he stopped fasting, and in order to bring it into the knowledge of everyone), he asked for water, then took the water in his hand and raised it high (so that everyone could see it: He, then, drank the water). Then, the Prophet ﷺ did not keep fasts until he reached Makkah, and all this took place in the month of *Ramadan*. On this very basis, Ibn Abbas رضى الله عنه used to say: "Messenger of Allah ﷺ kept fasts, on a journey as well as he did not. So, (it is permissible) that whoever wants, he can keep fasts on a journey, and whoever does not want, he can omit it."
(Bukhari and Muslim)

Commentary: The journey mentioned in the above Tradition was the one leading to the Victory of Makkah. The Prophet ﷺ had undertaken it in *Ramadan*, 8 A.H.,. During it, he fasted in the beginning, but when on reaching 'Usfan, which was the name of a stream and from where it was only two days' journey to Makkah, it was felt that fighting was imminent, the Prophet ﷺ decided not to keep the fasts. He, thus, omitted fasting and drank water by showing it to everyone so that no one felt oppressed in the mind at

leaving off the fast.

It shows that it is better to keep fast during a journey as long as there is no such consideration. The Prophet ﷺ kept the fasts regularly till he had reached 'Usfan. Had it been commendable to give up the fasts on a journey without a special reason, he would, obviously, not have observed fasting from the time of the commencement of the journey.

Another Tradition referring to the same incident has, also, been quoted in Sahih Muslim, on the authority of Sayyidina Jabir رضي الله عنه. In it, it is added that some people continued to fast even after the Prophet ﷺ had openly omitted it and drank the water for everyone to see. When it was brought to his knowledge, he remarked: "These people are sinners and wrong-doers (for they have acted against the wish and judgement of the Prophet ﷺ, though unwittingly, after it had been made plain to them)."

(٩٢٨/٤٥) عَنْ أَبِي سَعِيدٍ دِ الْخُدْرِيِّ قَالَ غَزَوُ نَامَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِسِتِّ عَشَرَ مَضَتْ مِنْ شَهْرِ رَمَضَانَ فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ أَفْطَرَ فَلَمْ يَعْصِ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ (رواه مسلم)

(928/45) It is related by Abu Sa'eed Khudri رضي الله عنه "We set out of Jihad in the company of Prophet ﷺ on the 16th of Ramadan and some of us kept the fasts and some did not because of the leave granted to those who are on journey. So neither those who kept the fasts objected (to the action of) those who did not keep them nor those who did not keep the fasts objected (to the action of) those who kept them. (Everyone considered the conduct of the other to be legitimate and in accordance with the provisions of the *Shari'ah*)."

(Muslim)

(٨٢٩/٤٦) عَنْ أَنَسٍ قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي السَّفَرِ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ فَتَزَلْنَا مَنْزِلًا فِي يَوْمٍ حَارٍّ فَسَقَطَ الصَّوْمُؤُونَ وَقَامَ الْمُفْطِرُونَ فَضَرَبُوا الْأَبْنِيَّةَ وَسَقَوْا الرِّكَابَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْأَجْرِ

(رواه البخارى و مسلم)

(929/46) It is related by Anas رضي الله عنه "We were accompanying the Prophet ﷺ on a journey (in which some of us were keeping the

fasts and some of us were not. One day, when it was very hot, we got down to make the halt. So, those of us who were fasting (were so tired and exhausted that they) took to their beds (immediately) and did not move while those who were not fasting got up, pitched the tents for everyone and gave water to the camel. The Prophet ﷺ, then, observed: "Today, non-fasting people won the reward (i.e., they earned a greater reward.)"

(Bukhari and Muslim)

(٩٣٠/٤٧) عَنْ جَابِرٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَرَأَى زِحَامًا وَرَجُلًا قَدْ ظَلَّلَ عَلَيْهِ فَقَالَ مَا هَذَا؟ قَالُوا صَائِمٌ فَقَالَ لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ
(رواه البخاري ومسلم)

(930/47) It is related by Jabir رضي الله عنه "The Messenger of Allah ﷺ was on a journey and he saw a crowd and saw a man for whom a shade had been provided to guard against the sun. 'What is the matter?' the Prophet ﷺ enquired. 'This man is fasting', replied the men. 'his condition is giving anxiety, therefore, a shade is being provided and the crowd has collected.' 'To fast during a journey is not an act of virtue', remarked the Prophet ﷺ."

(Bukhari and Muslim)

Commentary: It shows that when Allah has permitted to offer the fast while on a journey and the Prophet ﷺ, too, acted upon it, there is no goodness in fasting for Muslims in such a state that they drop on the ground and people have to take care of them. In circumstances like these, it is essential to avail oneself of the concession and put off the fast.

Making Amends for Not Observing an Obligatory Fast

(٩٣١/٤٨) عَنْ مُعَاذَةَ الْعَدَوِيَّةِ أَنَّهَا قَالَتْ لِعَائِشَةَ مَا بَالُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلَا تَقْضِي الصَّلَاةَ قَالَتْ عَائِشَةُ كَانَ يُصَيِّنَا ذَالِكَ فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلَا نُؤْمَرُ بِقَضَاءِ الصَّلَاةِ
(رواه مسلم)

(931/48) Sayyidah Muazah Adaviya a *taba'ee* lady narrated that she enquired from Sayyidah Aishah رضي الله عنها: "How is it that while fasts are kept to make up for not having fasted in *Ramadan* on account of the period of menstruation, prayers are

not offered to make up for Salah missed (during those days)?" This is the Command of Allah and the Messenger ﷺ. That is all," replied Ayshah رضى الله عنها. "When we had our menses in the lifetime of the Prophet ﷺ (and could neither fast nor offer prayer), we were ordered to keep the fasts after *Ramadan* on account of not having fasted then but we were not ordered to make up for the missed prayers." (Muslim)

Expiation for Missing a Fast Without a Cogent Reason

(٩٣٢/٤٩) عَنْ أَبِي هُرَيْرَةَ قَالَ بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ قَالَ وَمَا لَكَ قَالَ وَقَعْتُ عَلَى امْرَأَتِي وَأَنَا صَائِمٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ تَجِدُ رَقَبَةً تُعْتِقُهَا قَالَ لَا قَالَ فَهَلْ تَسْتَطِيعُ أَنْ تَصُومَ شَهْرَيْنِ مُتَتَابِعَيْنِ قَالَ لَا قَالَ هَلْ تَجِدُ إِطْعَامَ سِتِّينَ مِسْكِينًا قَالَ لَا قَالَ اجْلِسْ وَمَكَتِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَيْنَا نَحْنُ عَلَى ذَلِكَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَرَقٍ فِيهِ تَمَرٌ (وَالْعَرَقُ الْمِكْتَلُ الضَّخْمُ) قَالَ آيِنِ السَّائِلُ قَالَ أَنَا قَالَ خُذْ هَذَا فَتَصَدَّقْ بِهِ فَقَالَ الرَّجُلُ أَعْلَى أَفْقَرِ مِنِّي يَا رَسُولَ اللَّهِ فَوَاللَّهِ مَا بَيْنَ لَابَتَيْهَا (يُرِيدُ الْحَرَّتَيْنِ) أَهْلُ بَيْتِ أَفْقَرُ مِنْ أَهْلِ بَيْتِي فَضَحِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ أَنْيَابُهُ ثُمَّ قَالَ أَطْعِمُهُ أَهْلَكَ (رواه البخارى ومسلم)

(932/49) Abu Hurayrah رضى الله عنه related "Once while we were sitting in the company of Messenger of Allah ﷺ a man came and said 'O Messenger of Allah ﷺ! I have been ruined (meaning I have done something that has ruined me)'. What has happened? asked the Prophet ﷺ. The man replied. 'I have copulated with my wife in the state of fasting.' (In another version it is mentioned that it took place in the month of *Ramadan*). The Prophet ﷺ enquired: "Have you or is there in your possession a slave whom you can set free in expiation of the folly?" 'No,' replied the man. 'Then,' said the Prophet ﷺ, 'Can you manage to fast for two months consecutively?' That is beyond my endurance,' came the reply. The Prophet ﷺ said 'Then wait. (God may produce a solution to your difficulty)." Abu Hurayrah رضى الله عنه goes on to

relate) 'the Prophet ﷺ remained seated over there and we, too, were still present when a very large bag of dates arrived for him. The Prophet ﷺ called out, 'Where is the person who had come to enquire about the matter?' 'I am here,' the man replied.' The Prophet ﷺ said to him, 'Take this bag and give it away in charity to such people who may be more needy than me?' By God! Between the rocky table-land on the two sides of Madinah (i.e., in the whole of the town) no family is poorer than mine.' The Prophet ﷺ laughed so much (against his habit) that the teeth at both corners of his lips could be seen. (Customarily, the Prophet ﷺ only smiled when he felt happy or amused). He said: 'All right. Give these dates to the members of your family to eat.'

(Bukhari and Muslim)

Commentary: If a person who is fasting in *Ramadan* does a thing like that, in gratification of his sexual urge, its atonement is that he set free a slave and if he cannot do so, observe sixty consecutive fasts, and if he cannot even do that, feed sixty poor and needy persons. There is a general agreement among legist-doctors on this point, but it is disputable whether the penalty applies only to sexual intercourse or it will have to be paid by those, also, who deliberately eat or drink during a fast, and, thus, render it void. According to Imam Sha'fee رحمه الله عليه and Imam Ahmad bin Hanbal رحمه الله عليه, this form of atonement is called for only in the event of a sexual intercourse because the incident mentioned in the above Tradition is solely of couplation but Imam Abu Hanifah, Imam Maalik, Sufyan Suri, Abdullah bin Mubarak رحمه الله عليهم and others like them hold that the expiation is, basically, for violating the sanctity of the fast of *Ramadan*. It is the penalty for showing disrespect to the fast againsts one's carnal desires and breaking it, and the nature of offence in both the cases is identical. The atonement, as such, will be bidding on him, also, who voids his fast by eating or drinking intentionally.

A curious part of the incident is that the sacred Prophet ﷺ allowed the Companion ﷺ concerned to make use for himself and his family the bag of dates he had given to him for distrubing to the poor in expiation of his sin when he submitted that his family was the poorest in Madinah. The legists are of the view that it did not mean that amends had been made in that manner. The Prophet ﷺ

had permitted him, at that time, to spend the dates on his family owing to his extreme poverty but the atonement remained due on him. The legal position, also, is that if a person who cannot, for the time being, set free a slave or fast sixty consecutive days or feed sixty persons for deliberately nullifying the fast of *Ramadan*, the atonement will remain due on him and he should have the intention of carrying it out and feeding sixty persons whenever he may afford it. Imam Zuhri and some other legist-doctors, again, believe that while the correct legal position is the same, the Prophet ﷺ treated the Companion's ﷺ case as an exception, and, thus, the atonement was fulfilled.

The same incident is referred to, a little briefly, in another Tradition related by Sayyidah Ayshah رضى الله عنها and it has, also, been quoted in *Sahih Bukhari* and *Sahih Muslim*.

By What Things a Fast is Not Impaired or Nullified

There are certain things about which it can be imagined that the value of the fast was diminished or it was made void on account of them. But the Prophet ﷺ has made it clear through his sayings or action that it was not so and such errors or occurrences made no difference to the purity or validity of the fast.

(٩٣٣/٥٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ

نَسِيَ وَهُوَ صَائِمٌ فَأَكَلَ أَوْ شَرِبَ فَلْيَتِمَّ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ

(رواه البخارى و مسلم)

(933/50) it is related on the authority of Abu Hurayrah رضى الله عنه

"Whoever forgot and was fasting and ate or drank anything (his fast was not nullified by it), (and he should), (therefore), complete the fast for it was from God that he was fed or offered the drink."

(Bukhari and Muslim)

(٩٣٤/٥١) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ لَا

يُفْطِرُنَّ الصَّائِمَ الْحَجَامَةُ وَالْقَيْئُ وَالْإِخْتِلَامُ

(رواه الترمذى)

(934/51) It is related by Abu Sa'eed Khudri رضى الله عنه that the Messenger of Allah ﷺ said: "A fast is not made void by three

things: bleeding by means of a horn, vomiting and wet dream."

(Tirmizi)

(٩٣٥/٥٢) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمُبَاشَرَةِ لِلصَّائِمِ فَرَخَّصَ لَهُ وَآتَاهُ اخْرَافَسًا لَهُ فَنَهَاهُ فَإِذَا الَّذِي رَخَّصَ لَهُ شَيْخٌ وَإِذَا الَّذِي نَهَاهُ شَابٌّ
(رواه ابوداؤد)

(935/52) Abu Hurayrah رضي الله عنه narrated that (once) a man came to the Prophet ﷺ and enquired about lying with his wife and embracing her in the state of fasting (i.e., whether it was allowed). The Prophet ﷺ told him that it was allowed. (But) when another man came and asked the same question, he did not permit it to him. The man whom the Prophet ﷺ had told that it was permissible was advanced in years while the other whom the Prophet ﷺ had forbidden was young." (Abu Dawood)

Commentary: The reason for the difference in the replies to the two questioners is self-evident. Since there was a strong likelihood of a young man being overcome with sexual desire and making his fast void, the Prophet ﷺ did not permit it to the young questioner, while as an old man was comparatively safe from such a thing, he told the aged questioner that he could do so.

(٩٣٦/٥٣) عَنْ أَنَسٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اشْتُكَيْتُ عَيْنِي أَفَأَكْتَجِلُ وَأَنَا صَائِمٌ قَالَ نَعَمْ
(رواه الترمذی)

(936/53) It is related by Anas رضي الله عنه that a person came to the Prophet ﷺ and asked: "There is some trouble in my eye. Can I apply Collyrium to it while fasting?" "Yes," you can," replied the Prophet ﷺ." (Tirmizi)

Commentary: It shows that the fast is not affected by applying collyrium or any other medicine to the eyes.

(٩٣٧/٥٤) عَنْ عَامِرِ بْنِ رَبِيعَةَ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَا أَحْصِي يَتَسَوَّكُ وَهُوَ صَائِمٌ
(رواه الترمذی و ابوداؤد)

(937/54) 'Aamir bin Rabee'ah narrated "On innumerable occasions have I seen the Prophet ﷺ using Miswak in the state of fasting." (Timizi and Abu Dawood)

(٩٣٨/٥٥) عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَقَدْ رَأَيْتُ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْعَرَجِ يَصُبُّ عَلَى رَأْسِهِ الْمَاءَ وَهُوَ صَائِمٌ مِنَ
الْعَطَشِ أَوْ مِنَ الْحَرِّ (رواه مالك و ابو داود)

(938/55) It is related on the authority of some Companions ﷺ that they saw at 'Araj that the Prophet ﷺ was fasting and pouring water) over his head owing to (the intensity of) the heat or thirst. (Mowatta Imam Malik and Abu Dawood)

Commentary: There is no harm in pouring water over the head or taking other similar measures for relief from the severity of thirst or heat during a fast. It is not inconsistent with the spirit of fasting. The Prophet ﷺ, sometimes, did such things to express his humbleness and utter helplessness which is the essence of servitude. He, also, wanted to set an example of ease and facility to his followers.

'Araj was the name of a village situated on the road from Madinah to Makkah. This incident would, therefore, have taken place during the journey of Victory of Makkah which was undertaken, as we have seen, in the month of *Ramadan* and, in which, the Prophet ﷺ had fasted regularly till reaching 'Usfan.

(٨٣٩/٥٦) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ عُمَرُ بْنُ الْخَطَّابِ هَشَشْتُ فَقَبَّلْتُ
وَأَنَا صَائِمٌ فَقُلْتُ يَا رَسُولَ اللَّهِ صَنَعْتُ الْيَوْمَ أَمْرًا عَظِيمًا قَبَّلْتُ وَأَنَا صَائِمٌ قَالَ
أَرَأَيْتَ لَوْ مَضْمَضْتَ مِنَ الْمَاءِ وَأَنْتَ صَائِمٌ قُلْتُ لَا بَأْسَ قَالَ فَمَهْ (رواه ابو داود)
(939/56) Sayyidina Jabir bin Abdullah ﷺ related to us that Sayyidina Umar bin al-Khattab ﷺ had told him "once (while fasting) I was strongly seized with desire and kissed (my wife). Thereafter, I went to the Prophet ﷺ and said to him: O Messenger of Allah ﷺ! I have committed a grave mistake today. I have kissed (my wife) while keeping fast'. The Prophet ﷺ said: 'Tell me, if you take water in your mouth and rinse it, (will it spoil your fast)?' 'No,' it will not,' I replied. 'Then', observed the Prophet ﷺ, 'What harm can be caused (by mere kissing)?' " (Abu Dawood)

Commentary: From it, we not only learn that kissing alone does not make a fast void or impair it but, also, the general rule that

what really nullifies the fast is eating, drinking or coition and jsut as the mere putting of a thing to eat or drink in the mouth which as one would say, is a prelude to eating or drinking does not detract from the value of a fast, in the same way a fast is not spoiled or nullified by acts like kissing and embracing which are only the preliminaries of sexulal couplation. However, if a man fears that he might not be able to control his passions, it will be advisable for him to abstain from such things while fasting.

NAFL FASTS

The fasts of the whole of *Ramadan* are among the fundamental duties of Islam which, like *Salah* and *Zakah* must be observed by a Muslim aspiring to be a faithful bondsman. But, apart from them, the Islamic Canonic Law has, also, provided for Nafl or supererogatory fasts, in the manner of other supererogatory forms of worship, and laid a particular stress on them. The sacred Prophet ﷺ used to exhort the people to observe supererogatory fasts not only by word but, also, by deed. At the same time, he took care to see that they did not exceed the limits of moderation and began to pay the same attention to supererogatory fasts as to the obligatory ones, but showing due respect to the Divine Commands, kept the obligatory duties and supererogatory observances in their proper places and maintained the distinction between them.

Zakah of The Body

(٩٤٠/٥٧) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِكُلِّ شَيْءٍ زَكَاةٌ وَزَكَاةُ الْجَسَدِ الصَّوْمُ
(رواه ابن ماجه)

(940/57) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "There is a *Zakah* of everything (on paying which it becomes clean), and the *Zakah* of the body is fasting."
(Ibn Majah)

Abundance of Supererogatory Fasts in The Month of *Sha'ban*

(٩٤١/٥٨) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ حَتَّى نَقُولَ لَا يُفْطِرُ وَيُفْطِرُ حَتَّى نَقُولَ لَا يَصُومُ وَمَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَكْمَلَ صِيَامَ شَهْرٍ قَطُّ إِلَّا رَمَضَانَ وَمَا رَأَيْتُهُ فِي شَهْرٍ أَكْثَرَ

مِنْهُ صِيَامًا فِي شَعْبَانَ (رواه البخارى ومسلم)
 (941/58) Sayyidah Ayshah رضى الله عنها narrated that the practice of the Prophet ﷺ (about supererogatory fasts) was that, (sometimes), he began to fast successively, without a break, till we thought that he will not leave off any, (sometimes) he did not fast and passed his days continuously without fasting till we thought that now he will never keep fast. (She added): 'I never saw that the Prophet ﷺ fast for the whole of a month except the *Ramadan* and I never saw that he kept more supererogatory fasts in any month except that of *Sha'ban*.' (In some other versions of the same Tradition it is mentioned that he fasted (nearly) for the whole of *Sha'ban*). (Bukhar and Muslim)

Commentary: The first part of the above Tradition shows that there was no fixed principle of the holy Prophet ﷺ about supererogatory fasts. Sometimes, he fasted uninterruptedly for days on and, sometimes, remained continuously without a fast, the object being that it did not become difficult for the *Ummah* to follow his example and there was enough latitude for everyone to take pattern by whatever of his practice or course of conduct that suited his circumstances. The other part tells that the Prophet ﷺ observed the whole month's fasts, regularly and from first to last, only in *Ramadan* which have been prescribed as obligatory duty by God. In *Sha'ban*, indeed, he kept more fasts than in any other month except *Ramadan*.

Six Fasts After Ramadan

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَامَ رَمَضَانَ ثُمَّ اتَّبَعَهُ سِتًّا مِنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ (رواه مسلم)
 (942/59) It is related by Abu Ayub Ansari رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever observed the fasts of *Ramadan*, and, after it, observed six supererogatory fasts in the month of *Shawwal*¹, it will be equal to fasting forever (i.e., through out the year). (Muslim)

Commentary: If there occur only 29 days in *Ramadan*, God, by His Mercy, gives the reward of 30 fasts, after including the 6

①. The tenth month of the Islamic year, on the first day of which the festival of Eid is celebrated

Three Supererogatory Fasts In a Month Are Enough

(٩٤٣/٦٠) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍوَابْنِ الْعَاصِ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَاعَبْدَ اللَّهِ أَلَمْ أُخْبِرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ فَقُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ فَلَا تَفْعَلْ صُمْ وَأَفْطِرْ وَقُمْ وَنَمْ فَإِنَّ لِحَسَدِكَ عَلَيْكَ حَقًّا وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا وَإِنَّ لَزَوْجِكَ عَلَيْكَ حَقًّا وَإِنَّ لَزُورِكَ عَلَيْكَ حَقًّا لَا صَامَ مَنْ صَامَ الدَّهْرَ صَوْمَ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ صَوْمَ الدَّهْرِ كُلِّهِ صُمْ كُلَّ شَهْرٍ صَوْمَ الدَّهْرِ كُلِّهِ صُمْ كُلَّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ وَأَقْرَأِ الْقُرْآنَ فِي كُلِّ شَهْرٍ قُلْتُ إِنِّي أَطِيقُ أَكْثَرَ مِنْ ذَلِكَ قَالَ صُمْ أَفْضَلَ الصَّوْمِ صَوْمَ دَاوُدَ صِيَامَ يَوْمٍ وَأَفْطَارَ يَوْمٍ وَأَقْرَأْ فِي كُلِّ سَبْعِ لَيَالٍ مَرَّةً وَلَا تَزِدْ عَلَى ذَلِكَ

(رواه البخاری و مسلم)

(943/60) Abdullah bin 'Amr bin al-Aas رضي الله عنه narrated that the Prophet ﷺ said to him: "I have heard that you have made it your practice to fast during the day and offer Nafl prayers throughout the night. Is it true?" "Yes, Messenger of Allah ﷺ", he replied. "I do so." "Give it up", observed the Prophet ﷺ. "Keep the fasts as well as leave them. In the same way, pray in the night as well as sleep for your body, too, has a claim on you. (You have no right to tax it to excess and ignore its legitimate demands). Likewise, your eyes have a claim on you. (You must sleep and give them rest). Likewise, your wife has a claim on you, your guests and visitors, also, have a claim on you. (Listen), whoever fasts continually, does not, in a way, keep fast at all.

To keep three supererogatory fasts every month in equivalent to fasting throughout the year. You should, therefore, fast only three days in a month and complete one (recitation) (of the) Qur'an in a month (in *Tahajjud*).\" (Abdullah bin Amr رضي الله عنه narrated that) he submitted: \"I possess greater strength than that. (Please allow me more)\". The Prophet ﷺ said: \"Then follow the practice of Prophet Dawood عليه السلام, in fasting, that is keeping fast on one day and eat on next (i.e., fast on alternate days), and complete one (recitation of the) Qur'an in *Tahajjud* in seven nights). Do not exert yourself in excess of that.\"

(Bukhari and Muslim)

Commentary: Sayyidina Abdullah bin 'Amr bin al-'Aas رضي الله عنه had a great ardour and enthusiasm for worship. It was his regular habit to fast during the day and offer *Nafal* prayers in the night during which he completed one recitation of the Qur'an. When the Prophet ﷺ learnt about it, he urged moderation as the above Tradition tells. He told him that his body, his family and his friends, too, had a claim on him which should not be disregarded. At first, he advised him to keep 3 supererogatory fasts and complete one recitation of the Qur'an in *Tahajjud* in a month, but when he submitted that he could endure more without any serious harm, the Prophet ﷺ allowed him to fast on alternate days, in the manner of the Prophet Dawood عليه السلام, and complete one recitation of the Qur'an in the nightly *Nafal* prayers in a week.

Evidently, the restriction was imposed by the Prophet ﷺ not because there was anything wrong in worshipping much but solely out of kindness and affection in the same way as children are told not to carry a heavy load. Hence, when Abdullah bin 'Amr رضي الله عنه pleaded that he was capable of more than that, the Prophet ﷺ permitted him to fast on alternate days instead of 3 days in a month. We, further, learn, on the authority of *Tirmizi*, that the Prophet ﷺ had, later on, allowed to complete the recitation of the Qur'an only in 5 days, and, to some other companions, he had even granted the permission to complete it in 3 days.¹

(٩٤٤/٦١) عَنْ أَبِي قَتَادَةَ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ

①. It is reported in *Jama-ul-fuwayid* from *Musand Ahmad* and *Tabarani* that the Prophet ﷺ had given this permission to Sa'eed bin Munzar Ansari رضي الله عنه.

كَيْفَ تَصُومُ؟ فَغَضِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَوْلِهِ فَلَمَّا رَأَى
عُمَرُ غَضَبَهُ قَالَ رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا نَعُوذُ بِاللَّهِ مِنْ
غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ فَجَعَلَ عُمَرُ يُرَدِّدُ هَذَا الْكَلَامَ حَتَّى سَكَنَ غَضَبُهُ
فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ كَيْفَ مَنْ يَصُومُ الدَّهْرَ كُلَّهُ قَالَ لَا صَامَ وَلَا أَفْطَرَ أَوْ
قَالَ لَمْ يَصُمْ وَلَمْ يَفْطِرْ قَالَ كَيْفَ مَنْ يَصُومُ يَوْمَيْنِ وَيُفْطِرُ يَوْمًا قَالَ وَيُطِيقُ
ذَلِكَ أَحَدٌ؟ قَالَ كَيْفَ مَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا قَالَ ذَلِكَ صَوْمُ دَاوُدَ
قَالَ كَيْفَ مَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمَيْنِ قَالَ وَدِدْتُ أَنِّي طَوَّقْتُ ذَلِكَ ثُمَّ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ مِنْ كُلِّ شَهْرٍ وَرَمَضَانَ إِلَى رَمَضَانَ
فَهَذَا صِيَامُ الدَّهْرِ كُلِّهِ وَصِيَامُ يَوْمِ عَرَفَةَ أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ
الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ وَصِيَامُ يَوْمِ عَاشُورَاءَ أَحْتَسِبُ عَلَى اللَّهِ أَنْ
يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ

(رواه مسلم)

(944/61) Sayyidina Abu Qatadah رضي الله عنه said that a man came to the Prophet ﷺ and asked him how he fasted. He was angry at what he said, and when Sayyidina Umar رضي الله عنه observed his anger he said:

"We are satisfied with Allah as Lord, with Islam as religion and with Muhammad as Prophet ﷺ. We seek refuge in Allah from the anger of Allah and from the anger of His Messenger ﷺ."

رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ
دِينًا وَبِمُحَمَّدٍ نَبِيًّا نَعُوذُ بِاللَّهِ
مِنْ غَضَبِ اللَّهِ وَغَضَبِ
رَسُولِهِ.

He kept on repeating these words till his anger calmed down, then asked, "Messenger of Allah ﷺ what is the position of one who observes perpetual fast?" He said, "May he not fast or break his fast!" or he said, "He has neither fasted nor broken his fast." He asked, "What is the position of one who fasts two days out of every three?" The Prophet ﷺ said, "Is anyone able to do that?" He asked what was the position of one who fasted every second day and was told that was the fast Dawood عليه السلام observed.

He asked what was the position of one who fasted one day out every three, and the Messenger of Allah ﷺ said, "I wish I were given power to observe that." Then he said, "The observance of three days' fast every month and of *Ramadan*

every year is a perpetual fast. I seek from Allah that fasting on the day of *Arafah* may atone for the sins of the preceding and the coming year, and I seek from Allah that fasting on the day of *Ashura* may atone for the sins of the preceding year." (Muslim)

Commentary: Some points need to be explained. Someone asked the Prophet ﷺ how he kept the (optional) fasts and he was displeased with that question just as a teacher is with a student's improper question. He should have asked about himself that how he should observe optional fasts. Some of the practices of the Prophet ﷺ were exclusive to him and beyond other people.

Sayyidina Umar ؓ observed his displeasure and tried to make amends on behalf of the Muslim body. He then asked about optional prayers (*Salah*).

The Prophet ﷺ did not approve of anyone keep fast everyday.

He himself suggested that for the general Muslims it was enough to keep the fasts of Ramadan and three optional fasts each month. They would fetch reward for thirty fasts; and hence they would be like permanent fasting.

He also recommended the fasts on the days of *Arafah* and too on the days of *Ashura*.

The fast on the day of *Arafah* 10th of *Zul Hajjah*) is for those who do not perform Hajj. For the pilgrims the approved worship on that day is the standing at the plain of *Arafah*, the offering of *Zuhr* and *Asr* together in brief. They must not offer the sunnah of *Zuhr*. If they fast on that day, it would be inconvenient to them, hence it is not preferred that they fast on that day. (In fact, one hadith disallows them). The Prophet ﷺ showed through his conduct too that one must not fast; he drank milk on the plain of *Arafah* on the 9th *Zul Hajjah* while he was riding a camel so that everyone may observe that he was not fasting.

Those who do not perform the *Hajj* are recommended to fast on this day and obtain blessings and mercy. Similarly, on the *Id* day, they are required to make the sacrifice.

The fast on the day of *Ashurah* is important because it was obligatory before the fasting of *Ramadan* became obligatory. When fasting in *Ramadan* was prescribed the command to the fast on the *Ashura* was rescinded. We will see the Ahadith later on.

Practice of The Prophet ﷺ

Concerning Three Fasts in a Month

(٩٤٥/٦٢) عَنْ حَفْصَةَ قَالَتْ أَرَبَعَ لَمْ تَكُنْ يَدْعُهُنَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِيَامَ عَاشُورَاءَ وَالْعَشْرِ وَثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكْعَتَانِ قَبْلَ الْفَجْرِ

(رواه النسائي)

(945/62) Sayyidah Hafsa رضي الله عنها related to us that there are four things which the Messenger of Allah ﷺ never omitted; (i) the fast of 'Aashura¹'; (ii) the fast of the 'Ashra of Zul-Hajjah² (i.e., from the 1st of Zul-Hajjah to Yaum-ul-'Arafa i.e., the 9th of Zul-Hajjah), (iii) the three fasts of every month; and (iv) the two Rak'at before Fajr. (Nasai)

Commentary: What it shows is that though the four things were not obligatory, the Prophet ﷺ observed them regularly.

(٩٤٦/٦٣) عَنْ مُعَاذَةَ الْعَدَوِيَّةِ أَنَّهَا قَالَتْ سَأَلْتُ عَائِشَةَ أَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ قَالَتْ نَعَمْ فَقُلْتُ لَهَا مِنْ أَيِّ أَيَّامِ الشَّهْرِ كَانَ يَصُومُ قَالَتْ لَمْ يَكُنْ يُبَالِي مِنْ أَيِّ أَيَّامِ الشَّهْرِ يَصُومُ

(رواه مسلم)

(946/63) Mu'azah Adawiyah narrated "I asked Sayyidah Ayshah رضي الله عنها, 'Did the Prophet ﷺ fast on three days every month?' 'Yes', she replied. 'He fasted on three days every month'. I, then, asked, 'In which part of the month (and on what dates)?' 'He did not care in which part of the month he fasted,' she replied."

(Muslim)

Commentary: In some Traditions it is stated that the Prophet ﷺ used to keep fast on three days in the beginning of every month while, in others, that he did so on the 13th, 14th and 15th of it. In some other reports, again, fasting on 3 days in a week is mentioned. But, as it is distinctly indicated in Sayyidah Ayshah's statement, none of these was his regular practice. The Prophet ﷺ often, had to travel and, then, there were so many other things which did not make it possible for him to have any fixed days for *Nafl* fasts. Moreover, if he fasted regularly on certain days or

①. Denoting the 10th day of the month of Moharrum.

②. The name of last month of the Islamic year on the tenth day of which month is the festival of Eidul Adha.

dates, it would not have been easy for his followers, with divergent circumstances, to take after him in this regard, and would have, further, given rise to the misunderstanding that these fasts, too, were among the essential duties of the Faith. In fine, for reasons like these, the Prophet ﷺ did not abide by any particular days or dates. It was the best and wisest course for him but as far as the Companions were concerned, he, often, exhorted them to keep the three fasts of the month on the 13th, 14th and 15th of the lunar dates.

Fasts of *Ayyam-ul Beed*

(٩٤٧/٦٤) عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا ذَرٍّ إِذَا صُمْتَ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ فَصُمْ ثَلَاثَ عَشْرَةٍ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ

(رواه الترمذی والنسائی)

(947/64) Abu Zarr Ghifari رضی اللہ عنہ narrated that the Prophet ﷺ said to him: "O Abu Zarr! When you keep the three monthly fasts, keep them on the 13th, 14th and 15th (of the month)."

(Tirmizi, Nasai)

(٩٤٨/٦٥) عَنْ قَتَادَةَ بْنِ مِلْحَانَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا أَنْ نَصُومَ الْبَيْضَ ثَلَاثَ عَشْرَةٍ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ وَقَالَ هُوَ كَهَيْئَةِ الدَّهْرِ

(رواه ابوداؤد والنسائی)

(948/65) Qatadah bin Milhan related to us that the Prophet ﷺ used to tell us to fast on *Ayyam al-Beed*¹ i.e., on the 13th, 14th and 15th of the month, and he said that to fast on these three days of the month was equal in value to fasting forever (i.e., throughout the year).

(Abu Dawood and Nasai)

Commentary: The Traditions reproduced above show, firstly, that the faithful bondsman who observes 3 supererogatory fasts every month will merit the reward equal in value to fasting on all thirty days of the month, and secondly, that it is better to observe the fasts on the 13th, 14th and 15th of the month.

①. Meaning days of the month during the nights of which the moon is at its brightest, i.e., the 13th, 14th and 15th of the month according to the lunar calendar.

The fast of 'Aashurah

In some of the preceding narratives the virtues of the fast of 'Aashurah and the special care the Prophet ﷺ took to observe it have been mentioned in passing. The Traditions that follow appertain specifically to it and, also, deal with the historical significance of that day.

(٩٤٩/٦٦) عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِينَةَ فَوَجَدَ الْيَهُودَ صِيَامًا يَوْمَ عَاشُورَاءَ فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا هَذَا الْيَوْمَ الَّذِي تَصُومُونَهُ فَقَالُوا هَذَا يَوْمٌ عَظِيمٌ أَنْجَى اللَّهُ فِيهِ مُوسَى وَقَوْمَهُ وَغَرَّقَ فِرْعَوْنَ وَقَوْمَهُ فَصَامَهُ مُوسَى شُكْرًا فَنَحْنُ نَصُومُهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَحْنُ أَحَقُّ وَأَوْلَى بِمُوسَى مِنْكُمْ فَصَامَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَ بِصِيَامِهِ

(رواه البخارى و مسلم)

(949/66) Ibn-i-Abbas رضي الله عنه narrated that when the Messenger of Allah ﷺ came to Madinah he found that the Jews fasted on *Yaum Al-Aashurah*, i.e., the 10th of Moharrum. He enquired from them what was the significance of the day (in their religious tradition) that they fasted on it. They replied: 'It is a very great day with us. On it, the Lord had delivered Musa عليه السلام and the Children of Israel from the enemy and drown the Pharaoh and his army, and Musa عليه السلام used to fast on this day as a mark of gratitude to the Almighty, and we, too fast on it as his loyal followers.' The Prophet ﷺ thereupon remarked: 'Musa عليه السلام has a greater claim upon me than upon you.' He, then, fasted on that day himself and instructed his followers to do the same."

(Bukhari and Muslim)

Commentary: One can imagine from the above Tradition that the sacred Prophet ﷺ began to observe the fast on the day of 'Aashurah only when he had come to live in Madinah, after the Migration, though it is clearly stated in Sayyidah Ayshah's رضي الله عنها narrative, quoted, again, in *Sahih Bukhari* and *Sahih Muslim* that the Quraysh of Makkah fasted on the day of 'Aashurah even during the days of Ignorance and the holy Prophet ﷺ, also, kept it in Makkah, before the migration. Later when the Prophet ﷺ migrated to Madinah, he kept that fast there, too, and ordered his

followers to act likewise.

In fact, the day of '*Aashurah* commanded much reverence among the Quraish, also, in the days of Ignorance. The covering of the House of Ka'bah was changed on that day and the Quraish fasted on it. Perhaps some reports of the sayings of Sayyidina Ibrahim عليه السلام and Sayyidina Ismail عليه السلام regarding the day of '*Aashurah* had reached the Quraish and it was the custom of the holy Prophet ﷺ to join in the good things the Quraish did owing to their affinity with the community of Ibrahim عليه السلام. He, consequently, participated in the *Hajj* and, also, kept the fast of '*Aashurah* with the Quraish but did not enjoin it upon others. Later, when the Prophet ﷺ came to Madinah and saw the Jews observing the fast of '*Aashurah* and learnt from them that it was the blessed day on which God had drowned Pharoah and his people and delivered Sayyidina Musa عليه السلام and his followers from them, and, according to reports mentioned in *Musnad Ahmad* etc., the Ark of Nuh عليه السلام also, had, rested on the Mount of Ararat on that very day, he took a greater interest in the fast, and also, ordered the Muslims, in general, to fast on that day. In some Traditions it is stated that the Prophet ﷺ enjoined it with such force and emphasis as is, generally, done in case of an obligatory or near-obligatory duty. Thus, it is related in *Sahih Bukhari* and *Sahih Muslim*, on the authority of Rubbi'ah bint Mu'awwiz and Salmah bint Aku, that on the morning of '*Aashurah*, the Prophet ﷺ send word to the Ansars living in the settlements of Madinah that those who might not have eaten or drunk anything up to that time should fast on that day while those who had eaten or drunk something should abstain from that time abstain from it for the rest of the day and behave like fasting men.

These reports have induced many a legist to conclude that in the beginning the fast of '*Aashurah* was *Wajib* i.e., essential or binding but later when the fasts of *Ramadan* were prescribed, its obligatoriness was annulled and its position became that of a supererogatory fast about which we have already seen the Prophet's ﷺ saying "I hope that by its auspiciousness the sins of the previous year will be removed." Even after it, the Prophet ﷺ continued to attach the greatest importance to it after the fasts of *Ramadan*.

(٩٥٠/٢٧) عَنْ ابْنِ عَبَّاسٍ قَالَ مَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَحَرَّى صِيَامَ يَوْمٍ فَضَّلَهُ عَلَى غَيْرِهِ إِلَّا هَذَا الْيَوْمَ يَوْمَ عَاشُورَاءَ وَهَذَا الشَّهْرُ يَعْنِي شَهْرَ رَمَضَانَ (رواه البخارى و مسلم)

(950/67) Abdullah bin Abbas رضي الله عنه narrated "I did not see that the Prophet ﷺ showed much concern for the fast of any day of virtue and excellence save of the day of 'Aashurah and of the blessed month of Ramadan." (Bukhari and Muslim)

Commentary: The purport of the above Tradition is that it was felt by Abdullah bin Abbas رضي الله عنه from the practice of the Prophet ﷺ that among the supererogatory fasts, he attached the greatest importance to the fast of 'Aashurah."

(٩٥١/٦٨) عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ حِينَ صَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَاشُورَاءَ وَأَمَرَبَصِيَا بِهِ قَالُوا يَا رَسُولَ اللَّهِ إِنَّهُ يَوْمٌ يُعَظَّمُهُ الْيَهُودُ وَالنَّصَارَى فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا كَانَ الْعَامُ الْمُقْبِلُ إِنشَاءَ اللَّهِ ضُمْنَا الْيَوْمَ التَّاسِعَ قَالَ فَلَمْ يَأْتِ الْعَامُ الْمُقْبِلُ حَتَّى تُوفَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (رواه مسلم)

(951/68) It is related on the authority of Abdullah bin Abbas رضي الله عنه that when the Messenger of Allah ﷺ made it his principle and custom to observe the fast of 'Aashurah, and, also, bade the Muslims to do the same, some Companions رضي الله عنهم said to him: "O Messenger of Allah ﷺ! The Jews and Christians celebrate this day as a festival (and, in a way, it has become their national and religious characteristic and when we keep fast on that particular day a resemblance is created between us and them. Can no alteration, then, be made in it so that the question of resemblance did not arise)?" The Prophet ﷺ replied: "God willing, when the next year comes we will fast on the 9th." "But", adds Abdullah bin Abbas رضي الله عنه, "The Prophet ﷺ died before (the arrival of) the month of Muharrum of the next year." (Muslim)

Commentary: The decision to make a change in the date of the fast of 'Aashurah could not be acted upon in the Prophet's ﷺ lifetime but the Ummah recieved the guidance from it that such a similitude and assoication should preferably be avoided.

The resolve to keep fast on the 9th of Muharram could mean two things, both of which have been explained by the commentators. Firstly, that the Prophet ﷺ and, with him, the *Ummah* will observe the fast on the 9th instead of the 10th of *Muharrum*, and, secondly, that they will fast on the 9th in addition to the 10th of *Muharrum*, and, thus, their conduct will become different from that of the Jews and Christians. A majority of theologians, however, have preferred the latter view and held that, in addition to the day of *Aashurah*, fast should, also, be kept on the 9th of Muharrum, and if it may not be possible due to some reason to fast on the 9th of *Muharrum* then it should be done on the 11th.

Nevertheless, since in our time the Jews and Christians do not observe fast on the day of 'Aashurah, i.e., the 10th of *Muharrum*, and, in truth, they do not follow the lunar calendar at all, the question of similitude and partnership has, in our view, ceased to have a relevance. It should, therefore, not be necessary, now, to, keep fast on the 9th or 11th of *Muharrum*.

The Fast of *Arafah*

(٩٥٢/٦٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَيَّامٍ أَحَبَّ إِلَى اللَّهِ أَنْ يُتَعَبَّدَ فِيهَا مِنْ عَشْرِ ذِي الْحِجَّةِ يَعِدُلُ صِيَامُ كُلِّ يَوْمٍ بِصِيَامِ سَنَةٍ وَقِيَامُ كُلِّ لَيْلَةٍ مِنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ (رواه الترمذی)

(952/69) Sayyidina Abu Hurayrah رضی اللہ عنہ said that the Messenger of Allah ﷺ said: "There are no days on which Allah likes better to be worshipped than the ten days of *Zul-Hajjah*. Fasting observed on each of these days is equivalent to a year's fasting, and salah during each of these nights is equivalent to salah during Laylatul Qadr." (Tirmizi)

Commentary: We have explained in a previous *Hadith* that these refer to the nine days of *Zul Hajjah* because it is forbidden to fast on Id day which is on the tenth.

(٩٥٣/٧٠) عَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صِيَامُ يَوْمٍ عَرَفَةَ إِنِّي أَحْتَسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي بَعْدَهُ وَالسَّنَةَ الَّتِي قَبْلَهُ (رواه الترمذی)

(953/70) It is related by Abu Qatadah رضي الله عنه that the Prophet ﷺ said: "I confidently expect from God that the fast of the day of 'Arafah (i.e., the 9th of Zul-Hajjah) will be an atonement for the sins of the previous year and of the subsequent year." (Tirmizi)

Commentary: Form the other sayings as well as the practice of the sacred Prophet ﷺ it appears that this exhortation for the fast of Arfah is not for the pilgrims¹ who are camping in 'Arafat on the day of Arafah for performing the Hajj. For them, the right course is not to fast on that day.

Observation: Some people doubt such tidings which promise great reward. They should not do so especially when the *Hadith* is authentic.

The Fast of 15th of *Sha'ban*

(٩٥٤/٧١) عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَتْ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ فَقُومُوا لَيْلَهَا وَصُومُوا نَهَارَهَا فَإِنَّ اللَّهَ يَنْزِلُ فِيهَا لَغُرُوبِ الشَّمْسِ إِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ أَلَا مِنْ مُسْتَغْفِرٍ فَأَغْفِرُ لَهُ أَلَا مُسْتَرْزِقٍ فَأَرْزُقُهُ أَلَا مُبْتَلَى فَأُعَافِيهِ أَلَا كَذَا أَلَا كَذَا حَتَّى يَطْلَعَ الْفَجْرُ

(رواه ابن ماجه)

(954/71) It is related by Sayyidina Ali رضي الله عنه that the Messenger of Allah ﷺ said: "When the 15th night of *Sha'ban* comes, on that night offer Nafl prayers in the presence of the Lord and keep fast on that day for, in that night, soon after sunset, the special mercy of Allah descends on the First Heaven and He proclaims, 'Is there a bondsman who begs forgiveness from Me that I may forgive him? Is there a bondsman who begs sustenance from Me that I may grant him sustenance? Is there a bondsman in distress who begs good health and well-being from Me that I may bestow good health and well-being upon him?' In the same way, God calls different kinds of needy people to supplicate to Him for their needs at that time so that He may grant their petitions. From sunset till dawn, in that night, the Mercy of the Lord calls His bondsmen in a like manner." (Ibn Majah)

Commentary: On the basis of this report the practice obtains among the religious-minded Muslims everywhere to keep fast on

①. Meaning the pilgrims to the House of Ka'bah for carrying out the Hajj.

the whole, feel that, from the point of view of documentary evidence of transmission, it is a very weak kind of report. About one of its narrators, Abu Bakr bin Abdullah, the doctors of formal criticism of the Traditions have even gone to the extent of saying that he used to concoct reports.

Only this solitary report is found in the standard compilations about the fasts of the 15th of *Sha'ban*, but as regards prayer, supplication and repentance in the night of the 15th of that month, a number of other Traditions have, also, been related.

Though the line of narrators of none of these is reliable, as judged by the criterion laid down by the scholars of the Traditions, the number of such narratives is quite large and these have been related on the authority of different Companions, and, as such, some scholars like Ibn-is-Salah are disinclined to hold them as wholly unfounded.

Supererogatory Fasts on Particular Days

In the forgoing Traditions, Muslims have been urged to keep supererogatory fasts in some particular months of the year and some specific dates of the month. In the same way, they have also been exhorted to fast on certain days of the week. Guidance, in this regard, is, also, available from the practice of the sacred Prophet ﷺ.

(٩٥٥/٧٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعْرَضُ

الْأَعْمَالُ يَوْمَ الْإِثْنَيْنِ وَالْخَمِيسِ فَأَحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ

(رواه الترمذی)

(955/72) It is related by Abu Hurayrah رضی اللہ عنہ that the Messenger of Allah ﷺ said: "Deeds are presented (before) God on (every) Monday and Thursday, and I want that I am fasting when my deeds are presented." (Tirmizi)

(٩٥٦/٧٣) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ

(رواه الترمذی والنسائی)

يَوْمَ الْإِثْنَيْنِ وَالْخَمِيسِ

(956/73) It is related by Sayyidah Ayshah رضی اللہ عنہا that the Messenger of Allah ﷺ kept fasts on Monday and Thursday."

(Tirmizi and Nasai)

(٩٥٧/٧٤) عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سئلَ عَنْ يَوْمِ
الْإِثْنَيْنِ فَقَالَ فِيهِ وَلِدْتُ وَفِيهِ أُنزِلَ عَلَيَّ
(رواه مسلم)

(957/74) Abu Qatadah رضي الله عنه narrated that (once) the Prophet ﷺ was asked about fasting on Mondays, and he replied: "I was born on Monday and it was on Monday that the revelation of the Qur'an to me began."
(Muslim)

Commentary: It shows that Monday is a most propitious day. It was on it that the sacred Prophet ﷺ, was born and the revelation of the Word of God began. To fast on it, naturally, is highly commendable and praiseworthy.

One of the reasons why the Prophet ﷺ, sometimes, or often, fasted on a Monday was that the deeds of men were presented to Allah on it and he wanted to be fasting when it took place, and the other was the feeling of gratitude at the two outstanding favours of Allah his own birth and the commencement of the Revelation which, indeed, are a blessing for the entire mankind.

(٩٥٨/٧٥) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَلَّمَا كَانَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يُفْطِرُ يَوْمَ الْجُمُعَةِ
(رواه الترمذى والنسائى)

(958/75) It is related on the authority of Abdullah bin Masud رضي الله عنه that seldom it was that the Prophet ﷺ did not keep fast on a Friday."
(Tirmizi and Nasai)

Commentary: It shows that the Prophet ﷺ generally, fasted on Fridays. But from other Traditions we learn that he forbade it for the reason that people did not, owing to the blessedness and superiority of that day, single it out for the supererogatory fast and its night for keeping vigil.

(٩٥٩/٧٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا
تَخْتَصُّوا لَيْلَةَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ اللَّيَالِي وَلَا تَخْتَصُّوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ
مِنْ بَيْنِ الْأَيَّامِ إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ
(رواه مسلم)

(959/76) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Do not single out the night of Friday among the nights for prayer, and, similarly, do not single out the day of Friday among the days for fasting except that a Friday falls on

the date on which anyone of you habitually keeps a supererogatory fast. (In that case, there is no harm in keeping a supererogatory fast on a Friday)". (Muslim)

Commentary: It was quite possible that affected strongly by the exceptional auspiciousness of a Friday, people who had a flair for perfection began to show excessive solicitude for keeping a supererogatory fast on it and devoting its night to prayers, and, thus, something which God had not prescribed as binding or essential got elevated to that position. Hence, the Prophet ﷺ disallowed it. The injunction, however, is of an administrative nature and its purpose merely is that the supererogatory fast on a Friday and the spending of its night in devotions did not become an additional ritual.

(٩٦٠/٧٧) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصُومُ مِنَ الشَّهْرِ السَّبْتِ وَالْأَحَدِ وَالْإِثْنَيْنِ وَمِنَ الشَّهْرِ الْآخِرِ الثَّلَاثَاءِ وَالْأَرْبَعَاءِ وَالْخَمِيسَ
(رواه الترمذی)

(960/77) It is related on the authority of Sayyidah Ayshah رضي الله عنها that the Prophet ﷺ (also did so that he) fasted, in one month, on Saturday, Sunday and Monday, and, in the other, on Tuesday, Wednesday, and Thursday. (Tirmizi)

Commentary: We have learnt, already, from Sayyidah Ayshah's own narrative that the holy Prophet ﷺ did not follow a fixed routine about the three supererogatory fasts of the month. What the above Tradition denotes simply is that it was, also, his practice that in one month, he fasted on the first three days of the week, i.e., Saturday, Sunday and Monday, and, in the next, on the three coming after them, i.e., Tuesday, Wednesday and Thursday. About Friday, it has perviously been stated in the Tradition related by Abdullah bin Mas'ud ؓ that the prophet ﷺ often kept fast on it. Thus, apart from the day and dates the fasts on which enjoy an intrinsic superiority, the Prophet ﷺ took care that his supererogatory fast fell on every day of the week so that people could know that all the seven days were the days of worship.

Days on Which Supererogatory Fasts Are Prescribed

There are certain days in a year on which it is forbidden to observe fasting. God is the Absolute Monarch, the Supreme Being, the Knower of all things. He declared *Salah* to be the worship of highest order and yet forbade the offering up of it at some particular hours like those of the rising, setting and declining of the sun. Likewise, He proclaimed fasting to be a particularly favoured form of worship but, at the same time, prohibited it on certain days. We are but to carry out His Commandments. It is not for us to reason why.

(٩٦١/٧٨) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَوْمِ يَوْمِ الْفِطْرِ وَالنَّحْرِ
(رواه البخارى ومسلم)

(961/78) Abu Sa'eed Khudri رضي الله عنه narrated that the Messenger of Allah ﷺ has forbidden the fast of *Yaum-ul-Fitr* and of the day of sacrifice (of animals) (i.e., *Yaumul Adha*) (Bukhari and Muslim)

(٩٦٢/٧٩) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ صِيَامِ يَوْمَيْنِ يَوْمِ الْأَضْحَى وَيَوْمِ الْفِطْرِ
(رواه مسلم)

(962/79) Sayyidina Abu Hurayrah رضي الله عنه said, that the Messenger of Allah ﷺ disallowed fasting on the *Eid Al-Adha* and the *Eid-Al-Fitr*. (Muslim)

(٩٦٣/٨٠) عَنْ أَبِي عُبَيْدٍ مَوْلَى ابْنِ أَرْهَرَ قَالَ شَهِدْتُ الْعِيدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ فَجَاءَ فَصَلَّى ثُمَّ انْصَرَفَ فَخَطَبَ النَّاسَ فَقَالَ إِنَّ هَذَانِ يَوْمَانِ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صِيَامِهِمَا يَوْمَ فِطْرِكُمْ مِنْ صِيَامِكُمْ وَالْآخِرُ يَوْمٌ تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ
(رواه مسلم)

(963/80) Abu Ubayd Ibn Azhar (Taba'ee) narrated "I offered the *Eid* prayers behind Umar bin Khattab رضي الله عنه. He led the service, and, at the conclusion of it, delivered the sermon in which he said: "The two days of *Eid* are such that on them the Prophet ﷺ has forbidden fasting. Of these, one is the day of your breaking fasts (after the whole of Ramadan) and the other is the day of

eating the flesh of the animals sacrificed by you." (Muslim)

(٩٦٤/٨١) عَنْ نُبَيْشَةَ الْهَذَلِيَّ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَّامُ

التَّشْرِيقِ أَيَّامُ أَكْلٍ وَشُرْبٍ وَذِكْرِ اللَّهِ (رواه مسلم)

(964/81) It is related by Nubaisha Huzali رضي الله عنه that the Prophet ﷺ said that "*Ayyam ul-Tashriq* (i.e., the 11th, 12th and 13th of Zul-Hajjah) are the days of eating, drinking and remembering the Lord." (Muslim)

Commentary: In the two aforementioned narratives of Sayyidina Abu Saeed Khudri and Sayyidina Umar رضي الله عنه it is explicitly forbidden to fast on the days of *Eidul Fitr* and *Eidul Adha*, and, in Sayyidina Umar's account, it is, further, indicated that the fast of *Yaumul Fitr* is forbidden because God has proclaimed it to be the "Day of breaking Fast, i.e. of abstaining from fasting, and eating and drinking after *Ramadan*, and, thus, to fast on this day is to act against the wish and purpose of Allah and the fast of *Yaumul Adha* is forbidden because the pleasure of the Lord is that the bondsmen ate, like beggars at His door, the flesh of the animals sacrificed by them as a feast from Allah, and, he, of course, is a most arrogant and ungrateful bondsman who deliberately keeps fast on the day of general feast of God. Since the 11th and 12th of *Zul Hujjah* are the days of the sacrificial offering of animals, the same rule will, also, apply to them.

From Nubaisha Huzali's رضي الله عنه report we, again, learnt that the Prophet ﷺ has declared all the days of *Tashriq* to be the days of feast from the Lord and these include the 13th of *Zul-Hajjah* as well. Thus, fasting is prohibited on all the four days, from the 10th to the 13th *Zul-Hujjah*. Now, to fast on these days will be a sin, not worship.

A Supererogatory Fast Can be Voided

A heavy penalty has to be paid for voiding a fast of the month of *Ramadan* without a cogent reason. But a supererogatory fast can be broken before time without incurring a penalty or the need to make amends for it. The Prophet ﷺ has done it himself, occasionally, and, also, informed others that it was permissible.

(٩٦٥/٨٢) عَنْ عَائِشَةَ قَالَتْ دَخَلَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَقَالَ هَلْ عِنْدَكُمْ شَيْءٌ فَقُلْنَا لَا قَالَ فَإِنِّي إِذَا صَائِمٌ ثُمَّ آتَانَا يَوْمًا آخَرَ فَقُلْنَا يَا رَسُولَ اللَّهِ أُهْدِيَ لَنَا حَيْسٌ فَقَالَ أَرَيْنِيهِ فَلَقَدْ أَصْبَحْتُ صَائِمًا فَأَكَلْتُ (رواه مسلم)

(965/82) It is related by Sayyidah Ayshah رضى الله عنها that one day the Prophet ﷺ came to my apartment and asked, 'Is there anything to eat in your house?' 'There is nothing at this time,' I replied. The Prophet ﷺ said, 'Then I shall keep fast today.' Later, when on another day the Prophet ﷺ came to my apartment, I said to him, 'Today (someone) has sent me Hais¹ as a gift.' 'Do eat it'. The Prophet ﷺ replied, 'Let me see it. I had formulated the intention to fast today.' He, then ate a portion of it and did not keep fast.' (Muslim)

Commentary: It shows, firstly, that the intention for a supererogatory fast can be formulated during the day also, and, secondly, that a supererogatory fast can be voided if one changes one's mind after the formulation of intention.

(٩٦٦/٨٣) عَنْ أُمِّ هَانِئٍ قَالَتْ لَمَّا كَانَ يَوْمُ الْفَتْحِ فَتَحَ مَكَّةَ جَاءَتْ فَاطِمَةُ فَجَلَسَتْ عَلَى يَسَارِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأُمُّ هَانِئٍ عَنْ يَمِينِهِ فَجَاءَتْ الْوَلِيدَةُ بِإِنَاءٍ فِيهِ شَرَابٌ فَنَاولَتْهُ فَشَرِبَ مِنْهُ ثُمَّ نَاولَهُ أُمُّ هَانِئٍ فَشَرِبَتْ مِنْهُ فَقَالَتْ يَا رَسُولَ اللَّهِ لَقَدْ أَفْطَرْتُ وَكُنْتُ صَائِمَةً فَقَالَ لَهَا أَكُنْتُ تَقْضِينَ شَيْئًا قَالَتْ لَا قَالَ فَلَا يَضُرُّكَ إِنْ كَانَ تَطَوُّعًا

(رواه ابو داود والترمذى والدارمى)

(966/83) It is related by Umm Haani bint Abi Talib رضى الله عنها "On the day of the Victory of Makkah (when the Prophet ﷺ was in Makkah), Fatimah رضى الله عنها came and sat on the left side of the Prophet ﷺ while I was sitting on his right. In the meantime, a little girl brought something for the Prophet ﷺ and handed it over to him. The Prophet ﷺ drank a little of it, and, then, passed it on to me, and I, also, drank a little of it, and, after it, I told the Prophet ﷺ that I was fasting and had voided the fast by drinking it. The Prophet ﷺ enquired, 'did you want to make amends for any obligatory fast by means of it?' 'No', I replied, '(It was simply a supererogatory fast).' The Prophet ﷺ,

①. A kind of sweetmeat prepared with dates and butter.

thereupon, remarked, 'There is no harm if it was a supererogatory fast.' (Abu Dawood, Tirmizi and Daarami)

Commentary: It distinctly tells that there is no sin in breaking a supererogatory fast before time. In another Tradition referring to the same incident it is stated that "a person who is keeping a supererogatory fast is free to complete it if he likes or to break it (before time) if he wants to do so for some reason." But in none of the two Traditions is it clarified whether another fast, on some other day, has to be kept as an atonement for it. The Tradition given below, however, contains the command for the expiatory fast.

(٩٦٧/٨٤) عَنْ عَائِشَةَ قَالَتْ كُنْتُ أَنَا وَحَفْصَةُ صَائِمَتَيْنِ فَعُرِضَ لَنَا طَعَامٌ
اِسْتَهْنَاهُ فَآكَلْنَا مِنْهُ فَقَالَتْ حَفْصَةُ يَا رَسُولَ اللَّهِ إِنَّا كُنَّا صَائِمَتَيْنِ فَعُرِضَ لَنَا
طَعَامٌ اِسْتَهْنَاهُ فَآكَلْنَا مِنْهُ قَالَ اِقْضِيَا يَوْمًا آخَرَ مَكَانَهُ
(رواه الترمذی)

(967/84) Sayyidah Ayshah رضى الله عنها narrated "Both I and Hafsa رضى الله عنها were keeping a supererogatory fast when food was laid before us. We felt inclined to eat it and we ate it. After it, Hafsa رضى الله عنها said to the Prophet ﷺ, 'O Messenger of Allah! Both of us were fasting and (in that state) food was brought to us. We liked the food and ate it (and, thus, void the fast).' 'Keep an expiatory fast in place of it on some other day,' replied the Prophet ﷺ.' (Tirmizi)

Commentary: It shows that when a supererogatory fast is intentionally voided another fast should be kept to make amends for it. It is essential to do so, according to Imam Abu Hanifah رحمه الله, while Imam Sha'fee رحمه الله believes that it is only *Mustahab*.

قال الله تعالى

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ
سَبِيلًا ط وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ
(البقره ٩٧:٣)

NATURE AND OBJECTS OF THE *HAJJ*

Among the five principal tenets of Islam, the last is the *Hajj* or Pilgrimage to Makkah.

What the *Hajj* denotes, briefly, is that the truthful Believers present themselves, on a fixed day, in the court of the Almighty, like His frienzied adorers, to express their fidelity to the legacy of His Friend, Sayyidina Ibrahim عليه السلام, by emulating his example in every act and gesture, and to identify themselves with his sublime ideals and resplendent sentiments to the best of their ability.

One aspect of the Glory of Allah is that He is the Allpowerful, the Absolute, the King of Kings, and we are His humble slaves. The other is that, in Him, all the attributes of Beauty and Elegance, which evoke the feelings of love and admiration, are assembled in their most perfect form, and, thus, He, alone, is Adored One, in the real sense. The former aspect of Might and Magnificence demands that the bondsmen appear before the Lord as the embodiments of humility and lowliness. The foremost practical duty in Islam, i.e., prayer (*Salah*), is typically representative of this state, and *Zakah*, too, is amply indicative of another feature of the unique relationship by demonstrating that the authority of the Lord extends over the wealth earned or acquired by the bondsmen as well. The latter aspect of Charm and Loveability requires that the attachment of the bondsman to God should be one of love and fervency. To some extent, this peculiarity finds its expression in fasting. To forego food and drink and to abstain from the gratification of carnal desires is among the degrees or stages of love. But the Hajj offers a complete manifestation of it. To wear an unsewn, shroud-like a garment instead of a stitched dress, to remain bareheaded and dishevelled, to refuse to have a hair-cut and to avoid pairing off the nails, combing the hair and applying oil to

it and using perfume and taking a bath, and to utter the loud cry of *Labbaik Labbaik* (Here I am! Here I am!), and to walk round the House of Ka'bah, to kiss the Black Stone fixed in a corner of it, to embrace its walls and to weep and wail, and to go round about the hills of Safa and, Marwa, and then, to go out of the town of Makkha and stay sometimes in the wilderness of Mina, sometimes in the uninhabited region of Arafat and sometimes in the wasteland Muzdalifa, and after it, to throw pebbles, again and again, at Jamrat¹ which in fact, are the symbols of Satan — all these acts are commonly associated with those who are siezed with the sweet madness of love, and Sayyidina Ibrahim عليه السلام, so to speak, was the founder of this glorious tradition. God took such a great liking to these deeds and actions of his that He made them the rites and ceremonies of the *Hajj* and the *Umrah*.²

The commandment enjoining the *Hajj* was sent down, according to most reliable reports in 9 A.H. and the next year, only three months before his death, the Prophet ﷺ performed the *Hajj* with a very large party of the Companions which is, generally known as the Farewell *Hajj*. During it, the following verse was revealed to him at Arafat:

This day I have perfected your religion for you and completed My favour unto you.

(Al-Maidah 5:3)

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
وَأَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي الْآيَةَ

(المائدة : ٣:٥)

Though not expressly stated, it is included in the meaning of the above verse that the *Hajj* is the culminatiung tenet of Islam.

If a bondsman is blessed with a correct and sicnere *Hajj* which is called *Hajj Mabroor* in the special terminology of the *Shari'ah*, and even if a particle of association with the Prophet Ibrahim عليه السلام and Muhammad ﷺ is granted to him it will mean that he has, as one would say, attained the highest degree of felicity and obtained a boon than which there can be no greater gift or favour in this world.

①. Denoting the three pillars at Mina.

② Meaning the pilgrimage to Makkha at any time of the year other than that of the *Hajj*.

Obligatoriness and Superiority of The Hajj

(٩٦٨/١) عَنْ أَبِي هُرَيْرَةَ قَالَ خَطَبَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا أَيُّهَا النَّاسُ قَدْ فُرِضَ عَلَيْكُمُ الْحَجُّ فَحُجُّوا فَقَالَ رَجُلٌ أَكُلَّ عَامٍ يَأْتِي رَسُولَ اللَّهِ فَسَكَتَ حَتَّى قَالَهَا ثَلَاثًا فَقَالَ لَوْ قُلْتُ نَعَمْ لَوَجِبَتْ وَلَكَمَا اسْتَطَعْتُمْ ثُمَّ قَالَ ذَرُونِي مَا تَرَكْتُكُمْ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ

(رواه مسلم)

(968/1) Sayyidina Abu Hurayrah رضي الله عنه related to us that one day the Messenger of Allah ﷺ delivered a sermon in which he said: "O people! The Hajj has been enjoined upon you (and) so make efforts to perform it." Someone asked: "Are we to perform the Hajj every year?" The Prophet ﷺ kept silent at the enquiry and did not give a reply till the questioner had put the same question thrice. The Prophet ﷺ, then, remarked (with evident displeasure): "If in reply to your question I had said, 'Yes: it has been made obligatory to perform the Hajj every year; it would have come to be prescribed like that, and, (then); you would not have been able to observe it.'" After it, the Prophet ﷺ said: 'Unless I give you an order about anything, do not try to take the order from me (and add to you duties by asking questions). People of the earlier communities were ruined because they asked too many questions from their Prophets, and, then, failed to obey the commands. Thus, (my advice to you is that) when I give you an order for anything, try your best to carry it out and when I forbid against anything, leave it.' (Muslim)

Commentary: In another Tradition referring to the same incident, and related on the authority of Sayyidina Ali رضي الله عنه, it is indicated that proclamation by the Prophet ﷺ of the obligatoriness of the Hajj and the aforementioned conversation with the enquirer had taken place upon the revelation of the following verse of *surah Aal-Imran*:

Pilgrimage to the House (of Allah) is a duty men owe to God those who can afford the journey. (Aal-Imran 3:97)

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا.
(آل عمران ٩٧:٣)

In this Tradition the name of the questioner has not been mentioned but in the account of Sayyidina Abdullah bin Abbas رضي الله عنه, quoted in *Musnad Ahmad*, *Daarimi*, and *Nasai* it is stated that he was Aqr'a bin Habis Tamini. He was among the Quraish who had embraced Islam after the Victory of Makkah, and, thus, did not have a full opportunity to receive guidance from the Prophet ﷺ. It was owing to it that he made the mistake of asking such a question and persisting with it when the Prophet ﷺ did not give a reply.

The Prophet's remark that if he had replied in the affirmative it would have become a duty to perform the *Hajj* every year signifies that the questioner should have realised that the command of obligatoriness of the *Hajj* he had conveyed was enough to show that it was to be carried out only once in a lifetime. To make an enquiry after it could, also, have resulted in the Prophet's ﷺ answering "yes" to it which would, of course, have been at the behest of God and, then, it would have become binding to perform the *Hajj* every year and the Ummah consequently, would have been put to great hardship.

Afterwards, the Prophet ﷺ observed that a large number of people belonging to the ancient communities had been destroyed owing to the evil habit of asking too many questions. They added to their duties by making all sorts of enquiries from their Prophets عليهم السلام, and, then failed to observe them.

At the end, the Prophet ﷺ enunciated the principle "When I give you an order for anything, try your best to carry it out, and when I forbid you against anything, give it up." What it goes to show is that ease and toleration was the characteristic feature of the *Shari'ah* brought by him and not severity and narrowness. One should sincerely try to observe it as best as one can for anything left wanting owing to human frailty or weakness is hoped that Allah will treat it with indulgence and forgive it.

(٩٦٩/٢) عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَلَكَ زَادًا
وَرَّاحِلَةً تَبْلُغُهُ إِلَى بَيْتِ اللَّهِ وَلَمْ يَحُجَّ فَلَا عَلَيْهِ أَنْ يَمُوتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا
وَذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ
إِلَيْهِ سَبِيلًا

(رواه الترمذی)

(969/2) It is related by Sayyidina Ali عليه السلام that the Messenger of Allah ﷺ said: "Anyone whom God has given enough to perform the *Hajj*. and he also, has a conveyance which can take him to the House of God, if he still fails to do so then it does not matter whether he dies a Jew or a Christian, and it is so because God has said:

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا (آل عمران ٩٧:٣)

Pilgrimage to the House (of Allah) is a duty men owe to God — those who can afford the journey." (Aal-e-Imran 3:97) (Tirmizi)

Commentary: It imparts a most severe warning to those who do not perform the *Hajj* despite the fact that they possess the means to undertake the Pilgrimage. to die in such a state, according to it, is similar to dying as a Jew or Christian. It is comparable to the admonition which couples together the giving up of prayer and apostasy and polytheism as for the same class of transgressions. It is set forth, also, in the Qur'an:

And establish prayer (and by leaving it out) be not of those who ascribe partners unto Him.

”أَقِمُّو الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ.“ (الروم ٣٠:٣١)

(Al-Rum 30:31)

The Muslims who do not perform the *Hajj* though they are religiously obliged to do so have been compared, in this Tradition, to Jews and Christians and not to polytheists because it was the peculiarity of the Jews and Christians that they did not perform the *Hajj* while the polytheists of Arabia did so but they did not offer salah, and, hence, the habitual neglect of prayer has been condemned as the characteristic of those who ascribe partners to Allah.

Again, in support of the stern warning given in the above Tradition to those who do not carry out the *Hajj* although they can afford the journey reference has been made to the verse of *surah Aal-Imran* in which the prescribing of the Hajj as a duty has been proclaimed, i.e.,

Pilgrimage to the House (of Allah) is a duty men owe to God those who can afford the journey,

وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ
مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا

(Aal-e-Imran 3:97)

But it appears that the narrator stopped at reciting the first part of the verse while, in fact, the warning is based upon its latter part which reads:

وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ (آل عمران ٩٧:٣)

But if any deny faith (let him know that) Allah stands not in need of any of His creatures. (Aal-e-Imran 3:97)

(meaning that if, after this commandment, anyone adopts the attitude of the Infidels and fails to perform the *Hajj* even though he can afford the journey then God does not care. He is Independent of all His creatures).

In it, those who possess the means and yet do not carry out the *Hajj* have been condemned as the deniers of Faith and the admonition that God does not stand in need of His creatures has been administered to them which signifies that Allah is supremely unconcerned with what such ungrateful and defiant people do and in whatever state they die.

عَنْ ابْنِ عُمَرَ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا

رَسُولَ اللَّهِ مَا يُوجِبُ الْحَجَّ قَالَ الرِّاءُ وَالرَّاحِلَةُ (رواه الترمذی و ابن ماجه)

(970/3) Abdullah bin Umar رضی اللہ عنہ narrated that a person came to the Prophet ﷺ and asked: "What makes the Hajj obligatory?" "The wherewithal of the journey and the conveyance," replied the Prophet ﷺ. (Tirmizi and Ibn Majah)

Commentary: In the Qur'an those who can afford the journey has been laid down as the condition that makes the Hajj obligatory. The aim of the questioner, perhaps, was to seek an elucidation of the stipulation and the Prophet ﷺ explained what it meant was, firstly, that a conveyance was available in which one could travel to Makkah, and, secondly, that there was enough money to meet the expenses during the journey. The jurists have, also, included the maintenance of persons who are dependent for their needs on the intending pilgrim which is self-evident.

(٩٧١/٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَجَّ

فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ (رواه البخارى و مسلم)

(971/4) It is related by Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: "Whoever performs the *Hajj* and commits no lustful act during it nor disobeys God (in any other way) shall return from it as pure and sinless as he was at the time of his birth."

(Bukhari and Muslim)

Commentary: It tells that if anyone performs the *Hajj* and, during it, abstains from all lustful things and every other act of defiance to God which falls within the sphere of lewdness, his sins will be forgiven and he will return from it as spotless as he was when he had been born.

(٩٧٢/٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ

(رواه البخاري ومسلم)

(972/5) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: From one *Umrah* to another (i.e., the two *Umrah*) become an atonement for the sins committed during the period intervening between them, and the reward on *Hajj Mabroor* (i.e., pure and untainted *Hajj*) is Paradise itself and nothing less."

(Bukhari and Muslim)

(٩٧٣/٦) عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكَبِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ وَلَيْسَ لِلْحَجَّةِ الْمَبْرُورَةِ ثَوَابٌ إِلَّا الْجَنَّةُ

(رواه الترمذی والنسائی)

(973/6) It is related by Abdullah bin Mas'ud رضي الله عنه that the Messenger of Allah ﷺ said: "Perform the *Hajj* and *Umrah* again and again for both, the *Hajj* and the *Umrah*, remove poverty and sins in the same way as the furnace removes the impurities of gold, silver and iron and there is no lesser recompense on a pure and sincere *Hajj* than paradise."

(Tirmizi and Nasai)

Commentary: It shows that whoever performs the *Hajj* or *Umrah* with sincerity of the heart takes a dip, as it were, in the Lord's River of Mercy and, as a consequence of it, the filthy effects of sins are washed away from him. Besides, in this world, too, the favour of God upon him is that he is relieved of poverty and indigence and

prosperity and tranquility of the heart are bestowed upon him, and, again, the granting of Paradise in return for a pure *Hajj* is the firm and positive promise of Allah.

(٩٧٤/٧) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ الْحَاجُّ وَالْعُمْرَاءُ وَقَدْ لَلَّ اللَّهُ إِنْ دَعَوْهُ أَجَابَهُمْ وَإِنْ اسْتَغْفَرُوهُ غَفَرَهُمْ (رواه ابن ماجه)

(974/7) It is related on the authority of Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: "Those who make the Pilgimage for the *Hajj* or *Umrah* are the guests of Allah. The petitions they make will be granted and if they seek deliverance from sins, their sins will be forgiven." (Ibn Majah)

(٩٧٥/٨) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا لَقِيتَ الْحَاجَّ فَسَلِّمْ عَلَيْهِ وَصَافِحْهُ وَمُرْهُ أَنْ يَسْتَغْفِرَ لَكَ قَبْلَ أَنْ يَدْخُلَ بَيْتَهُ فَإِنَّهُ مَغْفُورٌ لَهُ (رواه احمد)

(975/8) It is related by Abdullah bin Umar رضي الله عنه that the Messenger of Allah ﷺ said: "When you meet anyone who has performed the *Hajj*, greet him, shake hands with him and beseech him to pray for the forgiveness of your sins before he reaches his home for he is in the state that decision of forgiveness has been taken for him (and it is confidently expected that his supplication will be accepted)." (Musnad Ahmad)

(٩٧٦/٩) عَنْ أَبِي هُرَيْرَةَ مَنْ خَرَجَ حَاجًّا أَوْ مُعْتَمِرًا أَوْ غَازِيًا ثُمَّ مَاتَ فِي طَرِيقِهِ كَتَبَ اللَّهُ لَهُ أَجْرَ الْغَازِيِ وَالْحَاجِّ وَالْمُعْتَمِرِ (رواه البيهقي في شعب الایمان)

(976/9) It is related on the authority of Abu Hurayrah رضي الله عنه that whoever sets out with the intention of performing the *Hajj* or *Umarh* or for doing *Jihad* in the cause of Allah and dies in the way, the same reward is written down for him as is fixed for those who perform the *Hajj* or *Umrah* or carry out *Jihad* in the path of Allah." (Baihaqi)

Commentary: This benevolent rule and principle has, also, been enunciated in the Qur'an which says:

And whoso forsakes his home with the intention of migrating towards Allah and His Messenger, and death overtakes him (in the way), his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful. (Al-Nisaa 4:100)

وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى
اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ
فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ
اللَّهُ غَفُورًا رَحِيمًا (النساء. ٤: ١٠٠)

If anyone gets out of his house to do something for Allah but dies in the way then Allah gives him full reward for what he had intended.

MIQAT IHRAM TALBIA

Allah has proclaimed Ka'bah as the Qiblah of the faithful Believers and as His Own Bayt (i.e., House), and to make the pilgrimage to it and perform the *Hajj*, once in a lifetime, has been prescribed as a duty to God to all those who can afford the journey. He has, further, laid down some proprieties for it one of which is that the pilgrims should not present themselves in their usual dress but in a mendicants robe which resembles the shroud and reminds them of the appearance they have to make before the Lord on the Day of Resurrection. No shirt, jacket, coat, sherwani, or trousers are to be worn; only a tahbund (a cloth sheet) is to be tied round the waist and a seamless sheet wrapped round the upper part of the body. The head has to be kept bare and no socks, not even shoes which cover the whole of the feet, are allowed.¹ There are, also, some other restrictions of a like nature the object of which is that the bondsman appeared in a condition that signified complete submission and indifference to worldly comforts. But for the sake of the pilgrims' convenience, it has not been enjoined that they start from their home wearing the *Ihram*² and observing the restrictions that go with it. Were it so, the bondsmen would have been put to much difficulty. Till recently, pilgrims from many countries used to reach Makkah after travelling for months, and, even now, the journey for many of them, by land or sea takes several weeks. To abide by the rules and regulations governing the state of wearing Ihram would, naturally, have proved very hard for most of them. So, some places have been marked out on different sides of the city of Makkah on reaching which a pilgrim coming for the *Hajj* or

①. It should be noted that these rules regarding Ihram are for men only. The women are permitted to wear stitched clothes, to cover their heads and to wear socks or shoes out of consideration for Hijab.

②. Denoting the pilgrim's robe as described above.

Umrah from a place lying beyond them is required to put on the *Ihram*. These are called *Miqat*.

It should, moreover, be borne in mind that the assuming of *Ihram* does not simply mean the wearing of the two sheets but, after it, two rak'at prayer (*salah*) are, also, offered, and, then, *Talbia* is recited with a loud voice and in a full-throated manner, the words of which are as follows:

”لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ
لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ.“

*lbbaik Allahumma labbaik; labbaik laa shareeka laka labbaik;
innal-hamda wan nai'mata laka wal mulk; laa shreeka lak.*

(O Allah! Here I am! Here I am in Thy presence! Thou hast no partner! All praise is for Thee and from Thee are all blessings! To Thee alone belongs Power and Rule! Thou art without a partner!)

After the recitation of *Taliba*, the pilgrim becomes *Muhrim* i.e., enters into the state of *Ihram*. The Pilgrimage begins with it and all the restrictions associated with *Ihram* come into force in the same way as a person offering prayer enters into the act of prayer on saying *Takbir* and the regulations prescribed for prayer become effective for him.

Miqat

(٩٧٧/١٠) عَنْ ابْنِ عَبَّاسٍ قَالَ وَقَّتْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَهْلِ
الْمَدِينَةِ ذَا الْحُلَيْفَةِ وَلَأَهْلِ الشَّامِ الْجُحْفَةَ وَلَأَهْلِ نَجْدٍ قُرْنَ الْمَنَازِلِ وَلَأَهْلِ
الْيَمَنِ يَلْمَلَمَ فَهُنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ لِمَنْ كَانَ يُرِيدُ الْحَجَّ
وَالْعُمْرَةَ فَمَنْ كَانَ ذُوْنَهُنَّ فَمَهْلُهُ مِنْ أَهْلِهِ وَكَذَلِكَ وَكَذَاكَ حَتَّى أَهْلُ مَكَّةَ
يَهْلُوْنَ مِنْهَا (رواه البخارى ومسلم)

(977/10) It is related by Abdullah bin Abbas ؓ that the Prophet ﷺ appointed Zul Hulaifa as the *Miqat* for the inhabitants of Madinah, and Al-Juhfa for the inhabitants of Syria, and Qarnul Manazil for the inhabitants of Najd, and Yalamlam for the inhabitants of Yemen; and these four *Muqat*¹ are for the people

①. Plural of *Miqat*.

who live in those places, and, besides them, for all those who come through them from other areas with intention of performing the *Hajj* or *Umrah*; and the people who are on the nearer side of these places (i.e., live between them and Makkah) shall put on Ihram on starting from their homes, and this procedure will go on like that until the inhabitants of the city of Makkah shall put on Ihram from Makkah. (Bukhari and Muslim)

عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَهَلُ أَهْلِ
الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ وَالطَّرِيقِ الْآخَرِ الْجُحْفَةُ وَمَهَلُ أَهْلِ الْعِرَاقِ مِنْ ذَاتِ
عَرَقٍ وَمَهَلُ أَهْلِ نَجْدٍ قَرْنٌ وَمَهَلُ أَهْلِ الْيَمَنِ يَلَمْلَمُ (رواه مسلم)

(978/11) Sayyidina Jabir رضي الله عنه relates that he heard the Messenger of Allah ﷺ say: "Zul-Hulayfa is the *Miqat* for the people of Madinah and Juhfa is the *Miqat* for those coming by the other route, and Zaat-i-iraq is the *Miqat* for the people of Najd, and yalamlam is the *Miqat* for the people of Yemen." (Muslim)

Commentary: In the narrative of Abdullah bin Abbas رضي الله عنه only 4 muaqit are mentioned, Zul-Hulayfa, Juhfa, Qarnul Manazil and Yalamlam while in Jabir's narrative a fifth, Zaat-i-iraq is added for the inhabitants of Iraq. There is, also, another minor variation in the two reports. In the former Tradition, Juhfa is described as the *Miqat* for the people of Syira, and, in the latter, for "those coming by the other route" which apparently, means that if the people of Madinah come by the other route i.e., through Juhfa to Makkah, they, too, can put on the Ihram from it. Some commentators, however, have held that the people of Syria are meant by the people "coming by the other route." In that case, only the difference of expression will remain in the two accounts. Anyhow, all the five *Muaqit* are positively marked out and universally accepted. Below we will describe them in a little detail:

(i) **Zul Hulayfa:** which indicates the borderline of the city of Makkah for those coming from the side of Madinah is situated only at a distance of 5 miles from Madinah. It is the farthest *Miqat* from Makkah, being two hundred miles away, or, rather, two hundred and fifty miles by the present route. Since the inhabitants of Madinah bear a special affinity with Islam, the *Miqat* for them has

been fixed at the greatest distance. They have a greater claim to be in the vanguard of those who strive in the path of Allah and observe the duties prescribed by Him.

(ii) **Juhfa:** is the *Miqat* for people coming from the Western areas like Syria. It was a settlement near Rabigh which has, now, become non-existent but it is well known that it was situated near Rabigh which is a hundred miles from Makkah near the coast.

(iii) **Qarnul Manazil:** Serves as the *Miqat* for those coming from the side of Najd. It is the name of a hill, about 35 miles to the east of Makkah; on the road leading to Najd.

(iv) **Zaat-ul-Iraq:** is the *Miqat* for the people coming from the side of Iraq. It is situated about 50 miles to the north-east of Makkah, on the road leading to Iraq.

(v) **Yalamlam:** is the *Miqat* for the people coming from the side of Yemem. It is a famous hill among the hills of Tahama and is situated about 40 miles to the south-east of Makkah, on the road that joins Yemen with it.

As both the aforementioned Traditions show, the sacred Prophet ﷺ had determined these five places as the *Miqat* for their own inhabitants as well as for those coming from the *Hajj* or *Umrah* from areas lying beyond them. The legists are agreed that pilgrims coming from the side of any of the *Muaqit* must put on the *Ihram* on crossing them.

The Robe of Ihram

(٩٧٩/١٢) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَلْبِسُوا الْقَمِيصَ وَلَا الْعَمَائِمَ وَلَا الشَّرَاطِيْلَ وَلَا الْبُرَانِسَ وَلَا الْخِفَافَ إِلَّا أَحَدٌ لَا يَجِدُ النَّعْلَيْنِ فَيَلْبَسُ الْخُفَّيْنِ وَلَيَقْطَعَهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ وَلَا تَلْبِسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ
(رواه البخارى و مسلم)

(979/12) It is related by Abdullah bin Umar ؓ that once a person enquired from Messenger of Allah ﷺ, "What clothes can a *Muhrim* wear?" The Prophet ﷺ replied, 'Wear neither the shirt nor the turban nor the trousers nor the cloak for keeping off the rain nor leather-socks except that anyone has no footgear

to use in which case he can wear the leather-socks for the protection of feet after cutting (them) off from below the ankles, and also do not wear clothes that are scented with a saffron or vars." (Bukhari and Muslim)

Commentary: In this Tradition only a few clothes like the shirt, turban and trousers are mentioned which were in vogue during those days but the command applies to all the dresses that are or may be used in future by different peoples and in different countries for the purpose for which the shirt, turban and trousers etc., are worn.

Saffron is a well-known substance while Vars is the name of an odiferous leaf of yellow colour. As both of these were used for scenting, the use of clothes to which saffron or vars is applied has been forbidden in the state of *Ihram*.

The questioner wanted to know what clothes a *Muhrim* was to wear but the Prophet ﷺ told him what he was not to wear. This reply, in a way, contained the exhortation that the thing to be asked was not what kind of clothes should be worn by the *Muhrim*, but what was he to abstain from wearing for the effect of putting on the *Ihram* simply is that the use of certain clothes and things that are normally allowed becomes unlawful for people assuming it. The enquirer should, as such, have asked what kind of clothes and what acts were prohibited to a *Muhrim*.

(٩٨٠/١٣) عَنْ ابْنِ عُمَرَ أَنَّ سَمْعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى
النِّسَاءَ فِي إِحْرَامِهِنَّ عَنِ الْقَفَّازِينَ وَالنِّقَابِ وَمَا مَسَّ الْوَرُسُ وَالزَّعْفَرَانُ مِنَ
الشَّيْبَابِ وَلَتَلْبَسَ بَعْدَ ذَلِكَ مَا أَحَبَّتْ مِنَ الْوَانِ الشَّيْبَابِ مُعَصِّفَرٍ أَوْ خَزٍ أَوْ حُلِيِّ
أَوْ سَرَاوِيلَ أَوْ قَمِيصٍ أَوْ خُفٍّ
(رواه ابوداؤد)

(980/13) Abdullah bin Umar رضي الله عنه related to us, saying: "I heard Messenger of Allah ﷺ forbidding women from wearing gloves during *Ihram*, and from using the vail to cover the face, and from wearing clothes scented with saffron or vars, and, besides they could wear coloured garments if they like, and they could wear ornaments if they liked, and, also, shirt and trousers and leather-socks." (Abu Dawood)

Commentary: It shows that the wearing of stitched clothes like

shirt and trousers is disallowed only to men in the state of *Ihram*. Women are permitted to wear them owing to purdah and they can, also, wear leather-socks. Of course, they, too, are forbidden from wearing gloves and covering their faces with the veil but it does not mean that they kept their faces bare even before men with whom they were unacquainted. The Tradition only forbids regular veiling of the face. In the presence of unrelated men they should screen their faces with cloaks etc.

In Abu Dawood, it is quoted on the authority of Sayyidah Ayshah رضى الله عنها, "We, women, were in the company of the Prophet ﷺ during the *Hajj*, while in *Ihram*. (so because of *Ihram* we did not cover our faces with the veil). (But) when men used to pass by in front of us, we suspended our cloaks from our heads and, thus, observed the *hijab*, uncovered our faces when the men had moved away."

From it, it is clear that women are forbidden from using the veil while in *Ihram* but they should screen their faces with the cloak etc. in the presence of strange men.

Taking a Bath Before *Ihram*

(٩٨١/١٤) عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّهُ رَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَجَرَّدَ

لَا مَلَأَ لَهُ وَاعْتَسَلَ (رواه الترمذى والدارمى)

(981/14) Zayd bin Thabit رضى الله عنه related to us that he saw that the Prophet ﷺ removed his clothes and took a bath for putting on *Ihram*.
(Tirmizi and Daarami)

Commentary: On the strength of this Tradition, the taking of a bath before assuming *Ihram* has been declared a *Sunnah* but it is, also, enough that one only performed *Wudu* for offering the two rak'at of *Nafl* for *Ihram*. In case one could not even offer *salah* and simply formulated the intention of putting on *Ihram*, it would also suffice and the *Ihram* would be in order.

Talbia of *Ihram*

(٩٨٢/١٥) عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُهَلُّ

مُلبِّدًا يَقُولُ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ

وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ، لَا يُزِيدُ عَلَى هَؤُلَاءِ الْكَلِمَاتِ

(رواه البخارى و مسلم)

(982/15) It is related by Abdullah bin Umar رضي الله عنه that "I heard the Messenger of Allah ﷺ reciting *Talbia* in such a condition that the hair of his head were fixed and arranged in order (as the hair of the head, generally, are after a bath). He was reciting *Talbia* thus:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ
وَالْمُلْكَ لَا شَرِيكَ لَكَ.

Labbaik Allahumma labbaik; laa shareeka laka labbaik; innal hamda wan nai'mata laka wal mulk; laa shareeka lak.

(O Allah! Here I am! Here I am in Thy presence! Thou hast no partner! All praise is for Thee and from Thee are all blessings! To Thee alone belongs Power and Rule! Thou are without a partner).

He was reciting only these sets of wordes in *Talbia* and not making any addition to them." (Bukhari and Muslim)

Commentary: Commentators remarked that God had invited the bondsmen to the *Hajj* through His Friend, Sayyidina Ibrahim عليه السلام, as is, alos, mentioned in the Qur'an. Thus, as the bondsman recites *Talbia* after assuming *Ihram* he, so to speak, says in response to the call of Ibrahim عليه السلام and the invitation of Allah that:

"O Allah! Thou summoned me to Thy court and sent the call through Thy Friend. So, here I am in Thy presence, with all eagerness and submission."

First *Talbia* of *Ihram*

(٩٨٣/١٦) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ادْخَلَ رِجْلَهُ فِي الْعُرْزِ وَاسْتَوَتْ بِهِ نَاقَتُهُ قَائِمَةً أَهْلًا مِنْ عِنْدِ مَسْجِدِ ذِي الْحُلَيْفَةِ

(رواه البخارى و مسلم)

(983/16) Abdullah bin Umar رضي الله عنه related to us, saying: "It was the practice of the Messenger of Allah ﷺ to recite the *Talbia* of *Ihram* (after offering 2 *Rak'at* of prayer in the mosque of *Zul Hulayfa*) when he placed his foot in the stirrup of the camel near

the mosque and the camel rose up with him (in the saddle)."

(Bukhari and Muslim)

Commentary: There is a difference in the narratives of the Companions over when and where the holy Prophet ﷺ had recited the first *Talbia* of *Ihram* on the occasion of the Farewell Hajj. As we have seen above, according to Sayyidina Abdullah bin Umar's report, the Prophet ﷺ mounted his camel near the mosque of Zul Hulaifa, after he had offered two *Ra'kat* of *Nafl* in it, and as the camel stood up with him, he recited the *Talbia* of *Ihram* for the first time, and, thus, became *Muhrim* from that time. But other reports have it that the Prophet ﷺ recited the first *Talbia* after offering prayer in the mosque of Zul Hulaifa and before mounting the camel. In *Sunan Abu Dawood* and *Mustadarak Haakim*, the celebrated *Taba'ee*, Sa'd bin Jubayr, is quoted as saying "I enquired about this divergence from Abdullah bin Abbas and he explained that the Prophet ﷺ had recited *Talbia* immediately after offering the two *Rak'at* of *Nafl* in the mosque of Zul Hulaifa but only the few persons present near him, at that time, could know it. After it, when the Prophet ﷺ mounted his camel and the camel stood up, he again, recited it and it was his first *Talbia* after getting up on his mount and the people who heard it but had not heard the first *Talbia* imagined that he had recited it for the first time on mounting the camel. Later, when the camel had reached the place called Baida and the Prophet ﷺ, once again, recited the *Talbia* those who had not heard the first two *Talbia* thought that he had recited the *Talbia* for the first time on reaching Baida.

This should remove any misunderstanding regarding the time and place of the recitation of the first *Talbia* of *Ihram* by the sacred Prophet.

***Talbia* Should be Said With a Loud Voice**

(٩٨٤/١٧) عَنْ خَلَادِ بْنِ السَّائِبِ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا أَنَا جِبْرِيلُ فَأَمَرَنِي أَنْ أَمُرَ أَصْحَابِي أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالْإِهْلَالِ
أَوِ التَّلْبِيَةِ (رواه مالك والترمذي و ابو داود والنسائي وابن ماجه والدارمي)

(984/17) Khallad bin Sa'ib a Taba'ee related on the authority of his father, Sa'ib bin Khallad Ansari رضي الله عنه, that the Prophet ﷺ said: "Jibril came to me and conveyed the Command of Allah that I order my Companions to recite *Talbia* with a loud voice."

(Mowatta Malik, Tirmizi, Abu Dawood, Nasai, Ibn Majah and Daarami)

(٩٨٥/١٨) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يُلْتَبَى إِلَّا لَبَّى مَنْ عَنْ يَمِينِهِ وَشِمَالِهِ مِنْ حَجَرٍ أَوْ مَدْرٍ حَتَّى تَنْقَطِعَ الْأَرْضُ مِنْ هَهُنَا وَهَهُنَا
(رواه الترمذی و ابن ماجه)

(985/18) It is related by Sahl bin Sa'd رضي الله عنه that the Prophet ﷺ said: "When the faithful bondsman of Allah recites the *Talbia* of the *Hajj* or *Umrah* (and says, *Labbaik Allahumma Labbaik*) all the created things that are to his right and to his left, even the lifeless stones, trees or lumps of earth, also say *Labbaik* with him until the earth comes to an end from this side and from that side."
(Tirmizi and Ibn Majah)

Commentary: The Qur'an tells that everything that exists in the heavens and the earth pays adoration to Allah and sings His praises, but the human beings do not hear it. In the same manner, the above Tradition shows that every object on the left and the right hand sides of the faithful bondsman joins him when he says *Labbaik*, though he cannot know about it.

Special Supplication After *Talbia*

(٩٨٦/١٩) عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ بْنِ ثَابِتٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ إِذَا فَرَّغَ مِنْ تَلْوِيئِهِ سَأَلَ اللَّهَ رِضْوَانَهُ وَالْجَنَّةَ وَاسْتَعْفَاهُ بِرَحْمَتِهِ مِنَ النَّارِ
(رواه الشافعي)

(986/19) Umarah bin Khuzaymah bin Thabit Ansari related on the authority of his father "After the Messenger of Allah ﷺ had recited the *Talbia* (i.e., become a Muhrim on reciting it), he beseeched for His countenance and sought refuge in His Mercy from Hell."
(Shafa'ee)

Commentary: On the basis of this Tradition the theologists have shown preference for the supplication after *Talbia* in which Allah is implored for His good graces and for Paradise and protection

from the punishment of Hell. There can, indeed, be no greater need or desire of a truthful bondsman than that he attained the favour of the Lord and gained entry into Heaven and secured protection against His wrath and against Hell. This is, therefore, the most suitable supplication for the occasion. After it, one can address whatever petition one likes to Allah.

اللَّهُمَّ إِنَّا نَسْأَلُكَ رِضَاكَ وَالْجَنَّةَ وَنَعُوذُ بِكَ مِنْ غَضَبِكَ وَالنَّارِ

"Allahumma in-na nasaaluka rizaka wal jannata wa na'oozbika min ghazbika wan-nnar.

(O Allah! I beg of Thee Thy good pleasure and Paradise. I, also, beg of Thee to spare me out of Thy mercy the Punishment of Fire.

FAREWELL HAJJ

There is a difference of opinion over the year in which the command prescribing the *Hajj* was revealed. The prevalent view, however, is that it was in 9 A. H., after the Victory of Makkah. The sacred Prophet ﷺ did not himself, perform the *Hajj* that year but sent Sayyidina Abu Bakr ؓ as *Amir Hajj*, i.e., the leader of the Pilgrimage to Makkah and the first *Hajj* was carried out under his leadership. Some important announcements were, also, made on that occasion one of which was that, in future, no apostate or polytheist would be allowed to perform the *Hajj* nor were the filthy pagan practices to be permitted.

The Prophet ﷺ, perhaps, refrained from performing the *Hajj* at that time because he wanted his *Hajj* to be so pure and perfect that there was not a single person participating in it who could defile it with rites and ceremonies of the Age of Perversion. It was to be a saga of light and virtue from the beginning to the end, presenting a true picture of his call and precepts. The Hajj of 9 A.H., under the guidance of Sayyidina Abu Bakr ؓ, thus, was to serve as preparatory step to the Prophet's own *Hajj* in the following year.

Anyhow, the Prophet ﷺ decided to perform the *Hajj* in 10 A.H., which was the last year of his life and since he had received the indication that the period of his existence in the world and the mission assigned to him by Allah were drawing to a close, he took special care to make known his intention publicly so that as many Muslims as possible availed themselves of the opportunity of learning the rites and formalities of the *Hajj* and other precepts and commands of Faith by going along with him on the pilgrimage and having a share in the exquisite auspiciousness of his company during the journey.

Thousands of Muslims collected in Madinah in response to the

call. The 24th of *Zul Qa'dah*¹ was a Friday and the Prophet ﷺ gave special instructions regarding the Hajj in the sermon he delivered on it and this magnificent party of pilgrims set forth from Madinah, after the *Zuhr* prayers, on Saturday, the 25th of *Zul Qa'dah*. The *Asr* prayer was observed at *Zul Hulayfa* where the Prophet ﷺ made the first halt. The *Ihram*, too, was to be worn from there. The night was spent at that place and, on the next day, i.e., Sunday, the Prophet ﷺ and his Companions ﷺ put on the *Ihram* after the *Zuhr* prayer, and left for Makkah, reaching there on the 14th of *Zul Hajjah*. More and more pilgrims joined the party on the way. From 40,000 to 1,30,000 men are reported to have performed the *Hajj* with the Prophet ﷺ. What, however, is common to all the narratives is that there was a vast concourse of men and nothing but heads could be seen on all sides.

During the *Hajj*, the Prophet ﷺ gave sermons on various occasions in which he made it plain that his time was near after which it would not be possible to obtain the knowledge of Faith directly from him. He took special pains to guide, instruct and train the people throughout the journey.

Apart from the rites and regulations of the *Hajj* and the detailed methods of performing it, the Traditions relating to the event, also, contain some most important guidance regarding the different branches of the *Shari'ah*.

In fact, so much was accomplished by way of teaching, preaching and propagation of Faith during the month-long journey as could, normally, not have been possible in several years. This has led some front-rank leaders of the *Ummah* to infer that the most effective means to acquire the knowledge and blessings of Faith is companionship during a religious tour.

We, now, proceed to quote first of all, the Tradition related on the authority of Sayyidina Jabir ﷺ and Abdullah ﷺ, but as it is too long, we shall break it into parts for purposes of the Commentary.

①. The name of the 11th month of the Islamic year, the 12th being that of *Zil Hajjah* in which Hajj is performed.

Details

(٩٨٧/٢٠) عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللَّهِ فَسَأَلَ عَنِ الْقَوْمِ حَتَّى انْتَهَى إِلَيَّ فَقُلْتُ أَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حُسَيْنٍ فَاهْوَى بِيَدِهِ إِلَى رَأْسِي فَنَزَعَ زِرِّي الْأَعْلَى ثُمَّ نَزَعَ زِرِّي الْأَسْفَلَ ثُمَّ وَضَعَ كَفَّهُ بَيْنَ تَلْدِييَ وَأَنَا يَوْمَئِذٍ غُلَامٌ شَابٌ فَقَالَ مَرْحَبًا بِكَ يَا بَنَ أَخِي سَلْ عَمَّا شِئْتَ فَسَأَلْتُهُ وَهُوَ أَعْمَى وَخَضِرَ وَقَفْتُ الصَّلَاةَ فَقَامَ فِي نَسَاجَةٍ مُلْتَحِفًا بِهَا كُلَّمَا وَضَعَهَا عَلَى مَنْكَبِيهِ رَجَعَ طَرَفًا هَا إِلَيْهِ مِنْ صِغَرِهَا وَرَدَّائُهُ عَلَى جَنْبِهِ عَلَى الْمَشْجَبِ فَصَلَّى بِنَا فَقُلْتُ أَخْبِرْنِي عَنْ حَجَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بِيَدِهِ فَعَقَدَ تِسْعًا فَقَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَتَ تِسْعَ سِنِينَ لَمْ يَحُجَّ ثُمَّ أَذَّنَ فِي النَّاسِ فِي الْعَاشِرَةِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاجٌّ فَقَدِمَ الْمَدِينَةَ بِشَرِّ كَثِيرٍ كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتِمَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَعْمَلَ مِثْلَ عَمَلِهِ فَخَرَجْنَا مَعَهُ حَتَّى آتَيْنَا ذَا الْحُلَيْفَةِ فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ أَصْنَعُ قَالَ اغْتَسِلِي وَاسْتَنْفِرِي بِثَوْبٍ وَأَحْزِمِي فَصَلِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ ثُمَّ رَكِبَ الْقُصْوَاءَ حَتَّى إِذَا سَوَتْ بِهِ نَاقَتَهُ عَلَى الْبَيْدَاءِ نَظَرْتُ إِلَى مَدْبَصَرِي بَيْنَ يَدَيْهِ مِنْ رَاكِبٍ وَمَاشٍ وَعَنْ يَمِينِهِ مِثْلَ ذَلِكَ وَعَنْ يَسَارِهِ مِثْلَ ذَلِكَ وَمِنْ خَلْفِهِ مِثْلَ ذَلِكَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَظْهُرِنَا وَعَلَيْهِ يَنْزِلُ الْقُرْآنُ وَهُوَ يَعْرِفُ تَأْوِيلَهُ وَمَا عَمِلَ مِنْ شَيْءٍ عَمِلْنَا بِهِ فَاهْلُ بِالْتَّوْحِيدِ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ، وَاهْلُ النَّاسُ بِهَذَا اللَّذِي يُهْلُونَ بِهِ فَلَمْ يَرُدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِمْ شَيْئًا مِنْهُ وَلَزِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَلِيَّتَهُ

”لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ.“

قَالَ جَابِرٌ لَسْنَا نَنُوتِي إِلَّا الْحَجَّ لَسْنَا نَعْرِفُ الْعُمْرَةَ حَتَّى إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ اسْتَلَمَ الرُّكْنَ فَرَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا ثُمَّ تَقَدَّمَ إِلَى مَقَامِ إِبْرَاهِيمَ فَقَرَأَ وَاتَّخَذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى فَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْبَيْتِ فَكَانَ أَبِي يَقُولُ وَلَا أَعْلَمُهُ ذَكَرَهُ إِلَّا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الرُّكْعَتَيْنِ قُلْ هُوَ اللَّهُ أَحَدٌ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ ثُمَّ رَجَعَ إِلَى الرُّكْنَ فَاسْتَلَمَهُ ثُمَّ خَرَجَ مِنَ الْبَابِ إِلَى الصَّافَا فَلَمَّا دَنَى مِنَ الصَّافَا قَرَأَ إِنَّ الصَّافَا وَالْمُرْوَةَ مِنْ شَعَائِرِ اللَّهِ أَبَدًا بِمَا بَدَأَ اللَّهُ بِهِ قَبْدًا بِالصَّافَا فَرَفَى عَلَيْهِ حَتَّى رَأَى الْبَيْتَ فَاسْتَقْبَلَ الْقِبْلَةَ فَوَحَّدَ اللَّهَ وَكَبَّرَهُ وَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ ثُمَّ دَعَا بَيْنَ ذَلِكَ قَالَ مِثْلَ هَذَا ثَلَاثَ مَرَّاتٍ ثُمَّ نَزَلَ وَمَشَى إِلَى الْمُرْوَةِ فَفَعَلَ عَلَى الْمُرْوَةِ كَمَا فَعَلَ عَلَى الصَّافَا حَتَّى إِذَا كَانَ إِحْرَطَوَافٍ عَلَى الْمُرْوَةِ نَادَى وَهُوَ عَلَى الْمُرْوَةِ وَالنَّاسُ تَحْتَهُ فَقَالَ لَوْ إِنِّي اسْتَقْبَلْتُ مِنْ أَمْرِئٍ مَا اسْتَدْبَرْتُ لَمْ أَسْقِ الْهَدْيَ وَجَعَلْتُهَا عُمْرَةً فَمَنْ كَانَ مِنْكُمْ لَيْسَ مَعَهُ هَدْيٌ فَلْيَحِلَّ وَلْيَجْعَلْهَا عُمْرَةً فَقَامَ سُرَاقَةُ بْنُ مَالِكٍ بْنُ جُعْشَمٍ فَقَالَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَابِعُهُ وَاحِدَةٌ فِي الْأُخْرَى وَقَالَ دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ لَا بَلَّ لَا بَدَّ أَبَدٍ

وَقَدِمَ عَلَيَّ مِنَ الْيَمَنِ بِيْذَنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (فَوَجَدَ فَاطِمَةَ مِمَّنْ حَلَّ وَلَبَسَتْ ثِيَابًا صَبِيغًا وَاسْتَحَلَّتْ فَأَنْكَرَ ذَلِكَ عَلَيْهَا فَقَالَتْ إِنَّ أَبِي أَمَرَنِي بِهِذَا) فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاذَا قُلْتَ حِينَ فَرَضْتَ الْحَجَّ قَالَ قُلْتُ االلَّهُمَّ إِنِّي أَهْلٌ بِمَا أَهْلٌ بِهِ رَسُولُكَ قَالَ فَإِنَّ مَعِيَ الْهَدْيَ فَلَا تَحِلَّ قَالَ فَكَانَ جَمَاعَةُ الْهَدْيِ الَّذِي قَدِمَ بِهِ عَلَيَّ مِنَ الْيَمَنِ وَالَّذِي أَتَى بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِائَةً قَالَ فَحَلَّ النَّاسُ كُلُّهُمْ وَقَصُرُوا إِلَّا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَنْ كَانَ مَعَهُ هَدْيٌ

فَلَمَّا كَانَ يَوْمُ التَّرْوِيَةِ تَوَجَّهُوا إِلَى مِنَى فَاهْلَوْا بِالْحَجِّ وَرَكِبَ النَّبِيُّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ فَصَلَّى بِهَا الظُّهْرَ وَالْعَصْرَ وَالْمَغْرِبَ وَالْعِشَاءَ وَالْفَجْرَ ثُمَّ مَكَثَ قَلِيلًا حَتَّى طَلَعَتِ الشَّمْسُ وَأَمَرَ بِقُبَّةٍ مِنْ شَعْرِ تَضَرَّبَ لَهُ بِنِمْرَةٍ فَسَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَا نَشْكُ قُرَيْشَ إِلَّا أَنَّهُ وَاقِفٌ عِنْدَ الْمَشْعَرِ الْحَرَامِ كَمَا كَانَتْ قُرَيْشٌ تَصْنَعُ فِي الْجَاهِلِيَّةِ فَأَجَازَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَتَى عَرَفَةَ فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنِمْرَةٍ فَتَزَلَّ بِهَا.

حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ فُرِحِلَتْ لَهُ فَاتَى بَطْنَ الْوَادِي فَخَطَبَ النَّاسَ وَقَالَ إِنَّ دِمَاءَ كُمْ وَأَمْوَالَكُمْ حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا الْآكِلُ شَيْءٌ مِنْ أَمْرِ الْجَاهِلِيَّةِ تَحْتَ قَدَمِي مَوْضُوعٌ وَدِمَاءُ الْجَاهِلِيَّةِ مَوْضُوعَةٌ وَإِنَّ أَوَّلَ دَمٍ أَضَعُ مِنْ دِمَائِنَادُمْ ابْنُ رَبِيعَةَ ابْنُ الْحَارِثِ وَكَانَ مُسْتَرْضِعًا فِي بَنِي سَعْدٍ فَقَتَلَهُ هَذِيلٌ وَرَبَا الْجَاهِلِيَّةِ مَوْضُوعٌ وَأَوَّلُ رَبَا أَضَعُ مِنْ رَبَانَا رَبَاعِبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ فَاتَّقُوا اللَّهَ فِي النِّسَاءِ وَإِنِّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ وَلَكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِينَ فُرُشَكُمْ أَحَدًا تَكْرَهُوْنَهُ فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مَبْرَحٍ وَلَهُنَّ عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ وَقَدْ تَرَكَتُمْ فِيكُمْ مَالَن تَصِلُوا بَعْدَهُ إِنْ اغْتَضَمْتُمْ بِهِ كِتَابُ اللَّهِ وَانْتُمْ تَسْتَلُون عَنِّي فَمَا أَنْتُمْ قَائِلُونَ؟ قَالُوا نَشْهَدُ إِنَّكَ قَدْ بَلَغْتَ وَادَّيْتُ وَنَصَحْتُ فَقَالَ بِأَصْبِعِهِ السَّبَابَةَ يَرْفَعُهَا إِلَى السَّمَاءِ وَيُنْكِتُهَا إِلَى النَّاسِ اللَّهُمَّ اشْهَدْ اللَّهُمَّ اشْهَدْ ثَلَاثَ مَرَّاتٍ ثُمَّ أَذَّنَ بِإِلَالٍ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا. ثُمَّ رَكِبَ حَتَّى أَتَى الْمَوْقِفَ فَجَعَلَ بَطْنَ نَاقَتِهِ الْقَصْوَاءَ إِلَى الصَّخَرَاتِ وَجَعَلَ حَبْلَ الْمَشَاةِ بَيْنَ يَدَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ فَلَمْ يَزَلْ وَاقِفًا حَتَّى غَرَبَتِ الشَّمْسُ وَذَهَبَتِ الصُّفْرَةُ قَلِيلًا حَتَّى غَابَ الْقُرْصُ وَارْدَفَ أُسَامَةُ وَدَفَعَ حَتَّى أَتَى الْمُزْدَلِفَةَ فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَاحِدٍ وَاقَامَتَيْنِ وَلَمْ يُسَبِّحْ بَيْنَهُمَا شَيْئًا ثُمَّ اضْطَجَعَ حَتَّى طَلَعَ الْفَجْرُ فَصَلَّى الْفَجْرَ حِينَ تَبَيَّنَ لَهُ الصُّبْحُ بِأَذَانٍ وَاقَامَةٍ ثُمَّ رَكِبَ الْقَصْوَاءَ حَتَّى أَتَى الْمَشْعَرَ الْحَرَامَ فَاسْتَقْبَلَ الْقِبْلَةَ فَدَعَاهُ وَكَبَّرَهُ وَهَلَّلَهُ وَوَحَّدَهُ فَلَمْ يَزَلْ وَاقِفًا حَتَّى اسْفَرَ جَدًّا فَدَفَعَ قَبْلَ

أَنْ تَطْلُعَ الشَّمْسُ وَارْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ حَتَّى آتَى بَطْنَ مُحَسَّرٍ فَحَرَّكَ
 قَلِيلًا ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَى الَّتِي تَخْرُجُ عَلَى الْجُمُرَةِ الْكُبْرَى حَتَّى آتَى
 الْجُمُرَةَ الَّتِي عِنْدَ الشَّجَرَةِ فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ يَكْبَرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا
 مِثْلَ حَصَى الْخَذَفِ رَمَى مِنْ بَطْنِ الْوَادِي ثُمَّ انْصَرَفَ إِلَى الْمُنْحَرِ فَنَحَرَ ثَلَاثًا
 وَسِتِّينَ بُدْنَةً بِيَدِهِ ثُمَّ أَعْطَى عَلِيًّا فَنَحَرَهَا غَيْرَ وَأَشْرَكَهُ فِي هَدْيِهِ ثُمَّ أَمَرَ مِنْ كُلِّ
 بُدْنَةٍ بِبُضْعَةٍ فَجَعَلَتْ فِي قَدْرِ فَطَبَحَتْ فَأَكَلَا مِنْ لَحْمِهَا وَشَرَبَا مِنْ مَرْقِهَا ثُمَّ
 رَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَفَاضَ إِلَى الْبَيْتِ فَصَلَّى بِمَكَّةَ الظُّهَرَ
 فَأَتَى عَلَى بَنِي عَبْدِ الْمُطَّلِبِ يَسْقُونَ عَلَى زَمْرٍ فَقَالَ انْزِعُوا بَنِي عَبْدِ الْمُطَّلِبِ
 فَلَوْلَا أَنْ يَغْلِبَكُمْ النَّاسُ عَلَى سِفَايَتِكُمْ لَنَزَعْتُ مَعَكُمْ فَنَاولُوهُ دَلُوقًا شَرِبَ مِنْهُ
 (رواه مسلم)

(987/20) Jafar bin Muhammad, (the great grandson of Sayyidina Husain bin Ali رضي الله عنهما and popularly called Imam Ja'far Sadiq), related to us on the authority of his father, Muhammad bin Ali¹, (known commonly by the name of Imam Muhammad Baqar), that 'some of us went to the Prophet's Companion, Jabir bin Abdullah رضي الله عنه. He asked us to introduce ourselves (upon which everyone of us made himself acquainted to him). When my turn came I said, 'I am Muhammad bin Ali bin Husain'. (He had grown very old and, also, had become blind). He placed his hand over my head (with affection), and then opened the upper button of my shirt, and, after it, the lower button, and then taking his hand inside the shirt, placed it over the middle part of my chest. I was quite young at that time, and (expressing his joy over my coming), he said, 'God bless you, my nephew! Ask freely whatever you want to ask! Meanwhile, the time of prayers (Salah) came. Sayyidina Jabir رضي الله عنه had wrapped a small sheet round his body which was so short that when he threw it over his shoulders both of its ends came towards him. Though his mantle was hanging on the line nearby, (he did not think it necessary to wear it for the prayers, but led the congregation

①. Muhammad bin Ali, i.e., Imam Baqar was born in 56 A.H. If he was even 14 or 15 years old at that time of this meeting, Jabir رضي الله عنه must have been over 90. Sayyidina Jabir died at Madinah in 74 A.H. at the age of 94 years, and, according to reliable reports, he was the last of the Companions in Madinah. After his death, Madinah became bereft of the holy Companions.

wrapped in the small sheet). When the prayer was over. I said to him, 'Tell me the details of the Prophet's *Hajj* (i.e., the Farewell *Hajj*)'. He replied, making a sign of nine with his fingers. 'The Prophet ﷺ did not perform any *Hajj* for 9 years after coming to Madinah. Then, in 10 A.H., he had it announced that he intended to perform the *Hajj* that year. On receiving the information, a very large number of men thronged to Madinah. Everyone was eager to emulate his example, in the fullest degree, by accompanying him on the sacred journey. (When the day of departure arrived), the whole party left Madinah (under the leadership of the Prophet) and came to Zul Hulaifa and made a halt there for the day. Here an incident occurred (which was that) Asma, bint 'Umais رضى الله عنها, (wife of Abu Bakr Siddiq, who was also in party), gave birth to a child. She enquired from the Prophet ﷺ what was to be done in those circumstances. The Prophet ﷺ replied that she should take the bath of *Ihram* in the same condition, and bandage her private parts with a cloth as women do at such a time, and formulate the *niyat*¹ of *Ihram*. Afterwards, the Prophet ﷺ offered the last prayer in the mosque of Zul Hulaifa (i.e., *Zuhr*), and mounted his camel, Qasawa, till when the camel reached Baida (which was a somewhat elevated plain with a flat surface near Zul Hulaifa), I looked around from the height and noticed that there were nothing but men, mounted as well as on foot, on all sides, as far as the eye could see, and the Prophet ﷺ was in our midst, and the Qur'an was being revealed to him, and he knew its reality and true significance. (Whatever he did was, thus, according to the Divine Will and Revelation), and our attitude was that we did what we saw him do. (So when the Prophet's ﷺ camel reached Baida), the Prophet ﷺ recited the *Talbia* of *Tawheed* (i.e., Monotheism) with a loud voice: *Labbaik Allahumma labbaik; labbaika laa shareeka laka labbaik; in-nal hamda wannai' mata laka wal mulk; laa shareeka lak*. The *Talbia* which his accompanying Companions ﷺ recited (included a few more words), but though they recited it aloud, Prophet ﷺ neither contradicted nor corrected them (but) he continued to recite his own *Talbia* (meaning that some of the Companions ﷺ recited the *Talbia* which contained some additional words of veneration but since it was permissible, the

①. Meaning the precise formulation of intention.

Prophet ﷺ did not check them. On his own part, however, he did not make any alteration in *Talbia*)

"Sayyidina Jabir ؓ went on to relate: 'In this journey our intention was simply to perform the Hajj. *Umrah* was not in our minds till we had completed the journey and reached the House of Allah (i.e., the Ka'bah) in the company of the Prophet ﷺ. (On reaching there), the Prophet ﷺ carried out the *Istilam*¹ of *Hajr Aswad*² (i.e., he placed his hand on it and kissed it and, then, he began the *Tawaf*³) during which he did *Ramal*⁴ (the first) three circuits and, in the remaining four, walked at his normal pace and in the normal way. (On completing the seven circuits of *Tawaf*), the Prophet ﷺ proceeded towards *Muqam Ibrahim*⁵ and recited the verse,

Take *Muqam Ibrahim* as your place of worship,

وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

(Al-Baqarah 2:25)

(البقره ٢: ٢٥)

and, then offered prayer by standing at such a place that *Muqam Ibrahim* was between him and Ka'bah." (Imam Jafar Sadiq relates that). "my father used to tell that in those two Rak'at the Prophet ﷺ recited the surah *Qul yaa aiyyuhal kafiroom* and *Qul hu-wallahu ahad*. He, then, again returned to *Hajr Aswad*, and once more, carried out its *Istilam*,⁶ and, then, went out (for *Sa'ee*)⁷ towards the hill of *Safa* by one of the doors, and, on reaching close to it, recited the verse,

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

Lo! (the mountains of) As-Safa and Al-Marwa are among the Landmarks of Allah

(Al-Baqarah 2:158)

After (reciting the verse), the Prophet ﷺ said: "I begin *Sa'ee*

- ①. The act of kissing *Hajr Aswad* in each circuit of *Tawaf*.
- ②. The Black Stone embedded in the wall of the House of Kabah.
- ③. The ritual of going round the House of Ka'bah seven times, commencing from the Black Stone and having the Kabah on the left.
- ④. Walking done at a rather brisk pace with short steps, with the chest thrown out and the shoulders moved in the style of a wrestler.
- ⑤. A spot near Ka'bah.
- ⑥. This *Istilam* was for *Sa'ee*. Just as *Tawaf* is commenced with *Istilam*, *Istilam* before *Sa'ee* is also sanctioned by the practice of the Prophet ﷺ.
- ⑦. The ritual of walking at a brisk pace, seven times each way, the distance between the two hills of *Safa* and *Marwa*.

from the very Safa mentioned in this verse by God.' So, he came to (the hill of) Safa and ascended it up to the point from where *Ka'bah* could be seen. He, then, stopped, and, with his face turned towards *Ka'bah*, occupied himself with the praise and glorification of the Lord. He said: *Laa illaaha il-laahu wahdahu laa shareeka lahu, lahul mulki wa lahul hamdu, wa hua ala kulli shai-in qadeer, laa ilaaha il-lallaahu wahdahu anjaz wa'adahu wa nasara abdahu wa nasara abdahu wa hazamal ahzaaba wahdahu.* (No one is worthy of worship save Allah; He is One and without a partner; His is the Kingdom and unto Him is due all praise and He hath power over all things. He hath fulfilled His promise (of granting ascendancy over Makkah and over the whole of Arabia and making His Faith supreme); He gave the fullest help to His bondsman, and He, and He alone, defeated the clans of polytheism and paganism).

"The Prophet ﷺ recited it thrice and entreated the Lord in the intervals separating the recitals. Afterwards, he came down (the hill) and proceeded towards (the hill of) Marwa. On reaching the lower part of the valley, he walked at his usual pace till he came to Marwa, and here, too, he did what he had done at Safa, and, as he reached Marwa, after completing the last round, he said to the Companions: "If I had thought of earlier what I thought later, I would not have brought the animals of sacrifice from Madinah and made the *Tawaf* and *Sa'ee* I have performed an *Umrah*. So, now, I tell you that those of you who have not brought the animals of sacrifice with them should put an end to their Ihram and make an *Umrah* of the *Tawaf* and *Sa'ee* they have performed." Surqa bin Maalik enquired, 'O Messenger of Allah! Is the command for performing *Umrah* in the month of *Hajj* only for this year or forever?' The Prophet ﷺ replied, entwining the fingers of one hand with those of the other, that *Umrah* had entered into *Hajj* not only that year but for all times."

Commentary: For realising the significance of what the sacred Prophet ﷺ said at the conclusion of *Sa'ee* at *Marwa*, i.e., those who had not brought the animals of sacrifice with them should regard their *Tawaf* and *Sa'ee* to be an *Umrah* and he would have done the same had he not brought the animals from Madinah it is necessary to bear in mind that among the popular misconceptions

of the Age of Perversion one was that it was strictly forbidden to perform *Umrah* in *Shawwal*, *Zul Qa'dah* and *Zul Hajjah*, which were commonly known as *Ashhar Hajj*, for the reason that the journey of the *Hajj* was undertaken during them. At the very outset, the Prophet ﷺ had made it clear that whoever liked could put on merely the *Ihram* of *Hajj* which in the special terminology of the *Shari'ah* was called *Ifrad*, or the *Ihram* of *Umrah* in the beginning, and, then, the other *Ihram* of the *Hajj* after performing the *Umrah* in Makkah, which was called *Tamattu* or a common *Ihram* for both the *Hajj* and the *Umrah* and formulate the *Niyat* of performing both of them with the same *Ihram*, which was called *Qiran*. On learning about it from the Prophet ﷺ, very few of the Companions رضي الله عنهم had, owing to their unusual circumstances, decided on *Tamattu* and assumed only the *Ihram* of *Umrah* at *Zul Hulaifa*, one of them being Sayyidah Ayshah رضي الله عنها. Otherwise, most of the Companions رضي الله عنهم had either put on the *Ihram* of the *Hajj* or of both, the *Hajj* and the *Umrah*. The Prophet ﷺ, himself, had assumed the *Ihram* of both, i.e., he had adopted the course of *Qiran*. Besides, he had brought the animals of sacrifice with him from Madinah, and the pilgrim who does so cannot end the state of *Ihram* until he has performed the *Qurbani* on the 10th of *Zul Hajjah*. Thus, the Prophet ﷺ and the Companions رضي الله عنهم who, like him, had brought the animals with them could not remove the *Ihram* before the *Hajj*, i.e., before carrying out the sacrificial offering of the animals, but for the pilgrims who had not done so there was no such legal constraint.

On reaching Makkah, it was felt more intensely by the Prophet ﷺ that for the eradication of the superstitious belief that to perform *Umrah* during the months of the *Hajj* was extremely sinful it was advisable to set, for everyone to see, a large scale example of acting in opposition to it, the only way to which was that the greatest possible number of Companions رضي الله عنهم who had performed the *Tawaf* and *Sa'ee* with him put an end to the state of *Ihram* and to all the restrictions that went with it by deciding that the *Tawaf* and *Sa'ee* they had carried out was an *Umrah* and donned another *Ihram* for the *Hajj* at the appropriate time. But as the Prophet ﷺ had brought with him the animals of sacrifice such a course was

not open to him. That is why, he said that if he had realised in the beginning what he did latter on, he would not have brought the animals from Madinah and removed the *Ihram*, taking his *Tawaf* and *Sa'ee* to be an *Umrah*. But as now he could not do so himself, he was telling those who had not brought the animals with them to resolve that their *Tawaf* and *Sa'ee* were an *Umrah* and take off the *Ihram*.

On hearing it, Suraqa bin Maalik,¹ who, till then, was under the impression that it was highly sinful to perform *Umrah* during the months of the *Hajj*, got up and enquired whether what the Prophet ﷺ had said was meant only for the paritcular year or for all time. The Prophet ﷺ, in order to emphasise the point, joined the fingers of one hand with those of the other and declared that *Umrah* had entered into the *Hajj* in the like manner, and it could be performed during the months, and even in close proximity to the days of the *Hajj*, and the notion of its sinfulness was utterly wrong and based upon ignorance, and, further, that the command was not only for the time being but forever.

To continue with the Tradition:

"And And Sayyidina Ali رضي الله عنه (who had gone to Yemen for the collection of *Zakah* and other imposts at the order of the Prophet ﷺ) arrived in Makkah, bringing some other animals for *Qurbani* by the Prophet ﷺ. He saw that his wife, Fatima Zahra رضي الله عنها, had taken off *Ihram* and become *Halal* [i.e., come out of the restrictions prescribed for those adopting it] and was wearing coloured clothes, and, also had used collyrium. He thought it to be highly improper and expressed his displeasure (and, according to the report quoted in *Abu Dawood*, said to her, 'who had told you to remome *Ihram* and become free from the attending restrictions?' Sayyidah Fatima رضي الله عنها replied 'my father (i.e., the sacred Prophet) had given me the order (and

①. He was the same person who, on the information supplied by his slave, had pursued the Prophet ﷺ when he was migrating to Madinah, in the hope of capturing him and winning the reward placed on his head, but as he had drawn close to the Prophet ﷺ, the legs of his mare had sunck into the ground. The mare, however, had come out safely as the Prophet ﷺ prayed at his request. Suraqa, then, returned to Makkah and remained true to his paganish creed till he had embraced Islam in 8 A.H., at the Victory of Makkah, along with the other inhabitatns of the town.

I have done so in compliance with it)'. The Prophet ﷺ then, asked Ali, 'What had you said when you formulated the *Niyat* of *Hajj* alone, as is done in *Ifrad*, or only of *Umrah*, as is done in *Tamattu*, or of both, as is done in *Qiran*? 'I had formulated the *Niyat* thus', replied Ali. 'O Allah! I put on the *Ihram* of what Thy Messenger has put on'. The Prophet ﷺ thereupon, explained, 'I had brought the animals of sacrifice with me (and owing to it, I cannot now remove the *Ihram* before the *Hajj* and you have formulated the *Niyat* of *Ihram* like that of mine). So, you are, also, to remain in the state of *Ihram* like me."

(Jabir adds); "The total number of the animals of sacrifice the Prophet ﷺ had brought with him and Ali ﷺ had brought for him later was 100'. (In some traditions it is mentioned in detail that 63 camels had come with the Prophet ﷺ and 37 had been brought by Hazrat Ali ﷺ from Yemen). (Sayyidina Jabir ﷺ related, further, that) "in accordance with the command of the Prophet ﷺ, all the Companions ﷺ who not brought the animals of sacrifice with them removed the *Ihram* and cut short the hair of their heads after completing the *Sa'ee* of *Safa* and *Marwa* and became *Halal* and decided that the *Tawaf* and *Sa'ee* they had performed were an *Umrah*. Only the Prophet ﷺ and the Companions ﷺ who had brought the animals of sacrifice with them remained in the state of *Ihram*."

Commentary: The Companions ﷺ who removed *Ihram* on the advice of the Prophet ﷺ did not shave off their heads but only cropped the hair because they wanted to earn the merits of shaving the head at the removal of the *Ihram* of the *Hajj*.

To take up the Tradition again:

"Then as *Yaumul Tarwiya* (i.e., the 8th of *Zul Hajjah*) dawned and everyone began to leave for *Mina* (and the Companions ﷺ who had removed *Ihram* after the *Sa'ee* of *Safa* and *Marwa* and become *Halal*) assumed the *Ihram* of *Hajj* and the Prophet ﷺ proceeded towards *Mina* on his camel. On reaching there, the Prophet ﷺ and the Companions ﷺ observed the *Salah* of *Zuhr*, *Asr*, *Maghrib*, *Isha* and *Fajr* in the mosque of *Kheef*), and stayed for some time at *Mina* after the *Fajr* prayers till when the sun rose, he left for *Arafat*, and he had ordered the tent of *Suf*¹

①. Meaning laying aside the restrictions.

②. A kind of coarse cloth made of mixed cotton and wool.

to be pitched for him at *Namira*¹ (the place from where the flat ground of Arafat begins). The people of his family of the Quraysh were sure that the Prophet ﷺ will stay near the hill of *Mash'ar-i-Haraam*, as the *Quraish* used to do during the Age of Perversion (but he did not do so) and went beyond the limits of *Mash'ari-i-Haram* to *Arafat* and saw that (according to his instructions) his tent had been pitched at *Namira*. He, thus, dismounted at the tent."

Commentary: The ritualistic movements of the *Hajj* begin on the 8th of *Zul Hajjah* which is called *Yaumul Tarwiya*. On its morning the pilgrims leave for *Mina*. While the pilgrims performing the *Hajj* by the method of *Ifrad* or *Qiran* are already in the state of *Ihram*, other pilgrims, too, put on the *Ihram* and proceed to *Mina* on the 8th of *Zul Hajjah* and stay there till the morning of the 9th. The sacred Prophet ﷺ and the rest of the Companions رضي الله عنهم who had brought the animals of sacrifice with them were in the state of *Ihram* at that time and the rest of the Companions رضي الله عنهم who had removed the *Ihram* after performing *Umrah* assumed the *Ihram* of the *Hajj* on 8th of *Zul Hajjah* and the whole party of pilgrims left for *Mina* where it stayed for the day and proceeded for *Arafat* on the morning of the 9th after the sun had risen.

Arafat is situated at about 6 miles from *Mina* and 9 Miles from *Makkah*. It lies outside the limits of *Haram*². In that direction the area of *Arafat* begins where the territory of *Haram* ends. The tribals of Arabia who came for the *Hajj* went out of the limits of *Haram* to carry out the ritual of *Wuqoof*³ at *Arafat* on the 9th of *Zul Hajjah* while the Quraysh who considered themselves to be the custodians of *Ka'bah* and called themselves the 'People of *Haram*' did not come out of those limits even for *Wuqoof* and carried it out

- ①. It lies exactly at the point where the territory of *Haram* ends and from where the area of *Arafat* begins. The present mosque of *Namira* is situated at the border of *Haram* and it is said that its wall which is towards *Makkah* marks the dividing line between *Arafat* and *Namira* so much so that, God forbidding, if it collapses on the outer side, it will fall out of the territory of *Arafat* and in the valley of *Nmira*.
- ②. The territory of *Makkah*, along with a certain defined territory on all its sides, is called *Haram*.
- ③. The stay at *Arafat* between the declining of the sun from the meridian on the 9th of *Zul Hajjah* and the dawn of the 10th of *Zul Hajjah* is called *Wuqoof*. It is the most important ritual of *Hajj*.

within them near the hill of *Mash'ar-i-Haram*, in the territory of Muzdalifa. They regarded it a mark of eminence and distinction. In view of this family tradition, the Quraysh believed that the Prophet ﷺ, too, would carry out *Wuqoof* near *Mash'ari-i-Haram*, but as the correct place of *Wuqoof* was Arafat, he gave the order, at the time of departure for Mina, that his tent should be pitched at Namira.

To take up the Tradition again:

'When the sun declined he (the Prophet ﷺ) ordered for the saddle to be placed on his camel. The saddle was (then) placed on the camel and he mounted it and came to the Valley (of 'Orna) and from the back of the camel delivered a sermon in which he said:

"O people! Your lives, your properties and your honour must be as sacred to one another as this sacred day, as this sacred month, and as this sacred town. Know it clearly that all the customs of the Days of Ignorance are trampled under my feet. (I proclaim their end and annulment)."

"This day the retaliation for all murders committed in the Days of Ignorance is cancelled (i.e., no Muslim shall now take vengeance for a murder committed during those days), and foremost of all the murder of a member of my own family, i.e. of the son of Rab'i bin Haris bin Abdul Muttalib¹, forgiven.

"This day all sums of interest are remitted (i.e., no Muslim shall now realise the interest on the money lent by him), and in this regard, also, I, first of all, announce the remission of the sum of interest owed to my uncle Abbas ؓ, son of Abdul Muttalib.

"And O people! Fear God in respect of the rights of your women for you have taken them as the trust of God in your hands and to derive satisfaction from them has been made legitimate for you by His Command. Your special claim on them is that they do not permit anyone whom you do not like to come into your house and to sit in your place or on your bed, but if they ever commit a folly admonish them with kindness, and their special

①. Rab'i bin Haris was the cousin of the Prophet ﷺ. His infant son whom, according to the Arab custom, a lady of the tribe of Banu Sa'ad had taken home for suckling and fosterage was killed at the hands of the people of the tribe of Hza'il in a tribal conflict. The family of the Prophet ﷺ was entitled by the ancient Arab custom to avenge his blood.

claim on you is that you feed and clothe them to the best of your ability."

"And I am leaving for you the provision of guidance. If you abide by it and remain attached to it you will never go astray. It is the Book of God (i.e., the Qur'an).

"And, on the Day of Resurrection, it will be enquired from you, on behalf of God, about me (whether I had conveyed to you His Message and Commandments). So, tell me, what reply will you give?"

"And the valley resounded with the reply from the assembled host, 'By our Lord! Verily you have conveyed to us the message and commandments of God and left no stone unturned to guide us (along the Straight Path) through kindness and good counsel.'

"Upon it, the Prophet ﷺ raised his index finger towards the sky and said it thrice: 'O Allah, I beseech Thee, bear Thou witness unto it.'"

"After it, Bilal ؓ gave *Azan* (at his command) and called out the *Iqamah* and the Prophet ﷺ led the *Zuhr* service. Then, Bilal ؓ, again called out *Iqamah* and the Prophet ﷺ led the *Asr* service."

Commentary: It is known for certain that the day of Wuqoof at Arafat fell that year on a Friday. The Prophet ﷺ, first, delivered the aforementioned sermon, after the declining of the sun, and, then, led both the *Zuhr* and *Asr* prayers together, at the time of *Zuhr*, without an interval. In this Tradition, *Zuhr* is distinctly mentioned which shows that day, the Prophet ﷺ did not offer the Friday prayer, but the *Zhur* prayer and the sermon he delivered was not of a Friday prayer, probably, was that Arafat is not an inhabited area a town or village but a stretch of waste-land a dry, vacant region and the Friday service is held only in a populated place.

The guidance the Prophet ﷺ imparted in the course of the sermon was most suitable for the occasion. After the sermon, he offered the *Zuhr* and *Asr* prayers simultaneously, without offering even two *Rak'at* of *Nafl* or *Sunnah* between them. There is a complete agreement in the *Ummah* over the point that on the day of *Wuqoof Arafat* these two prayers should be offered like that, and, in the same way, on that day the *Maghrib* and *Isha* prayers should












be offered together at the time of *Isha* on reaching *Muzdalifah*. The Prophet ﷺ had done likewise as we shall see later. It is the correct time and manner of offering those prayers on that day, perhaps, for the reason that the distinction of *Yaumul Arafat* that, on it, even the timings of those prayers had been changed by Allah came to the knowledge of everyone, and, also, that the whole of the afternoon was left free for *Zikr* and *Du'a* which were the real religious duties for that day and the bondsmen did not have to spare time for a prayer from *Zuhr* to *Maghrib* or even *Isha*.

Alluding, towards the close of the sermon, to the fact that his death was near the Prophet ﷺ said that he will be leaving for his followers a complete provision of guidance after which they will never go out of the right way provided that they remained true to it, and it was the *Qur'an*.

It is clear from the foregoing what the Prophet ﷺ had in mind when during the last days of his mortal illness he had wanted something to be written down by way of a testament and about which he had said "after it you will never be misled". The sermon at the time of the Farewell *Hajj* distinctly shows that the Prophet ﷺ wanted to dictate as his last wish resolute and unswerving adherence to the holy *Qur'an*. he had, already, indicated in the sermon how great was the glory and splendour of the Book of God, and since Sayyidina Umar ؓ knew it and the Almighty had, also, endowed him with the courage to speak out boldly at the appropriate time, he had said that they knew, as a result of the training and guidance received continuously from the Prophet ﷺ how profound and everlasting was the worth and value of the *Qur'an*; so why should trouble be taken to dictate the will when the sacred Prophet ﷺ was so ill and feeling so restless. They remembered and shall always remember what the Prophet ﷺ had taught: *Hasbuna Kitabullah* (The Book of Allah is sufficient unto us).

The Tradition goes on to say:

"Then, (after the Prophet had offered the prayers of *Zuhr* and *Asr* without a break), he mounted his camel and came to the place of *Wuqoof* at *Arafat* and made the camel stand so as to face the large rocks and had the multitude standing in front of

him and turned his face towards the *Qiblah* and remained there till the time of sunset came and the paleness (of the latter part of the evening), too, disappeared and the sun wholly passed below the horizon, and, then, left (Arafat for Muzdalifa) and made Usama bin Zayd  ride on his camel behind him until he came to Muzdalifah (which was about 3 miles from Arafat). On reaching there, the Prophet  offered the *Maghrib* and *Isha* prayers together with one *Azan* and two *Iqamah* (i.e., the *Azan* was called only once but the *Iqamah* for *Maghrib* and *Isha* were called out separately) and between the two prayers, also, he did not offer any *Nafl* or *Sunnah Rak'at*. After it, the Prophet  lay down and remained lying till it was daybreak and the time for *Fajr* had arrived. At the dawn, he celebrated the *Fajr* service with *Azan* and *Iqamah*, and, then, came to *Mash'ar-i- Haraam* (which was a ridge within the limits of Muzdalifa and it still is like that with the difference that a building has been constructed there as a landmark). On coming here, the Prophet  stood facing the *Qiblah* and occupied himself with supplication and glorification of the Lord till it was broad daylight. Then, a little after sunrise, the Prophet  left for Mina and now made Fadl bin Abbas ride on his camel at the back. He set off till, as he entered the Valley of Muhassar, he somewhat increased the pace of his mount, and, on coming out of it, proceeded along the middle path that led to the biggest *Jamra* (i.e., Pillar), and, then, on reaching the *Jamra* which is near the tree, he carried out *Rami*¹ against it. He threw seven pebbles at it and said *Allah-u-Akbar* at each throw. The pebbles were like the pebbles of *Khazaf* (i.e., of the size of a pea that could be held between the thumb and the index or middle finger for throwing). He threw the pebbles at the *Jamra* from the low ground (near the *Jamra*), and, on finishing *Rami*, went towards the place of *Qurbani* (i.e., where the animals are sacrificed), and carried out the *Qurbani* of sixty-three camels with his own hand and left the rest to Ali  for performing the *Qurbani*, and, (thus), let him join in the *Qurbani* offered by him (i.e., the Prophet ). Then, the Prophet  ordered a piece of meat to be taken from every camel that had been sacrificed. All those pieces were cooked in a cauldron and both, the Prophet  and Ali , ate the meat and drank the broth. Then, the Prophet  proceeded to the

①. The ritual throwing pebbles at Jamrat.

House of Allah on his mount for *Tawaf Ziyarat*¹ and offered the prayer of *Zuhr* at Makkah. At the conclusion of the prayer, the Prophet ﷺ went up to the members of his family (i.e., Bani Abdul Muttlib) who were drawing water from *Zam Zam* and giving it to the people to drink. He said to them, 'If there was not the danger that other people forcibly took away this service from you, I would, also, have joined you in pulling out the pitcher'. They drew out a pitcher from *Zam Zam* and gave it to the Prophet ﷺ from which he drank."

Commentary: The principle rite of the Hajj is *Wuqoof Arafat*, i.e., standing on the 9th of *Zul Hajjah* in the presence of the Lord in the table-land of Arafat, after *Zuhr* and *Asr* prayers on the declining of the sun. The above Tradition shows how long was the *Wuqoof* the Prophet ﷺ had performed. He had offered the *Zuhr* and *Asr Salah* soon after the time prescribed for the *Zuhr* began, and, then, stayed there till sunset. Afterwards, the Prophet ﷺ left directly for Muzdalifa where, as we have seen, he offered the *Maghrib* and *Isha* services simultaneously.

On that night, in Muzdalifa, the Prophet ﷺ rested after the *Isha* till *Fajr* and altogether omitted the *Tahajjud* though he never missed it even in a journey, probably because he had been very busy throughout the 9th *Zul Hajjah*. In the morning, he had travelled from Mina to Arafat where he, first, delivered the historic sermon, and, then, carried out the *Wuqoof* continuously till *Maghrib*, and, immediately after that, journeyed over to Makkah. Thus, from *Fajr* till *Isha* he had remained constantly occupied and on the move. On the next day, the 10th of *Zul Hajjah* he had, again, to keep busy. He had to travel, in the morning, from *Muzdalifa* to Mina, and, on reaching there, at first, to perform the *Rami* of the *Jamrat*, and, then, to carry out the *Qurbani* of as many as 63 camels with his own hand, and, afterwards, to go from Mina to Makkah for *Tawaf Ziyarat*, and, then, return to Mina.

Anyway, as the schedule for the 9th and 10th of *Zul Hajjah* was so heavy and tiring, it was necessary to rest properly during the night between them at Muzdalifa. The body, too, has a claim and its resources are, after all, limited. In such congregations, in

①. The ritual of circumambulation performed after the *Qurbani* has been done at Mina.

particular, it is essential to make an allowance for one's physical needs so that the aspect of leniency may, also, be felt by the people and they can appreciate the temperate nature and moderate disposition of the *Shari'ah*.

It is distinctly stated in this Tradition that the Prophet ﷺ had performed the *Qurbani* of 63 camels with his own hand. These were, perhaps, the camels he had brought from Yemen, he got sacrificed by him. The figure of 63 is significant. The Prophet ﷺ, then was 63 years of age, and, thus, he made, an offering of a camel for every year of his life in thanksgiving.

The Prophet ﷺ and Sayyidina Ali ؑ had the meat of the animals sacrificed by them cooked and they ate it and drank the broth. It shows that a person can partake of the meat of the animals offered by him in sacrifice as well as give it to Kinsmen to eat.

On the 10th of *Zul Hajjah* the Prophet ﷺ went to Makkah, after finishing with the *Qurbani*, for *Tawaf Ziyarat*. It is better to perform *Tawaf Ziyarat* on the 10th of *Zul Hajjah*, after the fulfillment of the ritual of *Qurbani*, but it can, also, be delayed.

From ancient times it had been the privilege of Bani Abdul Muttalib to draw water from the well of *Zam Zam* and offer it to the pilgrims. As the Prophet ﷺ came to *Zam Zam*, after carrying out *Tawaf Ziyarat* and saw his kismen performing the enviable task, he felt like taking a hand in it. But he thought that, then, all his Companions would, also, want to participate in it, in emulation of his example, and, in the upshot, the members of his family would be deprived of the time-honoured right. The sacred Prophet ﷺ, hence, expressed his wish for the sake of their encouragement and, also, explained why he had preferred not to join.

The above narrative, as we have remarked already, contains the longest and most detailed account of the *Farewell Hajj*. Yet a number of events have been left out in it, including even the ritual of *Halq*¹ and the sermon of the 10th of *Zul Hajjah* which are mentioned in other Traditions.

In some other versions of the same Tradition it appears that the Prophet ﷺ said:

"I have performed *Qurbani* at this place but the whole area of

①. Meaning the rite of shaving the head.

Mina is the place of *Qurbani*. You can, therefore, perform *Qurbani* at your place (i.e., where you are staying at Mina). (Similarly), I have carried out *Wuqoof* here (i.e., near the big rocks), but the whole of Arafat is the place of *Wuqoof*, and I have halted here (i.e., near *Mash'ar-i- Haraam*), but the whole of Muzdalifa is the place of halting. (One can stay for the night in any part of it)." (Muslim)

(٩٨٨/٢١) عَنْ جَابِرٍ قَالَ نَحَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ نِسَائِهِ بَقْرَةً فِي

حَجَّتِهِ (رواه مسلم)

(988/21) It is related on the authority of Jabir bin Abdullah رضي الله عنه that the Messenger of Allah ﷺ had, in his *Hajj*, performed the *Qurbani* of a cow on behalf of his wives. (Muslim)

(٩٨٩/٢٢) عَنْ عَلِيٍّ قَالَ أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَقُومَ

عَلَى بُذْنِهِ وَأَنْ أَتَصَدَّقَ بِلَحْمِهَا وَجُلُودِهَا وَاجِلَّتِهَا وَأَنْ لَا أُعْطِيَ الْجِزَا رِمْنَهَا قَالَ نَحْنُ نُعْطِيهِ مِنْ عِنْدِنَا (رواه البخاري و مسلم)

(989/22) It is related on the authority of Sayyidina Ali رضي الله عنه that the Prophet ﷺ ordered me to supervise the disposal of the animals sacrificed by him and to give away their meat, hides and entrails in charity and to desist from giving anything out of them to the butchers (as their wages). He said: "I shall pay them for their services from my pocket." (Bukhari and Muslim)

(٩٩٠/٢٣) عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى مِنِي فَاتَى الْجَمْرَةَ

فَرَمَاهَا ثُمَّ أَتَى مَنْزِلَهُ بِمِنِي وَنَحَرْنُسْكُهُ ثُمَّ دَعَا بِالْحَلَاقِ وَنَاوَلَ الْحَاقِلَ شِقَّهُ الْأَيْمَنَ فَحَلَقَهُ ثُمَّ دَعَا أَبَا طَلْحَةَ الْأَنْصَارِيَّ فَأَعْطَاهُ إِيَّاهُ ثُمَّ نَاوَلَ الشَّقَّ الْأَيْسَرَ فَقَالَ احْلِقْ فَحَلَقَهُ فَأَعْطَاهُ أَبَا طَلْحَةَ فَقَالَ اقْسِمُهُ بَيْنَ النَّاسِ (رواه البخاري و مسلم)

(990/23) It is related on the authority of Anas bin Maalik رضي الله عنه that when the Prophet ﷺ came to Mina (from Muzdalifa, on the morning of the 10th of *Zul Hajjah*, he first went to *Jamrat ul-Uqaba*¹ and performed the *Rami* of it, and, then, came to his tent and performed the *Qurbani* of the animals. After that, he

①. Meaning the last Pillar.

called the barber, and, first, brought the right side of his head before him and the barber shaved that side (of it). The Prophet ﷺ, then, called Abu Talha ؓ and gave the hair to him. He, then, brought the left side of his head before the barber and said: "Now, shave it also". The barber shaved that side (of the head) as well, and, then, the Prophet ﷺ gave the hair, again to Abu Talha ؓ and said: 'Distribute the hair to the people.'

(Bukhari and Muslim)

Commentary: The incident of shaving of the head by the Prophet ﷺ had not been mentioned in Sayyidina Jabir's ؓ prolonged narrative though it forms one of the main rites of the *Hajj* that are to be performed on the 10th of *Zul Hajjah*.

The correct way of Halq, as we learn from the above Tradition, is that, first, the right side of the head should be shaved and, then, the left.

On this occasion the sacred Prophet ﷺ gave his hair to Abu Talha Ansari who was one of his devoted Companions. He had covered the Prophet ﷺ with his body, as with a shield, and taken all the arrows on himself during the assault by the pagans of Makkah in the Battle of Uhud. Besides, he was particularly solicitous of the comfort of the holy Prophet ﷺ and took a keen interest in entertaining his, i.e., the Prophet's guests in a kindly and generous manner. In fine, Abu Talha ؓ and his wife, Umm Sulaym (the mother of Anas ؓ) were conspicuous for such acts of service and it was, perhaps, for that reason that the Prophet ﷺ had handed over his hair to him, and, also, had it distributed through him to others.

It, thus, furnishes, a clear support to and justification for the institution of the preservation of the relics of holy men.

Most probably, the "blessed hair" of the Prophet ﷺ which are said to be preserved at various places and about the genuineness of which reliable evidence is available are from among the hair distributed on the occasion of the Farewell *Hajj*. Some reports show that Abu Talha ؓ had given one or two hair each to the people. In this way, these would have come into the possessions of thousand of Companions ؓ, and their descendants would have taken the fullest care to protect and preserve the holy relic. Hence, there is nothing strange that some of the hair are still preserved at

some place. But to proclaim any hair to be the "blessed hair" of the Prophet ﷺ without an authentic proof is a very grave matter. Anyhow, whether false or genuine, to make it or its display a source of money-making is shameful in the extreme.

(٩٩١/٢٤) عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي حَجَّةِ الْوَدَاعِ اللَّهُمَّ ارْحَمِ الْمُحْلِقِينَ قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ قَالَ اللَّهُمَّ ارْحَمِ الْمُحْلِقِينَ قَالُوا وَالْمُقَصِّرِينَ يَا رَسُولَ اللَّهِ قَالَ وَالْمُقَصِّرِينَ

(رواه البخارى و مسلم)

(991/24) Abdullah bin Umar رضي الله عنه related to us that, during the Farewell Hajj, the Messenger of Allah ﷺ said: "Blessings of the Lord be on them who had their heads shaved here." Some of the people said: "O Messenger of Allah! Make the same prayer for those, also, who have their hairs cropped." The Prophet ﷺ, again, said: "Blessings of the Lord be on them who had their heads shaved here." When they repeated the request, the Prophet ﷺ said, at the third time, "And the blessings of the Lord be on them, also, who had their hairs cropped here." Bukhari and Muslim

Commentary: to have the head shaved or the hair cut short out of habit or necessity is not an act of worship, but as the shaving of the head or the cropping of the hair in the *Hajj* or *Umra* is an expression of servility and submission on the part of the bondsman, it constitutes a special form of worship and the rite should be carried out in the same spirit. Moreover, as there is a great display of servility and humbleness in having the head shaved than the hair cropped, it enjoys a superiority over it and, that was why, the Prophet ﷺ gave preference to those who had their heads shaved in the prayer of mercy.

(٩٩٢/٢٥) عَنْ أَبِي بَكْرَةَ قَالَ خَطَبَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ النَّحْرِ قَالَ إِنَّ الزَّمَانَ إِسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ السَّنَةُ إِنِّي عَشَرَ شَهْرًا مِنْهَا أَرْبَعَةٌ حُرْمٌ ثَلَاثُ مُتَوَالِيَاتٍ ذُو الْقَعْدَةِ وَذُو الْحِجَّةِ وَالْمَحْرَمُ وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ وَقَالَ أَيُّ شَهْرٍ هَذَا فَقُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ قَالَ أَلَيْسَ ذَا الْحِجَّةِ قُلْنَا بَلَى

قَالَ أَيُّ بَلَدٍ هَذَا قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ
 إِسْمِهِ قَالَ أَلَيْسَ الْبَلَدُ قُلْنَا بَلَى قَالَ فَأَيُّ يَوْمٍ هَذَا قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ
 فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ إِسْمِهِ قَالَ أَلَيْسَ يَوْمَ النُّحْرِ قُلْنَا بَلَى قَالَ
 فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي
 بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا وَتَتَلَقَّوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ أَلَا قَلَّا
 تَرْجِعُوا بَعْدِي ضَلَالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ أَلَا هَلْ بَلَغْتُ قَالُوا نَعَمْ قَالَ
 اللَّهُمَّ أَشْهَدُ فَلْيَبْلُغِ الشَّاهِدُ الْغَائِبَ قُرْبَ مُبْلَغٍ أَوْعَى مِنْ سَامِعٍ

(رواه البخارى و مسلم)

(992/25) It is related on the authority of Abu Bakrah Thaqafi رضي الله عنه that the Prophet ﷺ delivered a sermon on the 10th of *Zul Hajjah* (during the Farewell Hajj) in which he said: 'Time has returned to its original state, as it was when the heavens and the earth were created. The year is only of full twelve months out of which four are sacred-three months in succession, *Zul Qa'dah*, *Zul Hajjah* and *Muharram*, and *Rajab* which falls between *Jamadi-uth-Thaani* and *Sha'ban* and is held in a greater esteem by the tribe of Muzar. Then, the Prophet ﷺ said: "Do you know which month is this?" 'Allah and His Messenger ﷺ knows best', we replied. So, he remained silent for some time, so much so that we thought he was going to give some other name to the month, (but) he said: 'Is it not the month of *Zul Hajjah*?' 'Of course, it is *Zul Hajjah*', we replied. Then he said, 'Do you know what town is this?' We replied: 'Allah and His Messenger ﷺ know best.' He, then, remained silent for some time till we thought he was going to give some other name to the town, (but) he said: 'Is it not Balda?'¹ 'Of course , it is Balda', we replied. Then, he said 'Do you know what day is it today?' We replied: 'God and His Messenger know best.' Upon it, he said, 'Is it not *Yaum-un- Nahr*?' After it, the Prophet ﷺ observed: 'Your lives are your property and your honour are forbidden to one another (i.e.,it is not permitted to you to kill anyone unjustly or to lay your hand on anyone's property or honour; these are forbidden forever) as you consider it forbidden on this sacred day, in this sacred town and in this sacred month to kill anyone or to infringe on his property or honour.' After it, the Prophet

①. Balda was one of the names of Makkah.

ﷺ said, 'Before long, in the Hereafter, you are to meet your Lord who will call you to account for your deeds. Now, listen, I warn you not to go so far astray after me that some of you begin to cut the throats of others.' After it, he asked them, 'Tell me have I conveyed the message of the Lord to you.' They all replied with one voice, 'Of course, you have.' (The Prophet ﷺ, then, said), 'O Lord, I beseech Thee, bear Thou witness unto it.' After it, he said to the people, 'Let those present take this message to those absent. Many people who come to know of a thing from one who had heard it are more capable of remembering it than those who have heard it (directly)."

(Bukhari and Muslim)

Commentary: In order to appreciate the Prophet's ﷺ remark that the time had returned to its original state it needs be remembered that an erroneous custom among the polytheists of Arabia was that, sometimes, according to their needs or convenience, they used to assume about a year that it consisted of thirteen months by making a month occur twice in it which threw the entire arrangement of time into months and years into disorder and make it unreliable. Thus, the *Hajj* which, according to their calculation, fell in the month of *Zul Hajjah* did, in fact, not fall in it. But after hundreds of years of rotation in the Age of Perversion it so happened that what, for instance, was the month of *Muharrum* in their view was also the month of *Muharrum* by the celestial arrangement and the month they considered to be *Zul Hajjah*, in fact, was *Zul Hajjah*. The same thing was stressed by the Holy Prophet ﷺ in his sermon. He made it clear, through it, that the *Zul Hajjah* in which that *Hajj* was taking place was *Zul Hajjah* also by celestial calculation and a year considered of only twelve months and it was now going to be like that till the end of time.

At the end of the sermon the Prophet ﷺ exhorted the *Ummah* not to fall a prey to internecine conflicts which were wholly opposed to the spirit of Islam. The Prophet ﷺ had administered this warning to his followers on many onther occasions also perhaps because it had been revealed to him, in some measure, that Satan was going to be really successful in sowing the seeds of discord among them.

PRINCIPAL RITUALS AND CEREMONIES OF THE *HAJJ*

Almost all the rites and ceremonies of the Hajj have come to be mentioned in the Traditions regarding the Farewell Hajj. We will now see what his teachings and actual practice were in respect of each one of them, taken individually.

Entry into Makkah and the First *Tawaf*

The unique honour bestowed by Allah on the city of Makkah, by virtue of its association with the House of *Ka'bah*, demands that one enters it with proper attention and reverence, and, next to it, is the claim of the holy *Ka'bah* that its Tawaf is performed before everything else. The blessed stone, i.e., *Hajr Aswad* which is embedded in a corner of the *Ka'bah* and bears a close association with Almighty and Paradise, then, requires that Tawaf should be commenced with its *Istilam*. Such was the practice of the holy Prophet ﷺ and this was what the Companions رضي الله عنهم had learnt from him.

(٩٩٣/٢٦) عَنْ نَافِعٍ قَالَ إِنَّ ابْنَ عُمَرَ كَانَ لَا يَقْدِمُ مَكَّةَ إِلَّا بَاتَ بِذِي طُوًى حَتَّى يُصْبِحَ وَيَغْتَسِلَ وَيُصَلِّيَ فَيَدْخُلَ مَكَّةَ نَهَارًا وَإِذَا نَفَرَمْنَاهَا مَرَّ بِذِي طُوًى وَبَاتَ بِهَا حَتَّى يُصْبِحَ وَيَذْكُرُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَفْعَلُ ذَلِكَ
(رواه البخارى ومسلم)

(993/26) It is related by Nafi, the special attendant of Abdullah bin Umar رضي الله عنه, that whenever Abdullah bin Umar رضي الله عنه came to Makkah he spent the night at Zi Tuwa¹ before entering the town till at daybreak he took a bath and offered prayer (Salah), and, then, entered Makkah during the day, and when he returned

❶. The name of settlement near Makkah.

from Makkah then, too, he spent the night at Zi Tuwa and departed from there in the morning, and Abdullah bin Umar رضي الله عنه used to say that it, also, was the practice of the Messenger of Allah ﷺ.
(Bukhari and Muslim)

(٩٩٤/٢٧) عَنْ جَابِرٍ قَالَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا قَدِمَ مَكَّةَ أَتَى الْحَجَرَ فَاسْتَلَمَهُ ثُمَّ مَشَى عَلَى يَمِينِهِ فَرَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا (رواه مسلم)
(994/27) It is related by Jaber رضي الله عنه that when the Messenger of Allah ﷺ arrived at Makkah, first of all, he came to the Black Stone and carried out its *Istilam*, and, after it, performed the Tawaf from the right side of it (in such a way) that in the first three circuits he did *Ramal* and in other four, he walked at normal pace.
(Muslim)

Commentary: Every Tawaf begins with the *Istilam* of the Black Stone which denotes the act of kissing it or touching it with the right hand, and, then, kissing the hand or stretching the arms towards it with the palms turned in its direction, and, then, kissing the palms. Seven circuits round the House of *Ka'bah* are performed in each *Tawaf*.

A peculiar kind of gait which gives the impression of vigour and strength is called *Ramal*. It is related that when, in 7 A.H., the Prophet ﷺ came to Makkah for *Umrah*, with a large party of Companions, the Makkans remarked that the unfavourable climate of Makkah had told upon their health and make them weak. As the news reached the Prophet ﷺ, he ordered that the first three circuits of the circumambulation should be performed in the style of *Ramal* so that the impression of the lethargy or enervation of the Companions might be dispelled. It appeared to Allah and He made it into a permanent practice. It is still observed and in the first three circuits of the initial *Tawaf* the pilgrim performing the *Hajj* or *Umrah* carries out, and, after which, the Sa'ee between Safa and Marwa is performed, walking is done briskly, in the manner of *Ramal* and, in the remaining four, at usual pace.

(٩٩٥/٢٨) عَنْ أَبِي هُرَيْرَةَ قَالَ أَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ مَكَّةَ فَأَقْبَلَ إِلَى الْحَجَرِ فَاسْتَلَمَهُ ثُمَّ طَافَ بِالْيَمِينِ ثُمَّ أَتَى الصَّفَا فَعَلَاهُ حَتَّى

يَنْظُرُ إِلَى الْبَيْتِ فَرَفَعَ يَدَيْهِ فَجَعَلَ يَذْكُرُ اللَّهَ مَا شَاءَ وَيَدْعُو (رواه ابو داؤد)
 (995/28) Abu Hurayrah رضي الله عنه narrated that when the Messenger of Allah ﷺ came the first thing he did, after entering Makkah, was to go near the Black Stone and carry out its *Istilam*. After that, he performed *Tawaf* and, then, came to the hill of Safa and ascended it up to the point from where the House of *Ka'bah* could be seen. He, then raised his hands (as one does while supplicating to the Lord) and occupied himself with prayer and supplication as long as he liked. (Abu Dawood)

(٩٩٦/٢٩) عَنْ ابْنِ عَبَّاسٍ قَالَ طَافَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوُدَّاعِ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمُحَجِّنٍ (رواه البخارى و مسلم)
 (996/29) Abdullah bin Abbas رضي الله عنه narrated that in the Farewell Hajj the Messenger of Allah ﷺ performed the *Tawaf* of the House of *Ka'bah* riding on a camel and in his hand there was a walking stick with a curved handle with which he carried out the *Istilam* of the 'Black Stone.' (Bukhari and Muslim)

Commentary: In Sayyidina Jabir's رضي الله عنه narrative it is distinctly told about the Prophet's *Tawaf* that, after carrying out the *Istilam* of the Black Stone, he proceeded towards the right and began the *Tawaf* in the first three circuits of which he did *Ramal* while in the remaining four, walked at normal pace. It shows that the Prophet ﷺ had performed the *Tawaf* on foot. The above Tradition, quoted on the authority of Sayyidina Abdullah bin Abbas رضي الله عنه, on the other hand, tells that the Prophet ﷺ had done the *Tawaf* riding on a camel. There is, however, no contradiction between the two reports. On reaching Makkah the Prophet ﷺ had performed the first *Tawaf* on foot which has been carried out after it, on his return to Makkah from Mina on the 10th of *Zul Hajjah*, was performed while he was seated on the camel in order that those who wanted to ask anything from him could easily do so. The camel, so to say, was serving for a platform at that time. Moreover, he might be wanting to show by his own conduct that, in special circumstances, *Tawaf* could, also, be performed by means of transport.

(٩٩٧/٣٠) عَنْ أُمِّ سَلَمَةَ قَالَتْ شَكَّوْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَنِّي أَشْتَكِي فَقَالَ طُوفِي مِنْ وَرَاءِ النَّاسِ رَاكِبَةً فَطُفْتُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ يَقْرَأُ بِالطُّورِ وَكِتَابٌ مَسْطُورٌ

(رواه البخارى ومسلم)

"(in the Farewell Hajj) I informed the Prophet ﷺ that I was ill. (So, how I was to perform Tawaf)? The Prophet ﷺ replied, 'Perform tawaf by riding in the rear of the people.' I, thus, performed Tawaf in that Manner, and, at that time, the Prophet ﷺ was offering prayer by the side of the House of Allah, and, in it, he was reciting Surah At-Tur." (Bukhari and Muslim)

(٩٩٨/٣١) عَنْ عَائِشَةَ قَالَتْ خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْذَكُرُ إِلَّا الْحَجَّ فَلَمَّا كُنَّا بِسَرِفٍ طِمِثْتُ فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَبْكِي فَقَالَ لَعَلَّكَ نَفْسَتْ قُلْتُ نَعَمْ قَالَ فَإِنَّ ذَلِكَ شَيْئِي كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ فَاغْلِي مَا يَفْعَلُ الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ حَتَّى تَطْهَرِي

(رواه البخارى ومسلم)

"(in the journey of the Farewell Hajj) we set forth from Madinah, in the company of the Messenger of Allah ﷺ. We all were talking of nothing but the Hajj till as we reached the place called Sarif (from where Makkah was only a short distance away), my monthly periods began. When the Prophet ﷺ came in the tent and saw me crying he said to me, 'Perhaps your menses have started.' 'Yes', I replied. 'It is like that.' The Prophet ﷺ said. '(There is nothing in it to cry about). It is one of those things which God has made necessary for the daughters of Adam (i.e., for all women), Perform all the rites of the Hajj like the other pilgrims but do not perform the Tawaf of Ka'bah till you get clean, (i.e., the menses stop)'." (Bukhari and Muslim)

(٩٩٩/٣٢) عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الطَّوَافُ حَوْلَ الْبَيْتِ مِثْلَ الصَّلَاةِ إِلَّا أَنْكُمْ تَتَكَلَّمُونَ فِيهِ فَمَنْ تَكَلَّمَ فِيهِ فَلَا يَتَكَلَّمَنَّ إِلَّا بِخَيْرٍ

(رواه الترمذى والنسائى والدارمى)

(999/32) It is related by Abdullah bin Abbas ؓ that the Prophet ﷺ said: "The Tawaf of the House of Ka'bah is worship of the

same class as prayer (*Salah*), the only difference being that in *Tawaf* you are permitted to talk. So, whoever talks to anyone in *Tawaf* should talk only of good and virtuous things (and abstain from vain conversation)". (Tirmizi, Nasai and Daarimi)

(١٠٠٠/٣٣) عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ مَسْحَهُمَا (الْحَجَرَ الْأَسْوَدَ وَالرَّكْنَ الْيَمَانِي) كَفَّارَةٌ لِلْخَطَايَا وَسَمِعْتُهُ يَقُولُ مَنْ طَافَ بِهَذَا الْبَيْتِ أَسْبُوعًا فَأَحْصَاهُ كَانَ كَعَتَقِ رَقَبَةٍ وَسَمِعْتُهُ يَقُولُ لَا يَضَعُ قَدَمًا وَلَا يَرْفَعُ أُخْرَى إِلَّا حَطَّ اللَّهُ عَنْهُ بِهَا خَطِيئَةً وَكَتَبَ لَهُ بِهَا حَسَنَةً (رواه الترمذی)

(1000/33) Abdullah bin Umar رضي الله عنه related that he heard Messenger of Allah ﷺ say: "To pass the hands over the Black Stone and *Rukn-i-Yamaani*¹ is a source of the expiation of sins." He, further, related that he heard the Prophet ﷺ say: "Whoever makes seven circuits round the House of *Ka'bah* and did it properly (i.e., by showing due regard to rules and proprieties), this act of his will be equivalent to setting free a slave." And he related that he, also, heard it from him, he was saying "when the bondsman will put down one foot and raise the other while performing the circumambulation, Allah will forgive one sin in recompense for each step and the reward for one virtuous deed will be written down for him." (Tirmizi)

Commentary: The words طاف بهذا البيت اسبوعا are translated by us as "Whoever makes seven circuits." They could also mean:

- (i) Circumambulation the *Ka'abah* seven times, that would be 49 circuits, or
- (ii) Circumambulation for seven successive days without break. Allah knows best.

The Black Stone

(١٠٠١/٣٤) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْحَجَرِ وَاللَّهُ لَيَعْتَنَهُ اللَّهُ يَوْمَ الْقِيَمَةِ لَهُ عَيْنَانِ يَبْصُرُ بِهِمَا وَلِسَانٌ يَنْطِقُ بِهِ يَشْهَدُ عَلَى مَنْ اسْتَلَمَهُ بِحَقِّ

(رواه الترمذی و ابن ماجه والدارمی)

(1001/34) It is related by Abdullah bin Abbas رضي الله عنه that the

①. Denoting the south-west corner of The Ka'bah.

Messenger of Allah ﷺ said about the Black Stone: "By God! The Lord will confer a new life on it and raise it in such a manner, on the Day of Resurrection, that it will have two eyes with which it will see and a tongue with which it will speak and testify with truth about the bondsmen who will have carried out its *Istilam*." (Tirmizi, Ibn Majah and Daarimi)

Commentary: Apparently, *Hajr Aswad* is a piece of stone but it is vested with a unique spirituality and remembers everyone who does its *Istilam*. On the Day of Final Requit, God will raise it up as a seeing and speaking being and it will depose in favour of the bondsmen who used to perform its *Istilam* reverentially.

(١٠٠٢/٣٥) عَنْ عَابِسِ بْنِ رَبِيعَةَ قَالَ رَأَيْتُ عُمَرَ يَقْبِلُ الْحَجَرَ وَيَقُولُ إِنِّي لَا أَعْلَمُ أَنَّكَ حَجَرٌ مَاتَنْفَعُ وَلَا تَضُرُّ وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْبِلُ مَا قَبَلْتُكَ (رواه البخاري ومسلم)

(1002/34) 'Aabis bin Rabee' narrated "I saw Umar bin Khattab رضي الله عنه, he was kissing the Black Stone and saying: 'I know for certain that thou art a stone (and there is no attribute of Divinity in thee). Thou canst neither benefit nor harm anyone. Had I not seen the Prophet ﷺ kissing thee, I would never have done that.'" (Bukhari and Muslim)

Commentary: Sayyidina Umar رضي الله عنه said it openly and for everyone to hear so that there remained no possibility of an ignorant or newly converted Muslim assuming that there was the attribute of God, head and the power to do good or harm in the Black Stone on seeing leading men of the *Ummah* like him kissing it.

A point of fundamental importance that emerges from Sayyidina Umar's رضي الله عنه observation is that if a thing is venerated with the belief that it is the Command of Allah and the Prophet ﷺ, the veneration is justified, but if it is done out of the conviction that it has the power over good and evil then it, clearly, is a kind of polytheism and has no place in the Islamic scheme of things.

Zikr and Supplication in Tawaf

(١٠٠٣/٣٦) عَنْ عَبْدِ اللَّهِ بْنِ السَّائِبِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا بَيْنَ الرُّكْنَيْنِ رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقَنَا

عَذَابَ النَّارِ (رواه ابو داؤد)
 (1003/36) Abdullah bin Sa'ib رضي الله عنه related that he heard the Prophet ﷺ recite the following supplication between *Rukn Yamaani* and *Hajr Aswad* (during Tawaf):

رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (البقره ٢: ٢٠١)
"Rabbana aatina fid-duniya hasanataon-wa fil aakhirati hasanataon-wa-qina azaabun naar." (Al-Baqarah 2:201)

(O Allah! I beg of Thee forgiveness and peace in this world and the next. O Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of Fire). (Abu Dawood)

(١٠٠٤/٣٧) عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَكَلَّ بِهِ سَبْعُونَ مَلَكًا (يَعْنِي الرُّكْنَ الْيَمَانِي) فَمَنْ قَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَلَعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ، قَالُوا..... امين (رواه ابن ماجه)

(1004/37) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Seventy angels are posted at *Rukn-Yamaani* who say Amen at the supplication of the bondsman who makes this prayer near it:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ رَبَّنَا اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Allahumma in-ni as'alukal 'afwo wal 'aafiyata fid-duniya wal-aakhira. Rabbana aatina fid-duniya hasanataon-wa fil aakherati hasanataon-wa qina azaabun naar.

(O Allah! I beg of Thee forgiveness and peace in this world and the next. O Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of Fire) (Ibn-e-Majah)

Importance of the Halt at Arafat

As we pointed out earlier, the stay at Arafat, on the 9th of *Zul Hajjah*, is the most important event of the *Hajj*. If a pilgrim is blessed with it even for a moment, he is blessed with the *Hajj*, and if, for some reason, he fails to reach there on the 9th or night

following it, his *Hajj* is rendered void. There is some atonement or reparation for the omission of all the other rites of the *Hajj*, like *Tawaf*, *Sa'ee* and *Rami* but it is impossible to make amends for failure to carry out *Wuqoof* for whatever reason.

(١٠٠٥/٣٨) عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَعْمَرَ الدَّائِلِيِّ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْحَجُّ عَرَفَةٌ مَنْ أَدْرَكَ عَرَفَةَ لَيْلَةً جَمَعَ قَبْلَ طُلُوعِ الْفَجْرِ فَقَدْ أَدْرَكَ الْحَجَّ..... أَيَّامٌ مِنْى ثَلَاثَةٌ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِيَّامَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِيَّامَ عَلَيْهِ (رواه الترمذی، وابوداؤد، والنسائی، وابن ماجه، والدارمی)

(1005/38) Abdul Rahman bin Ya'mar Duali narrated that he heard the Prophet ﷺ say: "The most important rite of the *Hajj* (upon which depends its fulfilment) is the halt at Arafat. The pilgrim who reaches Arafat even during the night of Muzdalifa (i.e., between the 9th and 10th of *Zul Hajjah*), before daybreak, he has performed the *Hajj* and his *Hajj* has been carried out. (After *Yaum-un-Nahr* i.e., the 10th *Zul Hajjah* there are three days of stay at Mina. If anyone departs from Mina earlier after (performing *Rami*) only on two days (on the 11th and 12th), there is no harm in it, and if anyone stays there for an additional day and departs (after performing *Rami*) (on the 13th), there is no harm in it also. (Both of these are permissible)".

(Ibni Majah and Daarami)

Commentary: The performance of the *Hajj* being dependent on *Wuqoof* Arafat, latitude has been given to the pilgrims that in case they fail to reach Arafat on the 9th of *Zul Hajjah*, which is the real time for *Wuqoof*, their *Wuqoof* will be deemed to have been completed and *Hajj* accomplished if they manage to reach there in any part of the night between the 9th and 10th.

After *Yaumul Arafat* there is *Yaum-un-Nahr*, on the 10th, on which the restrictions of *Ihram* come to an end with the performance of *Rami* against one *Jamra*, and *Qurbani*, and *Halq* etc.,. On the same day, *Tawaf Ziyarat* is carried out by going to Makkah. Among the rites of the *Hajj*, after it, is the throwing of pebbles at all the three *Jamras* by staying at Mina for two to three days.

(١٠٠٦/٣٩) عَنْ عَائِشَةَ قَالَتْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يَغْتَقَّ اللَّهُ فِيهِ عَبْدًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ وَإِنَّهُ لَيَدْنُوهُمْ يُبَاهِي بِهِمُ الْمَلَائِكَةَ فَيَقُولُ مَا رَأَيْتُمْ هَؤُلَاءِ (رواه مسلم)

(1006/39) It is related by Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ said: "On no other day God decides in a greater measure for release of His bondsmen from Hell than on the Day of *Arafat* (i.e., the decision for the forgiveness and freedom from Hell of sinning bondsmen is taken on the largest scale in the year, on the Day of *Arafat*). On that day, God comes very close to the bondsmen (present in *Arafat*) with His Attribute of Mercy, and feeling proud of them says to the angels: Do you see with what object these bondsmen of Mine have come here?" (Muslim)

(١٠٠٧/٤٠) عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا رَأَى الشَّيْطَانُ يَوْمًا هُوَ فِيهِ أَصْغَرُ وَلَا أَدْحَرُ وَلَا أَحْقَرُ وَلَا أَغْيَظُ مِنْهُ فِي يَوْمِ عَرَفَةَ وَمَا ذَاكَ إِلَّا لِمَا يَرَى مِنْ تَنْزِيلِ الرَّحْمَةِ وَتَجَاوُزِ اللَّهِ عَنِ الذُّنُوبِ الْعِظَامِ (رواه مالك مرسلاً)

(1007/40) It is related by Talha bin Ubaidah bin Kareez, a Taba'ee that the Prophet ﷺ said: "Satan never feels more dejected, humiliated and crestfallen than on the day of *Arafat* for the simple reason that, on that day, he sees the Mercy of the Lord descending upon the earth (like a torrent of rain), and grievous sins being forgiven."

(Muwatta Imam Malik (by way of a Mursal)

Commentary: When thousands, nay millions of people, attired like beggars, assemble at *Arafat* on the 9th of *Zul Hajjah*, which is a special day for the descent of Divine favours, and beseech the Lord devoutly for forgiveness for themselves as well as for others and cry and bewail before Him, the boundless sea of compassion of the Oft-Forgiving, Most Merciful Lord is aroused and He gives such extraordinary decisions of forgiveness in favour of erring bondsmen that the Devil feels extremely bitter and heart broken.

Rami Jamrat

In Mina there are three pillars, built at some distance from one another. These are called *Jamrat*. To throw pebbles at them, also, is a rite of the *Hajj*. Seven pebbles are to be thrown at every pillar on the 11th, 12th and 13th of *Zul Hajjah*. Manifestly, there is no virtue in throwing pebbles by itself but every act becomes an act of worship at the command of God, and servility, in its essence, denotes neither more nor less than that the orders, dictates and ordinances of Allah are carried out willingly and with good grace. Besides, when the bondsmen of God, with the conviction of His Power and Majesty firmly embedded in the mind and the cry of *Allah-u-Akbar* on the lips, throw pebbles, at His command, at *Jamrat*, believing that their target, in reality, are the satanic notions, desires and practices, and they are actually stoning sinfulness and perversion to death, the heavenly joy they experience defies all descriptions. In any case, to throw pebbles at *Jamrat*, in the name of God and at His bidding, is a Faith-sitrring event for those who know.

(١٠٠٨/٤١) عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا جُعِلَ رَمِيُّ

الْجَمَارِ وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ لِقَامَةِ ذِكْرِ اللَّهِ (رواه الترمذى والدارمى)

(1008/41) It is related by Sayyidah Ayshah رضى الله عنها that the Prophet ﷺ said: "To throw pebbles at *Jamrat*, and to perform Sa'ee between Safa and Marwa, and to circumambulate are (not things of sport) (but) aids to the intensity and fulness of the remembrance of God." (Tirmizi and Daarami)

(١٠٠٩/٤٢) عَنْ جَابِرٍ قَالَ رَمَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَمْرَةَ

يَوْمَ النَّحْرِ صُبْحِي وَأَمَّا بَعْدَ ذَلِكَ فَإِذَا زَالَتِ الشَّمْسُ (رواه البخارى ومسلم)

(1009/42) It is related on the authority of Jabir رضي الله عنه that the Messenger of Allah ﷺ carried out *Rami* against *Jamra Uqaba* on the 10th of *Zul Hajjah* in the morning, and after that, he carried out *Rami* against (all) the (three) *Jamrat* on the days of *Tashriq*,¹ after the declining of the sun. (Bukhari and Muslim)

Commentary: The same is the prescribed method of carrying out

①. Meaning the 11th, 12th, and 13th of *Zul Hajjah*.

Rami. On the 10th of *Zul Hajjah* the *Rami* against *Jamra Uqaba* should be carried out before noon, and, on the subsequent days, when the sun has begun to decline from the meridian.

(١٠١٠/٤٣) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّهُ انْتَهَى إِلَى الْجَمْرَةِ الْكُبْرَى فَجَعَلَ الْبَيْتَ عَنْ يَسَارِهِ وَمِنْهُ عَنْ يَمِينِهِ وَرَمَى بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ ثُمَّ قَالَ هَكَذَا رَمَى الَّذِي أَنْزَلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ (رواه البخارى و مسلم)

(1010/43) It is related on the authority of Abdullah bin Mas'ud رضي الله عنه that he came to *Jamra Kubra* (i.e., *Jamra Uqaba*) for performing *Rami* and stood facing it so that the House of God (i.e., Makkah) was to his left and Mina to his right. After it, he threw seven pebbles at the *Jamra* and said *Allah-u-Akbar* at each throw. he, then, said, "In the same manner had the blessed one carried out *Rami* to whom *Surah Al-Baqara* (in which the commands and rites of the Hajj are given) was revealed."

(Bukhari and Muslim)

Commentary: Sayyidina Abdullah bin Mas'ud رضي الله عنه remembered, in detail, how the sacred Prophet ﷺ used to perform *Rami*, and he showed it to the people by doing so himself.

(١٠١١/٤٤) عَنْ جَابِرٍ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمِي عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ وَيَقُولُ لِنَاخِذُوا مَنَاسِكُكُمْ فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ حَجَّتِي هَذِهِ (رواه مسلم)

(1011/44) Jaber رضي الله عنه narrated "I saw the Prophet ﷺ performing *Rami*, on the 10th of *Zul Hajjah*, seated on the back of his camel. At that time, he was saying: 'I do not know if I will perform another Hajj after it (and you will have an opportunity of learnig about it from me in future)'." (Bukhari and Muslim)

Commentary: When the holy Prophet ﷺ reached Mina from Muzdalifa on his camel, he carried out *Rami* against *Jamra Uqaba* in the same state, i.e., in the state of being mounted so that people could see him performing the *Rami* and learn how it was to be done and make enquiries from him about the rites of the *Hajj*. But on the second and third days, he carried it out on foot. The rite, however, can be performed both on foot and mounted.

(١٠١٢/٤٥) عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يَرْمِي جَمْرَةَ الدُّنْيَا بِسَبْعِ حَصِيَّاتٍ يُكَبِّرُ عَلَىٰ إِثْرِ كُلِّ حَصَاةٍ ثُمَّ يَتَقَدَّمُ حَتَّىٰ يُسَهِّلَ فَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ طَوِيلًا وَيَدْعُو وَيَرْفَعُ يَدَيْهِ ثُمَّ يَرْمِي الْوُسْطَىٰ بِسَبْعِ حَصِيَّاتٍ يُكَبِّرُ كُلَّمَا رَمَىٰ بِحَصَاةٍ ثُمَّ يَأْخُذُ بِذَاتِ الشِّمَالِ فَيُسَهِّلُ وَيَقُومُ مُسْتَقْبِلَ الْقِبْلَةِ ثُمَّ يَدْعُو وَيَرْفَعُ يَدَيْهِ وَيَقُومُ طَوِيلًا ثُمَّ يَرْمِي جَمْرَةَ ذَاتِ الْعُقْبَةِ مِنْ بَطْنِ الْوَادِي بِسَبْعِ حَصِيَّاتٍ يُكَبِّرُ عِنْدَ كُلِّ حَصَاةٍ وَلَا يَقِفُ عِنْدَهَا ثُمَّ يَنْصَرِفُ فَيَقُولُ هَكَذَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ

(رواه البخارى)

(1012/45) Saalim bin Abdullah related about his father, Abdullah bin Uamr رضي الله عنه, "his custom about *Rami* was that he threw seven pebbles at the first *Jamra*, and said *Allah-u-Akbar* at every throw, and, then, came down to the low ground in front, and stood there facing the *Qibla* and supplicating the Lord, with his hands raised, for a long time. After that, he, in the same way, threw seven pebbles at the middle *Jamra*, and said *Allah-u-Akbar* at every throw, and, then, came down to the low ground on the left hand side, and stood there facing the *Qibla* and beseeching the Lord, with his hands raised, for a long time. After that, he threw seven pebbles from the bottom of the valley at the last *Jamra* (i.e., *Jamra Uqabah*) and said *Allah-u-Akbar* at each throw but instead of staying near it, he returned. He used to say that 'I have seen the Messenger of Allah ﷺ carrying out *Rami* in the same manner'." (Bukhari)

Commentary: It shows that after the *Rami* of the first two *Jamrat* the holy Prophet ﷺ stood near them and prayed to God for a long time, with his face towards the *Qiblah*, but turned immediately after carrying out *Rami* against the third *Jamra*. This is the Musnoon way but, unfortunately, few people know and follow it today.

Qurbani

Traditions regarding *Qurbani* have been discussed earlier. Here, however, we will take up one more.

(١٠١٣/٤٦) عَنْ عَبْدِ اللَّهِ بْنِ قُرْطٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ

أَعْظَمَ الْأَيَّامِ عِنْدَ اللَّهِ يَوْمُ النَّحْرِ ثُمَّ يَوْمُ الْقَرِّ (قَالَ تَوْرَ وَهُوَ الْيَوْمُ الثَّانِي) قَالَ
وَقَرَّبَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَدَنَاتٍ خَمْسَ أَوْ سِتٍّ فَطَفِقْنَ
يَزْدَلِفْنَ إِلَيْهِ بَايَتِهِنَّ يَدًى

(رواه ابو داود)

(1013/46) It is related by Abdullah bin Qurth رضي الله عنه that the Prophet ﷺ said: "In the sight of Allah, the greatest day is *Yaum-un-Nahr* (the Day of *Qurbani*) (i.e., the 10th of *Zul Hajjah*), (meaning that like *Yaumul-Arfa*, *Yaum-un-Nahr*, too, is a day of utmost significance). After it is the day next to it, i.e., *Yaumul Qarr* (or the 11th of *Zul Hajjah*). (Thus, *Qurbani* should be carried out, as far as possible, on the 10th of *Zul Hajjah* or, at the latest, on the 11th. If it is performed after that, on the 12th of *Zul Hajjah*, the duty will be fulfilled but it will be wholly lacking in goodness)." The narrator, then, described an unusual thing he had witnessed. He said that, once, five or six camels were brought to the Prophet ﷺ for *Qurbani* and every one of them struggled to get close to him so that it was the first to be killed as a sacrifice. (Abu Dawood)

Commentary: God has the power to endue not only animals but clay and stones as well with consciousness of events that are taking place around them. The five or six camels brought to the Prophet ﷺ had been made aware by God how glorious it was to be offered by the sacred Prophet ﷺ as a sacrifice in His path, and, therefore, each of them wanted to come near the Prophet ﷺ in order that it was slaughtered before the others.

(١٠١٤/٤٧) عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ
ضَحَّى مِنْكُمْ فَلَا يُضْبِحَنَّ بَعْدَ ثَلَاثَةٍ وَفِي بَيْتِهِ مِنْهُ شَيْءٌ فَلَمَّا كَانَ الْعَامُ الْمُقْبِلُ
قَالُوا يَا رَسُولَ اللَّهِ نَفْعَلُ كَمَا فَعَلْنَا الْعَامَ الْمَاضِي قَالَ كُلُّوْا وَأَطْعِمُوا وَادْخِرُوا
فَإِنَّ ذَلِكَ الْعَامَ كَانَ بِالنَّاسِ جَهْدٌ فَأَرَدْتُ أَنْ تُعِينُوا فِيهِمْ (رواه البخارى و مسلم)

(1014/47) It is related by Sayyidina Salmah bin Al-Akwa رضي الله عنه that the Prophet ﷺ said, "Those of you who make a sacrifice must not have any of it in their house after three days." The next year the people asked him whether they should do as they had done the previous year, he said, "Eat, provide for others and store some up, for that year there was distress among the people

and I wanted you to help them."

(Bukhari and Muslim)

(١٠١٥/٤٨) عَنْ نُبَيْشَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّا كُنَّا نَهَيَّاكُمْ عَنْ لُحُومِهَا أَنْ تَأْكُلُوهَا فَوْقَ ثَلَاثٍ لِكَيْ تَسَعَّكُمْ جَاءَ اللَّهُ بِالسَّعَةِ فَكُلُوا وَادَّخِرُوا وَاتَّجِرُوا وَلَا إِنَّ هَذِهِ الْأَيَّامَ أَيَّامٌ أَكَلٍ وَشَرْبٍ وَذِكْرِ اللَّهِ

(رواه ابو داود)

(1015/48) Nubaysha رضي الله عنه reported that the Messenger of Allah ﷺ said, "I forbade you to eat their meat for more than three days in order that you might have abundance (for charity). But, may Allah, has produced abundance, so you may eat, store up and seek reward. These are days of eating, drinking and remembrance of Allah."

(Abu Dawood)

Commentary: We learn from the two foregoing hadith that we are allowed to eat and store up the sacrificial meat as long as we like. The second hadith concludes with the information that Allah likes His slaves to eat and drink during the days of *Tashriq*. However, we must keep up the remembrance of Allah during these days by extolling Him, declaring His praise and His unity.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

Tawaf Ziyarat and Tawaf Wada

The chief aim of the rites of the *Hajj* and the way they have been arranged is the expression of reverence for and deep attachment to the House of God which is the distinctive mark of *Millat Ibrahimī*. Circumambulation, as such, is the first rite of the *Hajj*, after arrival in Makkah, so much so much so that *Tahayyatul Masjid* is not offered on entering *Masjid-ul-Haram*.¹ *Tawaf* is done first, and, then, two *Rak'at* of *Sunnat-ut-Tawaf* are offered.

In common usage, the first *Tawaf* the pilgrim performs is called *Tawaf Qudoom*, the *Tawaf* he performs after having carried out the rites of *Qurbani* and *Halq* is called *Tawaf Ziyarat*, and the last *Tawaf* that is to be performed before leaving Makkah for home is called *Tawaf Wuda'*. Thus, the rites of the *Hajj* begin and with the *Tawaf* of the House of *Ka'bah*.

①. Denoting the area of worship within the sacred enclosure at Makkah.

(١٠١٦/٤٩) عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَرْمَلْ فِي

السَّبْعِ الَّذِي أَقَاضَ فِيهِ (رواه ابو داؤد وابن ماجه)

(1016/49) Abdullah bin Abbas رضي الله عنه narrates that the Prophet ﷺ did not do *Ramal* in the seven circuits of *Tawaf Ziyarat*, i.e., the whole of *Tawaf* was done at usual pace.

(Abu Dawood and Ibn Majah)

Commentary: As we have seen, already, the pilgrim has to do *Ramal* in the first three circuits of the *Tawaf* he performs on arrival in Makkah. The holy Prophet ﷺ and his Companions had done the same during the Farewell *Hajj*, but when the Prophet ﷺ performed *Tawaf Ziyarat* on the 10th of *Zul Hajjah*, on coming back to Makkah from Mina, he did not do *Ramal*, as the above Tradition tells.

(١٠١٧/٥٠) عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَخَّرَ طَوَافَ الزِّيَارَةِ يَوْمَ النَّحْرِ إِلَى اللَّيْلِ (رواه الترمذى وابوداؤد وابن ماجه)

(1017/50) It is related by Sayyidah Ayshah رضي الله عنها and Ibn Abbas رضي الله عنه that the Prophet ﷺ deferred *Tawaf Ziyarat* (i.e., allowed to be deferred) till the night of the 10th of *Zul Hajjah*.

(Tirmizi, Abu Dawood and Ibn Majah)

Commentary: It shows that the most appropriate day for *Tawaf Ziyarat* is *Yaum-un-Nahr* (i.e., the day of *Eidul Adha*) but the holy Prophet ﷺ has permitted that it can be done in the night, after the end of the day of the sacrificial offering of the animals, as well, and the *Tawaf* of that night will be reckoned to be as meritorious as the *Tawaf* of the 10th of *Zul Hajjah*.

According to the Arab practice, the date of the night is the date of the day coming after it and every night is joined to the succeeding day. But for the rite of the *Hajj* it has been reversed for the sake of the pilgrims' convenience and the nights have been joined to the days preceding them. Thus, the *Tawaf* which will be carried out in the night, after the passage of the day of 10th of *Zul Hajjah*, will be regarded as having been performed on that day though it will be the 11th according to the established usage.

(١٠١٨/٥١) عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّاسُ يَنْصِرُ فُؤُونَ فِي كُلِّ وَجْهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنْفِرُونَ أَحَدُكُمْ حَتَّى يَكُونَ آخِرَ عَهْدِهِ بِالْبَيْتِ إِلَّا أَنَّهُ خَفَّفَ عَنِ الْحَائِضِ (رواه البخارى و مسلم)

(1018/51) It is related by Abdullah bin Abbas رضي الله عنه that (after performing the *Hajj*) people used to leave for their homes, (and they did not care for Tawaf Wada'). The Prophet ﷺ observed: "None of you should leave for home till he had made his last appearance in the House of God (i.e., performed Tawaf Wada'). The woman who is unable to perform the Tawaf owing to menstruation is, of course, exempted." (Bukhari and Muslim)

Commentary: It shows that earlier the people did not perform Tawaf Wada' but started for their native lands after staying at Mina till the 12th or 13th of *Zul Hajjah* and carrying out the rites of *Rami Jamrat* etc. In the above Tradition, the Prophet ﷺ has stressed the importance and obligatoriness of this Tawaf. The legists, as such, have held Tawaf Wada' to be indispensable. Women, certainly, are free from the operation of the command if they are having their periods and can leave Makkah for home without carrying out *Tawaf Wada'*. Otherwise, for all pilgrims coming from a foreign land it is necessary to perform this last Tawaf with the intention of bidding adieu to the House of *Ka'bah* before starting on the return journey. It should be the final ritual in connection with the *Hajj*.

(١٠١٩/٥٢) عَنِ الْحَارِثِ الثَّقَفِيِّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَجَّ هَذَا الْبَيْتِ أَوْ اعْتَمَرَ فَلْيَكُنْ آخِرَ عَهْدِهِ الطَّوَّافُ بِالْبَيْتِ (رواه احمد)

(1019/52) It is related by Haris Thaqafi رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever performs the *Hajj* or *Umrah*, his last appearance ought to be in the House of God and his last act, *Tawaf*." (Musnad Ahmad)

(١٠٢٠/٥٣) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ أَخْرَمْتُ مِنَ التَّعِيمِ بِعُمْرَةٍ فَدَخَلْتُ فَقَضَيْتُ عُمْرَتِي وَانْتَظَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْأَبْطَحِ حَتَّى فَرَعْتُ وَأَمَرَ النَّاسَ بِالرَّحِيلِ قَالَتْ وَاتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

الْبَيْتِ فَطَافَ بِهِ ثُمَّ خَرَجَ

(رواه ابو داود)

(1020/53) Sayyidah Ayshah رضى الله عنها related to us that "(during the Farewell Hajj), I went to the place (called) Tan'eem and assumed the Ihram of Umrah and carried out its rites like Tawaf and Sa'ee (during the last night of our stay in Makkah and during which we were to leave for Madinah), and the Prophet ﷺ waited for me at Abtah (situated between Mina and Makkah). When I had completed the Umrah, he ordered the people to depart and came to the House of God for Tawaf Wada' and carried out the Tawaf and left Makkah for Madinah directly after it."

(Abu Dawood)

Commentary: When Sayyidah Ayshah رضى الله عنها departed from Madinah, she had intended to perform the *Tamattu Hajj*, but as we have seen, her periods began as she was approaching Makkah and she could not perform any of the rituals of *Umrah*. She, accordingly, gave up the idea of *Umrah* and put on the *Ihram* of Hajj on the 8th of *Zul Hajjah*, on the advice of the Prophet ﷺ, and performed the Hajj with him.

When, on the 13th of *Zul Hajjah*, the Prophet ﷺ returned from Mina, after carrying out *Rami* against *Jamrat*, he halted at Abtah and decided to spend the night there. On the same night, he told Sayyidah Ayshah رضى الله عنها to go with her brother, Abdul Rahman bin Abu Bakr رضي الله عنه, to *Tan'eem*, outside the territory of *Haram*, and assume there the *Ihram* for *Umrah* and return after performing *Umrah*. The same incident has been alluded to in the above Tradition.

As she came back after performing the *Umrah*, the Prophet ﷺ ordered the Companions to depart. All the pilgrims came to the House of *Ka'bah* from Abtah where the Prophet ﷺ and his Companions رضي الله عنهم carried out *Tawaf Wada'* in the morning and left for Madinah immediately after it.

This *Umrah* of Sayyidah Ayshah رضى الله عنها was to make amends for the *Umrah* she could not perform in spite of donning the *Ihram*.

We learn, further, from the above report that *Tawaf Wada'* should be performed at the time of departure for home from Makkah.

Hugging The Multazam

The portion of the wall of the House *Ka'bah* between *Ka'bah*

and the Black Stone, which is about two yards long, is called *Multazam*. It is also among the observances confirmed by the practice of the sacred Prophet ﷺ that, if possible, the pilgrims should pray to God by hugging it at the end of *Tawaf*. As the Traditions given below will show, the Prophet ﷺ had done so during the Farewell *Haji*.

(١٠٢١/٥٤) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ قَالَ كُنْتُ أَطُوفُ مَعَ أَبِي عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ وَرَأَيْتُ قَوْمًا اتَّزَمُوا الْبَيْتَ فَقُلْتُ لَهُ انْطَلِقْ بِنَا نَتَزَمُ الْبَيْتَ مَعَ هَؤُلَاءِ فَقَالَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَلَمَّا فَرَغَ مِنْ طَوَافِهِ اتَّزَمَ الْبَيْتَ بَيْنَ الْبَيْتِ وَالْحَجَرِ وَقَالَ هَذَا وَاللَّهِ الْمَكَانُ الَّذِي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّزَمَهُ

(رواه البيهقي بهذا اللفظ)

(1021/54) It is related by the Amr bin Shu'ayb, on the authority of his father, Shu'ayb, that he said: "I was carrying out *Tawaf* with my grandfather, Abdullah bin Amr bin al-'Aas رضي الله عنه, when I saw some people hugging the House of Ka'bah. I, then, asked my grandfather to take me there so that I could, also, hug the House of Ka'bah like them. The grandfather remarked: "I seek the refuge of God against the accursed Devil!" (Meaning, probably, that if during *Tawaf*, he hugged any portion of the walls of Ka'bah, without particular regard to Multazam, it would be opposed to *Sunnah* and more pleasing to Satan than to God). "When my grandfather had finished *Tawaf*," related shu'ayb, "he came to the portion of the wall of Ka'bah which is between the gate of Ka'bah and the Black Stone (and is known as Multazam) and said to me: 'I swear by God that this is the place which the Prophet ﷺ had hugged'." (Baihaqi)

(In another version of the same Tradition, quoted in Abu Dawood, it is stated that Abdullah bin Amr رضي الله عنه had hugged Multazam by placing his face and chest against it, with his arms spread to the full, and said: "I had seen the Prophet ﷺ carrying it out like that)."

Commentary: It tells that the hugging of Multazam ought to be done at the end of *Tawaf* and the proper place for it is the portion of the wall of the House of Ka'bah between Ka'bah and the Black Stone.

HOLY CITIES OF MAKKAH AND MADINAH

Sanctity of Makkah

Allah has declared Ka'bah His *Bayt* or House and owing to the same association, the town of Makkah in which it is situated is called *Baldullaahul Haraam*, i.e., the Sanctified City of God. Or, in other words, just as, among all the houses in the world, Ka'bah enjoys a unique association with God, among all the towns, Makkah is blessed with a singular affinity with Him. On the same ground, again, the outlying territory on all sides of the town, for several miles, has been marked out as *Haram* i.e., worthy of respect, and extraordinary rules and proprieties are laid down for it. Thus, many things that are allowed all over the world are prohibited within it, such as, hunting, warfare, felling of trees or striking of them for leaves. All such acts are condemned as sinful.

The territory of *Haram* was, first, demarcated by Sayyidina Ibrahim عليه السلام, and, after him, the sacred Prophet ﷺ redefined the boundaries. The whole area, as one would say, forms the courtyard of the Sanctified Town of God and commands the same respect as the city of Makkah.

(١٠٢٢/٥٥) عَنْ عِيَّاشِ بْنِ أَبِي رَبِيعَةَ الْمَخْزُومِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَزَالُ هَذِهِ الْأُمَّةُ بِخَيْرٍ مَا عَظَّمُوا هَذِهِ الْحُرْمَةَ حَقَّ تَعْظِيمِهَا

(رواه ابن ماجه)

فَإِذَا ضَيَعُوا ذَلِكَ هَلَكُوا

(1022/55) It is related by Ayyash bin Abu Rabia'h رضي الله عنه that the Messenger of Allah ﷺ said: "My followers will remain with safety and well-being as long as they show respect to the Haram and render the claim of reverence to it and will be destroyed when they cease to do so."



(Ibn Majah)

Commentary: It shows that the veneration of the House of God, the City of God, i.e., Makkah, and the whole of *Haram* is a mark of true devotion and loyalty to Him. As long as this virtue will be present among the Muslims, collectively, God will be their Protector and they will live with honour and security and when they will become devoid of it, as a whole, they will forfeit the claim to the benign care of the Lord and all sorts of calamities will start visiting them.




Though owing to modern facilities of travel and some other reasons the number of pilgrims has increased manifold, the standard of veneration has fallen and it is one of the reasons why the *Ummah* everywhere, has got deprived of the help and protection of God.


(١٠٢٣/٥٦) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِ مَكَّةَ لَا هِجْرَةَ وَلَكِنْ جِهَادٌ وَنِيَّةٌ فَإِذَا سْتَنْفِرْتُمْ فَانْفِرُوا وَقَالَ يَوْمَ فَتَحِ مَكَّةَ إِنَّ هَذَا الْبَلَدَ حَرَمُ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَمَةِ وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَمَةِ لَا يُعْصَدُ شَوْكُهُ وَلَا يُنْفَرُ صَيْدُهُ وَلَا يَلْتَقِطُ لُقْطَتُهُ إِلَّا مَنْ عَرَفَهَا وَلَا يُخْتَلَى خَلَاهَا قَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِلَّا الْإِذْخَرُ فَإِنَّهُ لِقَيْنِهِمْ وَلِبُيُوتِهِمْ فَقَالَ إِلَّا الْإِذْخَرَ (رواه البخارى ومسلم)

(1023/56) It is related on the authority of Abdullah bin Abbas رضي الله عنه that, on the day of the Victory of Makkah, the Prophet ﷺ said: "Migration has ceased from today but *Jihad* and *Niyat* remain. Start out, at once, when you are called up for Faith." The Prophet ﷺ, further, said: "God has granted sanctity to this town of Makkah from the day on which He created the heavens and the earth. (This sanctity will endure till the end of time). Even before me warfare was forbidden within it, and to me, also, it was allowed (only) for a short time of the day. Now it is forbidden, with the sanctity of Allah, till the Last Day, and, also, any other act which may infringe on the solemnity and sacredness of this place. In it, neither a thorn can be plucked nor a straw broken nor a bird or animal driven for game nor an article (dropped by anyone) picked up except by one who makes

an announcement of it, according to law." (Upon it), (the Prophet's  uncle), Abbas, requested that *Izkhar*¹ might be excluded from it as ironsmiths, often, used it and it was, also, needed for making roofs. The Prophet , then, omitted it.

(Bukhari and Muslim)

Commentary: In it, two commands of the sacred Prophet  are mentioned which he had, particularly, given on the day of the Victory of Makkah. The first was that "Migration has ceased from today", in order to understand which it is necessary to know that when, before the Victory of Makkah, the Pagans held sway over it and they were such inveterate enemies of Faith that it was not possible for a Muslim living there to follow his religion, the order was that anyone who embraced Islam in Makkah should, circumstances permitting, migrated from Makkah to Madinah which in those days, was the only sanctuary of Muslims and centre for teaching and learning the Islamic way of life in the world. In those special conditions, anyhow, Migration was a duty and possessed great merit and importance. But as, in the 8th A.H., Islam became supreme in Makkah as well, the need for Migration ended, and, hence, on the day of the victory of Makkah the Prophet  proclaimed that Migration had "ceased". The announcement, naturally, caused much disappointment to those who had only then been favoured with the boon and blessing of Islam but were deprived of the opportunity to have a share in the propitiousness of Migration by the Commandment. As a redress to their grief and regret, the Prophet  observed that though Migration had come to an end, the door of *Jihad* and of the resolve to obey the Divine laws and readiness to make every sacrifice for the glory of the Word of God was open and everyone could attain the heights of virtue and felicity by means of those endeavours.

The other proclamation made by the Prophet , on that day, was that the sanctity of the city of Makkah which had been coming down the ages was not merely traditional or the brainwave of an individual or group but stemmed from an eternal Command of the Lord. It had been enjoined by God that Makkah should be held in exceptional esteem and reverence till the end of the world. That

①. A kind of aromatic grass.

was why, even *Jihad* which was worship of a very high order was not permitted in it. It had been allowed only to him and that, too, for a limited time and the permission had ended with the expiry of those few hours and now no one could wage war within it till the Doomsday.

(١٠٢٤/٥٧) عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَحِلُّ

(رواه مسلم)

لِأَحَدٍ أَنْ يَحْمِلَ بِمَكَّةَ السِّلَاحَ

(1024/57) Jabir رضي الله عنه related that the Prophet ﷺ said: "It is not permitted to a Muslim to take up arms in Makkah." (Muslim)

(١٠٢٥/٥٨) عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ أَنَّهُ قَالَ لِعَمْرٍو بْنِ سَعِيدٍ وَهُوَ يَبْعَثُ

الْبُعُوثَ إِلَى مَكَّةَ إِنْدَنْ لِي أَتِيهَا الْأَمِيرُ أَحَدْتُكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ الْغَدَ مِنْ يَوْمِ الْفَتْحِ سَمِعْتُهُ أَدْ نَايَ وَوَعَاهُ قَلْبِي وَأَبْصَرَ تَهْ

عَيْنَايَ حِينَ تَكَلَّمَ بِهِ حَمِيدُ اللَّهِ وَآتَنِي عَلَيْهِ ثُمَّ قَالَ إِنَّ مَكَّةَ حَرَمَهَا اللَّهُ وَلَمْ

يُحَرِّمَهَا النَّاسُ فَلَا يَحِلُّ لِأَمْرٍءٍ يَوْمُنْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا وَلَا

يَعْضُدُ بِهَا شَجَرَةً فَإِنْ أَحَدٌ تَرَخَّصَ بِقِتَالِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهَا

فَقُولُوا لَهُ إِنَّ اللَّهَ قَدْ آذَنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ وَإِنَّمَا آذَنَ لِي فِيهَا سَاعَةً مِنَ

النَّهَارِ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ وَلِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ

فَقِيلَ لِأَبِي شُرَيْحٍ مَا قَالَ لَكَ عَمْرٍو؟ قَالَ قَالَ أَنَا أَعْلَمُ بِذَلِكَ مِنْكَ يَا أَبَا

شُرَيْحٍ إِنَّ الْحَرَمَ لَا يُعِيدُ غَاصِيًا وَلَا فَارًا بِدَمٍ وَلَا فَارًا بِخَرَبَةٍ

(رواه البخارى و مسلم)

(1025/58) It is related on the authority of Shurayh Adawi رضي الله عنه that he said to 'Amr bin Sa'eed when (he was the Governor of Makkah during the reign of Yazid, and) was despatching the army (at his command) to invade Makkah (against Abdullah bin al-Zubair رضي الله عنه): "O Amir (i.e., leader)! Permit me to tell you of the proclamation of the Prophet ﷺ had made (in Makkah) on the day following the Victory of Makkah. I had heard it with my own ears and my mind had preserved it and my eyes were seeing him when he gave utterance to it. He (i.e., the Prophet ﷺ), first, praised the Lord, and, then said: 'God has declared Makkah and its outlying territories holy. The decision

concerning its sacredness has been taken by Last day, to him it is forbidden to wage war, even to cut down trees, in it.' (The Prophet ﷺ added): 'If anyone sees justification for war in the military operation carried out by me, tell him that God has permitted (it to) the Prophet ﷺ, and He has not permitted it to thee, and to me, also, it was permitted (temporarily) for a short time of the day, and sanctity has returned (to Makkah) after the expiry of that period of time, and now, there is no justification for it till the Day of Resurrection.' (With it, the Prophet ﷺ had, also, said that) 'those who are present and have heard me should convey it to others'. (It is for this reason, O Amir, and in compliance with this command of the Prophet ﷺ that I have communicated it to you)." Someone asked what reply did 'Amr bin Sa'eed ؓ give. Abu Shurayh 'Adawi ؓ replied that Amr bin Sa'eed ؓ said: "O Abu Shurayh! I know (about) these things more than you. *Haram* does not give protection to the rebel or to a person who runs away after killing anyone unjustly or doing harm to him (i.e., action can be taken against such a man even in *Haram*)".

(Bukhari and Muslim)

Commentary: The exploitation of Islam, for selfish ends, by unscrupulous men, and the distortion of its laws and precepts during the first century marks a most painful chapter of its history. Abu Shurayh 'Adawi ؓ who was a Companion of the Prophet ﷺ, did his duty by speaking the truth in front of the Umayyad Governor, Amr bin Sa'eed ؓ, and telling him plainly what the Prophet ﷺ had proclaimed.

It is not mentioned in this Tradition whether Abu Shurayh ؓ had made any comment on the reply given by Amr bin Sa'eed ؓ but in the account of the same incident quoted in *Abu Dawood* it is added that he had observed: "When the Prophet ﷺ had said it on the day of the Victory of Makkah, I was present while you were not, and he had ordered us that those who were present should communicate it to those who were absent. I have carried out the command of the Prophet ﷺ and transmitted it to you."

The above remark implies that those before whom the sacred Prophet ﷺ had made the proclamation were in a better position to appreciate its meaning and purpose.

(١٠٢٦/٥٩) عَنْ عَبْدِ اللَّهِ بْنِ عَدِيٍّ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ واقفاً على الحزورة فقال والله إنك لخير أرض الله وأحب أرض الله إلى الله ولولا أني أخرجت منك ما خرجت

(رواه الترمذی وابن ماجه)

(1026/59) It is related by Abdullah bin 'Adi رضی اللہ عنہ that he saw that the Messenger of Allah ﷺ was standing on top of Hazawrah¹ and, addressing Makkah, he was saying: "By God! Thou art the best place on God's earth and most beloved in His sight. Had I not been forced to leave thee and migrate I would never have done so."

(Tirmizi and Abu Dawood)

Commentary: It emphasises that Makkah is the best and most sacred place in the world. It is the most beloved town in the sight of God. It could, indeed, not have been otherwise for if the House of *Ka'bah* not situated in it which is the fore most seat of His epiphany and the eternal *Qibla* of the Believers and around which the Prophet ﷺ, himself, used to curcumambulate and facing which he offered his prayers (*Salah*)?

(١٠٢٧/٦٠) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَكَّةَ مَا أَطْيَيْتُكَ مِنْ بَلَدٍ وَأَحْبَبْتُ إِلَيَّ وَلَوْلَا أَنَّ قَوْمِي أَخْرَجُونِي مِنْكَ مَا سَكَنْتُ غَيْرَكَ

(رواه الترمذی)

(1027/60) It is related by Abdullah bin Abbas رضی اللہ عنہ that the Messenger of Allah ﷺ, addressing Makkah, said: "What a holy city thou art and how much do I love thee! Had my community not driven me out, I would never have left thee and gone to live at any other place."

(Tirmizi)

Commentary: It is not clear from the aforementioned Tradition when had the Prophet ﷺ spoken these words. But as reards Abdullah bin Abbas's رضی اللہ عنہ narrative the commenators believe that it had taken place when the Prophet ﷺ was returning after the Victory of Makkah.

Glory of Madinah

It is the practice of the Scholars to relate the merits of Makkah

①. The name of a low hill in Makkah.

in the chapter of *Hajj* and follow it with merits of Madinah, we emulate that practice.

(١٠٢٨/٦١) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ سَمَّى الْمَدِينَةَ طَابَةً
(رواه مسلم)
(1028/61) Jabir bin Samurah رضي الله عنه narrated that he heard the Prophet ﷺ say: "God has given the name of Taabah to Madinah."
(Muslim)

Commentary: All the three words, *Taabah*, *Teebah* and *Tayyabah* denote sanctity and charm. God named Madinah, Taabah and made it like that. The joy and serenity it imparts to the soul is not equalled by any other place in the world.

(١٠٢٩/٦٢) عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ فَجَعَلَهَا حَرَامًا وَإِنِّي حَرَّمْتُ الْمَدِينَةَ حَرَامًا مَا بَيْنَ مَا زِمَيْهَا أَنْ لَا يُهْرَاقَ فِيهَا دَمٌ وَلَا يُحْمَلَ فِيهَا سِلَاحٌ وَلَا يُخْبَطَ فِيهَا شَجَرَةٌ إِلَّا لِعَلْفٍ
(رواه مسلم)
(1029/62) It is related by Abu Sa'eed Khudri رضي الله عنه that the Prophet ﷺ said: "Sayyidina Ibrahim عليه السلام had marked out Makkah as *Haram*, and I declare Madinah as *Haram*. The entire territory between the mountain passes on the two sides of it is worthy of respect. Blood must not be shed in it nor arms taken up against anyone nor trees struck for leaves except for the fodder of animals."
(Muslim)

Commentary: It shows that like Makkah, Madinah, too, is deserving of respect and everything inimical to the spirit of sanctity and reverence is forbidden within its limits but the commands for it are not exactly the same as for the *Haram* of Makkah as is evident from this Tradition as well. In it, while striking the trees for fodders is allowed in Madinah, it is prohibited in Makkah.

(١٠٣٠/٦٣) عَنْ سَعْدِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ أَنْ يُقَطَّعَ عِصَاهُهَا أَوْ يُقْتَلَ صَيْدُهَا وَقَالَ الْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ لَا يَدْعُهَا أَحَدٌ رَغْبَةً عَنْهَا إِلَّا أَبَدَلَ اللَّهُ فِيهَا مَنْ هُوَ خَيْرٌ مِنْهُ

وَلَا يَنْبُتُ أَحَدٌ عَلَى لَا وَائِهَا وَجَهْدَهَا إِلَّا كُنْتُ لَهُ شَفِيعًا أَوْ شَهِيدًا يَوْمَ الْقِيَمَةِ

(رواه مسلم)

(1030/63) It is related by Sa'd bin Abu Waqas رضي الله عنه that the Messenger of Allah ﷺ said: "I declare the territory of Madinah between the mountain ranges on both the sides of it as *Haram* and enjoin that not even its thorny trees be cut down nor the animals living in it killed for game." (He added that "in spite of the scarcity of certain necessities of life) Madinah is good for the people and if they knew how blessed this town is (they would never leave it because of a difficulty or inconvenience). Whoever leaves it of his own accord, God will send, in his place, a bondsman who will be better than him, and whoever will bear the hardness of life patiently and stay in it, I shall intercede for him on the Day of Judgement and give evidence in his favour."

(Muslim)

Commentary: Intercession to get sins forgiven and evidence that he is a righteous believer patiently bearing hardship in Madinah.

(١٠٣١/٦٤) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَصْبِرُ

عَلَى لَاوَاءِ الْمَدِينَةِ وَشِدَّتِهَا أَحَدٌ مِنْ أُمَّتِي إِلَّا كُنْتُ لَهُ شَفِيعًا يَوْمَ الْقِيَمَةِ

(رواه مسلم)

(1031/64) It is related by Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: "Whichever of my followers will endure patiently the hardship of Madinah, I shall plead, on his behalf, on the Day of Judgement."

(Muslim)

(١٠٣٢/٦٥) عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ النَّاسُ إِذَا رَأَوْا أَوَّلَ الثَّمَرَةِ جَاءُوا بِهِ إِلَى

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا أَخَذَهُ قَالَ اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا

وَبَارِكْ لَنَا فِي صَاعِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدَكَ

وَخَلِيلَكَ وَنَبِيَّكَ وَإِنِّي عَبْدُكَ وَنَبِيَّكَ وَإِنَّهُ دَعَاكَ لِمَكَّةَ وَأَنَا أَدْعُوكَ

لِلْمَدِينَةِ بِمِثْلِ مَا دَعَاكَ لِمَكَّةَ وَمِثْلَهُ مَعَهُ ثُمَّ قَالَ يَدْعُوا أَصْغَرَ وَلَيْدٍ لَهُ فَيُعْطِيَهُ

ذَلِكَ الثَّمَرُ

(1032/65) Abu Hurayrah رضي الله عنه related to us that it was the custom of the people (of Madinah) that whenever they saw the first fruit of the season on a tree, they presented it to the Prophet ﷺ. The

Prophet ﷺ accepted it and prayed: "O God! Grant abundance in our furits and crops. and grant abundance in our city of Madinah, and grant abundance in our Sa'a and Mudd. O God! Ibrahim عليه السلام was Thy chosen bondsman and Thy Friend and Messenger عليه السلام, and I, too, am Thy slave and Messenger عليه السلام. He had implored Thee for Makkah, and I make the same supplication to Thee for Madinah, and with addition." The Prophet ﷺ would, then, call some litle child to him and give him the fruit. (Muslim)

Commentary: Abundance in crop and fruits, apparently, denotes that more and more of them were produced, and abundance in Makkah, that it flourished and there was the favour of Allah on its citizens. Sa'a and Mudd are grain measures and what the supplication here means is that a Sa'a or Mudd of foodgrains sufficed for more people or days than it usually did.

The supplication of Sayyidina Ibrahim عليه السلام alluded to in this saying has, also, been mentioned in the Qur'an. When he had settled his small family in the uncultivable valley of Makkah, Sayyidina Ibrahim عليه السلام had prayed:

رَبَّنَا فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرَاتِ لَعَلَّهُمْ
يَشْكُرُونَ

(ابراهيم ١٤: ٣٧)

(Our Allah)! So incline some hearts of men that may yearn toward them and provide Thou them with fruits in order that they may be grateful. (Ibrahim 14:37)

Referring to Sayyidina Ibrahim's عليه السلام supliation as a precedent, the Prophet ﷺ used to beseech the Lord in the same vein for the people of Madinah. A distinct effect of it is that Believers all over the world have an indential, or, rather , great love for Madinah than Makkah.

The Prophet ﷺ has described Sayyidina Ibrahim عليه السلام "Chosen bondsman, Friend and Messenger of God عليه السلام" while, for himself, he has used the words of "Slave" and "Messenger ", and omitted to say that he was, also, the Beloved of the Lord. This modesty and unpretentiousness was an essential part of his disposition.

The offering of the first fruit of the season to a child contains the lesson that, on such occasions, preference should be given to

innocent children.

(١٠٣٣/٦٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى تَنْفَى الْمَدِينَةُ شِرَارَهَا كَمَا يَنْفَى الْكَبِيرُ خَبَثَ الْحَدِيدِ

(رواه مسلم)

(1033/66) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "The Hour (of Doom) Shall not be until Madinah has thrown away its vicious elements as the furnace of the ironsmith removes impurities from iron." (Muslim)

Commentary: It shows that before the occurrence of the Last Day Madinah will be purged clean of all the people with despicable beliefs, ideas or morals.

(١٠٣٤/٦٧) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَنْقَابِ الْمَدِينَةِ مَلَائِكَةٌ لَا يَدْخُلُهَا الطَّاعُونَ وَلَا الدَّجَالُ

(رواه البخارى)

(1034/67) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Angels are stationed at the roads leading to Madinah. Plague and *Dajjal*¹ cannot come into it."

(Bukhari and Muslim)

Commentary: In some Traditions it is said about Makkah as well that *Dajjal* shall not enter it. It is, perhaps, because of the auspiciousness of the prayers made by Sayyidina Ibrahim عليه السلام and the sacred Prophet ﷺ for the two cities.

(١٠٣٥/٧٨) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اسْتَطَاعَ أَنْ يَمُوتَ بِالْمَدِينَةِ فَلْيَمُتْ بِهَا فَإِنِّي أَشْفَعُ لِمَنْ يَمُوتُ بِهَا

(رواه احمد والترمذى)

(1035/68) It is related by Abdullah bin Umar رضي الله عنه that the Prophet ﷺ said: "Whoever can strive that death comes to him in Madinah should do so (and) die in it. I shall intercede for those who die and are buried in Madinah."

(Musnad Ahmad and Tirmizi)

Commentary: It does not lie in the hands of anyone to die at the place of his choice. But he can wish and pray and, to some extent, try for it. For instance, one can go and take up permanent residence where one wants to die and the chances are that he will die there.

①. The Imposter

The object of this saying is that whoever wants to attain the good fortune of dying in Madinah should make an effort for it, as far as he can. God, indeed, helps those who strive with a sincere heart.

(١٠٣٦/٦٩) عَنْ يَحْيَى ابْنِ سَعِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ جَالِسًا وَقَبْرٌ يُحْفَرُ بِالْمَدِينَةِ فَاطَّلَعَ رَجُلٌ فِي الْقَبْرِ فَقَالَ بِنَسْ مَضَجَعَ الْمُؤْمِنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَسْ مَا قُلْتَ قَالَ الرَّجُلُ إِنِّي لَمْ أَرِدْ هَذَا إِنَّمَا أَرَدْتُ الْقَتْلَ فِي سَبِيلِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا مِثْلَ الْقَتْلِ فِي سَبِيلِ اللَّهِ مَا عَلَى الْأَرْضِ بُقْعَةً أَحَبُّ إِلَيَّ أَنْ يَكُونَ قَبْرِي فِيهَا مِنْهَا ثَلَاثُ مَرَّاتٍ
(رواه مالك مرسلًا)

(1036/69) It is related, by way of *Irsal*, on the authority of Yahya bin Sa'eed (a Tabaa'ee) that (once) the Messenger of Allah ﷺ was sitting in the graveyard of Madinah where the grave (for the burial of a dead body) was being dug. A person looked into the grave and remarked, "It is not a good resting-place for a Muslim." The Prophet ﷺ said: 'You uttered a very wrong thing (i.e., a Muslim died in Madinah and was blessed with burial in it and you say that it was not a good resting-place for him).'" The man replied: "Messenger of Allah ﷺ! I did not mean that (i.e., I did not say that death and burial in Madinah were not good), but what I had in mind was martyrdom in the path of God (i.e., it would have been better had brother not died in bed and was buried in the grave but had been killed in the cause of Allah and his dead body lay in the field of *Jihad*).'" The Prophet ﷺ observed: "Though it is not equal to martyrdom (i.e., the place of martyrdom, undoubtedly, is very high but to die and be buried in Madinah, also, is a great blessing), there is no place on the face of the earth where it may be more pleasing to me to have my grave." (Malik)

Commentary: The purport of the above Tradition, evidently, is that notwithstanding the superiority of martyrdom and the fact that to die in bed can never be the same as dying in the field of battle for a noble cause, to die in Madinah and be buried in it, also, is a means of great felicity and the Prophet ﷺ desired it for himself.

[After mentioning the sayings concerning the superiority of Madinah, Imam Bukhari brings the chapter to a close with the

following supplication of Sayyidina Umar رضي الله عنه:

"O Allah! Bestow upon me martyrdom in Thy path and the good fortune to die and be buried in the holy city of Thy beloved Messenger (i.e., Madinah)."

”اللَّهُمَّ ارْزُقْنِي شَهَادَةً فِي سَبِيلِكَ وَاجْعَلْ مَوْتِي فِي بَلَدِ رَسُولِكَ“.

The circumstances attending this supplication have been related by Ibn Sa'd with full documentary evidence. He says that Awf bin Maalik Ashja'ee saw in a dream that Sayyidina Umar رضي الله عنه had been martyred. On hearing of it, Sayyidina Umar wistfully remarked, "How can I attain martyrdom when I live in the Peninsula of Arabia (all of which has become the House of Islam) and I do not take part in *Jihad* personally and the bondsmen of the Lord are always surrounding me?" He, then, said by himself, "Why can I not attain martyrdom? If God desires, He will bless me with martyrdom even in this situation." After it, Umar رضي الله عنه made the supplication upon which his daughter and the Prophet's wife, Sayyidah Hafsa رضي الله عنها, asked, "How can it be that you are killed in the path of God and your death, also, takes place in Madinah." "If God wills," replied Sayyidina Umar رضي الله عنه, "both the things can happen."

It is, further, mentioned in the various accounts of the above incident that people were surprised at the strange and seemingly impossible supplication of Sayyidina Umar رضي الله عنه. When, however, Abu Lulu fatally stabbed him in the Mihrab¹ of the Prophet's صلى الله عليه وسلم Mosque, they knew how Sayyidina Umar's رضي الله عنه entreaty was destined to be accepted].

Superiority of *Masjid Nabawi*

The Prophet صلى الله عليه وسلم had laid foundation of *Masjid Nabawi*² in Madinah, after Migration. It was here that he regularly offered his prayers (Salah) and it, also, served as the centre of his glorious mission and of all of his efforts and endeavours in the cause of Faith. God has conferred greater eminence and distinction on it than on any other place of worship except *Masjid al-Haraam*. As

①. Denoting the principal place in the mosque where the Imam stands when he leads the congregation.

②. Meaning the Prophet's Mosque in Madinah.

authentic Traditions have it, the reward on a prayer offered in it is a thousand times greater than in any other mosque.

(١٠٣٧/٧٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَوةٌ

فِي مَسْجِدِي هَذَا خَيْرٌ مِنْ أَلْفِ صَلَوةٍ فِيمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ

(رواه البخارى و مسلم)

(1037/70) It is related by Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: "A prayer in this mosque of mine is better than a thousand prayers in all the other mosques excluding *Masjid al-Haraam*.

(Bukhari and Muslim)

Commentary: In this Tradition a prayer in *Masjid Nabawi* is declared to be superior to a thousand prayers in any other mosque, save *Masjid al-Haraam* of Makkah, but it is silent on the worth and merit of a prayer in *Masjid al-Haraam*. the sayings given below, however, make it clear.

(١٠٣٨/٧١) عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ صَلَوةٌ فِي مَسْجِدِي هَذَا أَفْضَلُ مِنْ أَلْفِ صَلَوةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ

إِلَّا الْمَسْجِدَ الْحَرَامَ وَصَلَوةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ صَلَوةٍ فِي هَذَا

(رواه احمد)

(1038/71) It is related on the authority of Abdullah bin Zubayr رضي الله عنه that the Messenger of Allah ﷺ said: "A prayer (Salah) in this mosque of mine is superior except *Masjid al-Haraam*, and a prayer in *Masjid al-Haraam* is superior to a hundred prayers in this mosque."

(Musnad Ahmad)

(١٠٣٩/٧٢) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى

فِي مَسْجِدِي أَرْبَعِينَ صَلَوةً لَا تَفَوْتُهُ صَلَوةٌ كُتِبَ لَهُ بَرَاءَةٌ مِنَ النَّارِ وَبَرَاءَةٌ مِنَ

الْعَذَابِ وَبَرَاءَةٌ مِنَ النِّفَاقِ

(رواه احمد والطبراني فى الاوسط)

(1039/72) It is related by Anas رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever offers 40 prayers in succession, without a break, (in this mosque of mine), for him shall be decreed Paradise and deliverance from Hell and from Punishment and, in the same way, from Hypocrisy." (Musnad Ahmad and Tabarani)

Commentary: Some acts lead to exceptional results owing to their

pleasureableness in the judgement of Allah. In the above Tradition, glad tidings are given on offering 40 prayers (*Salah*) consecutively in *Masjid Nabawi* that about such a bondsman it is written down that he is free from the taint of Hypocrisy and liberation is granted to him from Hell and from every kind of chastisement.

(١٠٤٠/٧٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ

بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَمِنْبَرِي عَلَى حَوْضِي

(رواه البخارى و مسلم)

(1040/73) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "The place between my house and pulpit is a garden among the Gardens of Paradise and my pulpit is upon my Pond of *Kausar*."

(Bukhari and Muslim)

Commentary: What the phrase, "my pulpit is upon my Pond of *Kusar*", apparently, signifies that as in this world, the sacred Prophet ﷺ imparted guidance and conveyed the message of God from his pulpit, in the same way, in the Hereafter, from the pulpit that will be installed on the Pond of *Kausar*, he will offer goblets of benevolence and mercy to those who have accepted the Divine Guidance. Hence, whoever was desirous of drinking the water of *Kausar* on the Day of Resurrection should step forward and accept the Call that was being given from the Prophet's pulpit and make it his spiritual sustenance in the present existence.

(١٠٤١/٧٤) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ لَا تُشَدُّ الرَّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ مَسْجِدِ الْحَرَامِ وَالْمَسْجِدِ الْأَقْصَى

(رواه البخارى و مسلم)

وَمَسْجِدِي هَذَا

(1041/74) It is related by Abu Sa'eed Khudri رضي الله عنه that the Messenger of Allah ﷺ said: "There are only three mosques in the world, and no other mosque, to which a journey can be made. *Masjid al-Haraam* (in Makkah), *Masjid Aqsa* (in Jerusalem), and this mosque of mine (in madinah)."

(Bukhari and Muslim)

Commentary: It shows that the distinction that people are permitted to travel for worshipping in them is possessed only by these three mosques. Otherwise, it is forbidden to undertake a

journey specifically for offering one's prayers (*Salah*) in any other mosque in any part of the world.

It should be noted that the above Tradition appertains only to mosques and it has nothing to do with travelling for other legitimate worldly or religious needs like trade, education, preaching and propagation of Faith, and profiting from the company of godly men.

VISITING THE GRAVE OF THE PROPHET

Though visiting the *Rawdah* of the sacred Prophet ﷺ is not a part of the *Hajj*, it has been a regular practice from the olden times that when Muslims, particularly from distant lands, come for the *Hajj* they, also, take the opportunity to pay a visit to the Prophet's ﷺ tomb in Madinah. Thus, in all the standard collections of the Traditions, narratives regarding the visiting of the grave of the Prophet ﷺ are given at the end of *Kitab-ul-Hajj* (The Book of Pilgrimage), and we shall be following the same practice here as well.

(١٠٤٢/٧٥) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَجَّ

فَزَارَ قَبْرِي بَعْدَ مَوْتِي كَانَ كَمَنْ زَارَنِي فِي حَيَاتِي

(رواه البيهقي في شعب الإيمان والطبراني في الكبير والوسط)

(1042/75) It is related by Abdullah bin Umar ﷺ that the Messenger of Allah ﷺ said: "Whoever performed the Hajj, and, then, paid a visit to my grave, after my death, is like those who came to see me in my life-time." (Baihaqi and Tabarani)

Commentary: It is, generally, accepted as true in the *Ummah* that the holy Prophet ﷺ, in fact all the Divine Prophets, are alive in their luminous graves although there is a difference of opinion on the nature of this existence. It, again, is established by irrefutable evidence and confirmed by the repeated experience of the chosen bondsmen of Allah that the Prophet ﷺ hears the *Salaam* (i.e., Salutation) of those who address it to him on visiting his grave and responds to it. In that way, to visit the Prophet's ﷺ grave, after his death, and make one's respectful salutation to him is a form of calling at him and saluting him directly and a source of good fortune one ought to try to the utmost to avail oneself of.

(١٠٤٣/٧٦) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ زَارَ

قَبْرِى وَجَبَتْ لَهُ شَفَاعَتِى (رواه ابن خزيمة فى صحيحه والدارقطنى والبيهقى)

(1043/76) It is related by Abdullah bin Umar ؓ that the Prophet ﷺ said: "Whoever paid a visit to my grave, my intercession became due for him." (Ibn Khazeemah, Daar Qutni and Baihaqi)

Commentary: We have already seen the Traditions, earlier denoting that a person cannot, in the real sense, enjoy the fruits of Faith unless one's love for the Prophet ﷺ exceeds his the love he has for anyone else in the world, save God even for his parents, wife and children and for his life, and the visiting of the Prophet's grave in Madinah is a natural consequence of his devotion.

Moreover, the state of the believing heart of the pilgrim at the time of the visit, the renewal of the covenant of Faith, the feeling of sorrow and repentance at his faults and lapses, the surging forth of love for the Prophet ﷺ and its crystallisation into tears under the overwhelming blessedness of adjacency to the Prophet ﷺ — each of these things is so marvellously precious as to lead automatically to intercession by the Prophet ﷺ and even forgiveness by the Lord. Without fail, therefore, every truthful pilgrim to the grave of the Prophet ﷺ will, *Insha Allah*, be favoured with his intercession on the Day of Reckoning. Should a pilgrim, however, feel none of these emotions, it would mean that his heart was devoid of the effulgence of Faith and the visit was a mere formality.

When we examine, the Traditions exhorting the Believers to visit the grave of the Prophet ﷺ against the background of these advantages, we are induced to believe that whatever one may feel about the documentary evidence of their transmission¹, from the point of view of their intrinsic meaning and purport they are wholly in accord with both the conceptional and practical design of Islam and no right-minded person will have any difficulty in agreeing that the visit to the holy grave of the Prophet ﷺ is immeasurably efficacious for the promotion of love and respect for him and an unfailing source of spiritual advancement.

①. Shaikh Taqiuddin Subki has, in *Shifa-us-Siqam* (written, according to him in refutation of Ibn Taimiya), quoted a number of Traditions

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى اٰلِ
اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى
اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

Continued...appertaining to the virtues of visitng the grave of the Prophet ﷺ, foremost among which is the narrative of Sayyidina Abdullah bin Umar رضي الله عنه we have just seen. After thoroughly discussing its various versions and analysing the documentary evidence of its transmission, Sheikh Subki concludes that it, at least, belongs to the class of Hasan, i.e., credible and satisfactory Traditions. On the other hand, Hafiz Abu Abdullah Abdul Hadi Hanbali, a pupil of Ibn Taimiyah remarks in *Saarimul Munki*, intended to be a rejoinder to *Shifa-us-Siqaaam*, that all the Traditions mentioned in it are decidedly below the standard of reliability. But he, too, admits that the visitng of the grave of the Prophet ﷺ is a virtuous act, and deserving of Divine reward. He, further points out that this was, also, the way of Imam Ibn Taimiyah and those who attribute to him what is in contrast with it utter a slander against him. Hafiz Abu Abdullah, again, has quoted a *Salaam*, i.e., a poem conveying one's compliments and greetings, composed by Ibn Taimiyah for the pilgrims to the grave of the Prophet ﷺ which is full of the sentiments of love and reverence.

The most balanced opinion about the grade of Sayyidina Abdullah bin Umar's رضي الله عنه report, from the aspect of the chain of its narrators, in our view, is of Zahabi. Referring to it, Mulla Ali Qaari writes in *Sharah-i-Shifa* "this saying has been related in different ways and there are proofs and verifications on the basis of which Hafiz Zahabi has pronounced it to be apparently worthy of belief." (-Mulla Ali Qaari: *Sharh-i-Shifa*, Vol. II, p. 149).

كتاب الاذكار والدعوة

**KITABUL-AZKAR
WADDA'WAT**

(BOOK OF AZKAR AND DA'AWAT)

يَا أَيُّهَا الَّذِينَ آمَنُوا ذُكِّرُوا اللَّهَ ذِكْرًا كَثِيرًا O

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا O (الاحزاب ٤١: ٤٢-٤٣)

O You who believe! Remember Allah with much remembrance, and glorify Him morning and evening.

(Al Ahzaab, 33:41-42)

وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ

الْمُحْسِنِينَ (الاعراف ٥٦: ٤)

Call upon Him in fear and hope. Surely the mercy of Allah is nigh to the good-doers

(Al-Aaraf, 7:56)



In the series of *Ma'arif Al Hadith* in the *Kitab At-Taharah*, we have reproduced the words of Shah Waliullah رحمه الله عليه as found in *Hujjat Allah Al Balighah*:

"Allah has been most merciful to me in explaining to me that the invitation to success that the Prophets عليهم السلام were sent for is divided into many headings and sub-hearings. However, in spite of the large number of these headings they are divided mainly into four sections *Taharah* (Purification), *Akhbat* (humility), *Samahat* (generosity) and *Adalat* (justice)."

He has then spoken on each of these four at length so that it becomes clear that indeed *Shari'ah* is based on these four principles.

In the volume three (*Kitab At Taharah*) we had only reproduced briefly what he has said on *Taharah*.

Whatever he has said about *Akhbat* is reproduced here briefly. *Akhbat* is to humble oneself Allah.

"It is an open and tacit demonstration before Allah, the Glorious, the Omnipotent, of worship, acquiescence since submission and helplessness in a state of fear and love and a craving for His pleasure and favours."

In other words, it is worship which is the main purpose of the creation of man.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ (الذريت ٥١:٥٦)

And I have not created the jinn and mankind but to worship Me.

(Az zariyat 51:56)

Shah Waliullah رحمه الله عليه has written in *Hujjat Allah Al Baligha* under the head *Al Insan* "For accomplishing the first, the

Taharah (punification), we have the commands of Wudu (ablution) and ghusl (Purifying bath) etc. while the second, *Akhbat* is obtained through prayer *Zikr* and recital of the Qur'an".

So we may say that remembrance of Allah (*Zikr*) is the main means to gain *Akhbat* while prayer and recital of the Qur'an and *Du`a* are its special forms.

Prayer, mention of Allah and recital of the Qur'an have the object of producing *Akhbat* in the worshipper. They may, therefore, be bracketed together as of one nature.

We have already presented *ahadith* of the Messenger of Allah ﷺ on prayer in the third volume of this book. In this volume we will present *ahadith* on *Zikr*, *Du`a* and recital of Qur'an. May Allah cause this sinful writer, and the readers of this book to benefit from them and to put them into practice. *Aameen*.

THE SIGNIFICANCE OF ZIKR AND ITS BLESSINGS

As we have stated already that in its widest sense *Zikr* encompasses prayer, recital of the Qur'an, *Du'a* and *istighfar*. All these are its forms. However, in common practice and terminology, *Zikr* is to glorify and sanctify Allah, to mention His unity and majesty, His greatness and omnipotence and His perfect attributes, and to meditate and think on these. We will see in the *ahadith* to follow that it is a means to attain nearness to Allah and His pleasure, and get spiritual progress and bridge the path to the higher world.

Shaykh Ibn Al-Qayyim has written a very inspiring article in *Madarij-As-Salikeen* on the subject of *Zikr*. We will present here a summary of one of its sections for this will help us understand the *ahadith* on the significance of *Zikr* that will follow in this book. He has said.

We find the following ten headings in the Qur'an on remembrance of Allah (*Zikr*).

1. The Believers are particularly commanded in some verses to observe *Zikr* for instance

O you who believe! Remember Allah with much remembrance, and glorify Him morning and evening (Al Azhab, 33:41-42)

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا
كَثِيرًا، وَسَبِّحُوا بُكْرَةً وَأَصِيلًا
(الاحزاب ٤١: ٤٢)

And remember your Lord within yourself with humility and fear. (Al Araf 7:205)

وَادْكُرْ رَبَّكَ فِي نَفْسِكَ
تَضَرُّعًا وَخِيفَةً (الاعراف ٧: ٢٠٥)

2. Some verses severely forbid us to forget Allah and neglect His remembrance. This is another way of laying stress on *Zikr*. Some of these verses are:

And be not among the heedless
(Al Araf 7:205)

وَلَا تَكُنْ مِنَ الْغَافِلِينَ
(الاعراف ٧: ٢٠٥)

And be not like those who
forget Allah, so He makes them
forget their own souls
(Al Hader, 59:19)

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ
فَأَنسَاهُمْ أَنفُسَهُمْ (الحشر ٥٩: ١٩)

3. Some verses tell us that the secret of success lies in frequently remembering Allah. For instance,

And remember Allah much,
that you may prosper.
(Al Jumu'ah 62:10)

وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ
(سورة الجمعة ٦٢: ١٠)

4. Some verses praise those who observe *Zikr*. They assure them of mercy and forgiveness and a great reward. The characteristics of the Believing men and women are mentioned in surah *Al Ahzab*, and then it is said:

And the men who remember
Allah much and the women
who remember — Allah has
prepared forgiveness and a
mighty reward for them.
(Al Ahzab 33:35)

وَالَّذَاكِرِينَ اللَّهَ كَثِيرًا
وَالَّذَاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً
وَأَجْرًا عَظِيمًا (الاحزاب ٣٣: ٣٥)

5. Some verses warn those who lose themselves in worldly pursuits and forget Allah that they will be unsuccessful and hopeless. We see in surah *Al Munafiqoon*, for instance:

O you who believe, let not your
children divert you from the
remembrance of Allah: and
whosoever does that, so those
they are the losers.
(Al Munafiqoon 63:10)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَلْهِكُمُ
أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ
اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأَلَيْكَ هُمُ
الْخَاسِرُونَ (المنافقون ٦٣: ٩)

6. Allah has also said that those slaves who remember Him, He will remember them.

So remember Me, I shall
remember you: and give thanks
to Me, and be you not
ungrateful to Me.

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي
وَلَا تَكْفُرُونِ O (البقره ٢: ١٥٢)

(Al Baqarah 2: 152)

Glory be to Allah, and praise! what better success and auspiciousness could a slave hope for than that the Creator and Master of all the universe should remember him!

7. Some verses tell us that *Zikr*, is superior and greater than everything else. It is higher than everything in the universe.

And the remembrance of Allah
is the greatest

(Al Ankabut, 29:45)

وَلَدِكُ اللَّهُ أَكْبَرُ (العنكبوت ٤٥:٢٩)

Surely, if a slave gains awareness and knowledge then he knows that *Zikr* is greater than everything else in the universe.

8. It is mentioned in some verses about the elevated deeds that they should be followed by *Zikr*, So, remembrance of Allah must form the conclusion of these deeds. For instance, it is said about prayers:

So when you have finished
as-Salah (prayers), remember
Allah, standing and sitting and
reclining on your sides.

(Al Nisa 4:103)

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ
قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ

(النساء ١٠٣:٤)

It is specially mentioned about the Friday prayers.

Then, when *as salah* (the
prayer) is ended, disperse in the
land and seek Allah's bounty.
and remember Allah much, that
you may prosper (Al Jumah 62:10)

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي
الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ
وَادْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ
تُفْلِحُونَ

(الجمعة ١٠٦:٦٢)

It is stated about *Hajj*, the pilgrimage:

And when you have performed
your devotional rites,
remember Allah, like your
remembrance of your
forefathers or even with a
stronger remembrance.

(Al Baqarah, 2:200)

فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَادْكُرُوا اللَّهَ
كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

(البقرة ٢:٢٠٠)

These verses tell us that a worshipper is not allowed to neglect *Zikr* even after such important forms of worship as prayer and *Hajj*. He must have Allah's remembrance on his lips and in his heart as the concluding act of these forms of worship.

9. Some verses describe those who do not neglect the worship of Allah as intelligent people and men with insight. It clearly means that those who are neglectful of *Zikr* are deprived of intellect and insight. We are told in surah, *Aal Imran*:

Surely in the creation of the heavens and the earth and in the alteration of night and day, there are signs for men of understanding who remember Allah, standing and sitting and (lying) on their sides.

(Aal Imran 3:190-191)

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ
لِّأُولِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ
قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

(ال عمران ٣: ١٩٠، ١٩١)

10. Some of the verses tell us that the purpose behind the most significant of the righteous deeds and the spirit behind them is remembrance of Allah. For instance, we are told about prayer:

And establish *salah* for My remembrance (Ta Ha, 20:14)

أَقِمِ الصَّلَاةَ لِذِكْرِي (طه ٢٠: ١٤)

About the rites of Hajj, the Messenger of Allah ﷺ has said:

"Indeed the circumambulation of the House, the walk between as safa and Al Marwah and the casting of pebbles at the Jimar are appointed only for the remembrance of Allah"

(Abu Dawood # 1883)

إِنَّمَا جُعِلَ الطَّوَافُ بِالْبَيْتِ
وَالسَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ
وَرَمَى الْجِمَارِ لِإِقَامَةِ ذِكْرِ اللَّهِ

And Allah has said about *jihad*:

O you who believe, whenever you encounter a host (of the enemy in battle), then stand firm, and remember Allah much, that you may triumph.

(Al Anfal, 8:45)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً
فَاتَّبِعُوا وَادْكُرُوا اللَّهَ لَعَلَّكُمْ
تُفْلِحُونَ (الأنفال ٨: ٤٥)

We also learn from a hadith *qudsi* (a hadith that is traced to Allah):

Indeed, My slave — the perfect slave is he who remembers Me even when he meets his enemy in battle.

(Tirmizi)

إِنَّ عَبْدِي كُلَّ عَبْدِي الَّذِي
يَذْكُرُنِي وَهُوَ مُلَاقٍ قَرْنَهُ

These texts of the Qur'an and ahadith make it clear that the

spirit behind, all deeds ranging from prayer to *jihad*, is remembrance of Allah (*Zikr*). It is *Zikr* and the mention of Allah by the heart and lips that is a sign of nearness to Allah which causes anyone who gets it to become close to Allah, a friend of Allah. He who does not get that attitude distances himself from Allah and is foresaken and lonely. *Zikr* is food for the hearts of men of Allah and source of life and if they do not get it their bodies are graves for their hearts. In *Zikr* lies the survival of hearts and if hearts are deprived of it, they become desolate. *Zikr* is the weapon with which they confront the highwaymen of spiritualism, and it is the cool water with which they extinguish the fire within them. It is the medicine for their ills and if they will not get it, their hearts begin to crumble. And *Zikr* indeed is the bond between them and their Lord, knower of the secrets. Someone has said very well

إِذَا مَرَضْنَا تَدَاوَيْنَا بِذِكْرِكَمُ فَتَرَكُ الذِّكْرَ أَحْيَانًا فَتَنَكُّسُ

"When we fall ill we find cure in Your remembrance, and when we become neglectful of remembering you we begin to die".

Just as Allah enlightened the seeing eyes with sight and glow so too He has adorned the tongues that remember with *Zikr*. The tongue that neglects remembrance of Allah is like the eye that is deprived of sight, or the ear that is deaf, or the hand that is paralysed.

Remembrance of Allah is the only door that is left open between Allah and His slave through which the slave can make it to His elevated court. But, if a slave is neglectful of *Zikr* then the door is shut. What beautiful words are these that someone has spoken:

فَنَسِيَانُ ذِكْرَ اللَّهِ مَوْتُ قُلُوبِهِمْ وَأَجْسَامُهُمْ قَبْلَ الْقُبُورِ قُبُورُ
وَأَرْوَاحُهُمْ فِي وَخْشَةٍ مِّنْ جُسُومِهِمْ وَلَيْسَ لَهُمْ حَتَّى النُّشُورِ نُشُورُ

"To be forgetful of *Zikr* of Allah is death for thier hearts. Their bodies are graves for their dead hearts even before the earthly graves. And their souls are strictly tired of their bodies, and there is no life for them before *Qiyamah* and *Hashr*".

(summarised form *Madarij As Salikeen*, Ibn Qayyim). Let me submit that apart from the ten headings of *Zikr* suggested in the

foregoing quotation from Ibn Qayyim, the Qur'an has urged its readers to engage in *Zikr* through other headings too. For instance, we learn from it that the hearts (of those people who keep contact with Allah) find peace and comfort in *Zikr* alone.

أَلَا يَذْكُرُ اللَّهُ تَطْمَئِنُّ الْقُلُوبُ (الرعد ١٣: ٢٨)

Behold in the remembrance of Allah, hearts do find satisfaction

(Ar Rad, 13:28)

We may also go on reading a few quotations from another scholar and a *Sufi*, author of *Tarsee Al Jawahir Al Makkiyah* for these would be helpful in understanding the *ahadith* that are to follow.

"Of all forms of obedience and worship, remembrance of Allah (*Zikr*) is the quickest way to enlighten hearts and make conducts praise worthy.

Allah has said it Himself:

Surely *as salah* (prayer) forbids indecency and evil. And the remembrance of Allah is the greatest (consolation of soul).

(Al Ankaboot 29:45)

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ.

(العنكبوت ٤٥: ٢٩)

Our elders have said. "The utility of *Zikr* in cleaning hearts is like that of sand in cleaning copper while that of other forms of worship in cleaning hearts may be compared to soap in cleaning copper". (*Taseer` al Jawahir al Makkiyah*)

The preliminary discourse over, let us now read the valuable sayings of the Messenger of Allah ﷺ about the significance and blessings of *Zikr* or remembrance of Allah.

(١٠٤٤/١) عَنْ أَبِي هُرَيْرَةَ وَ أَبِي سَعِيدٍ قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ.

(رواه مسلم)

(1044/1) Sayyidina Abu Hurayrah رضي الله عنه and Sayyidina Abu Saeed al-Khudri رضي الله عنه said that the Messenger of Allah ﷺ said "Whenever and wherever people sit and remember Allah, angels surround them surely, mercy of Allah covers them, peace descends on them and Allah mentions them among the angels

who are near to Him.

(Muslim)

Commentary: This *hadith* tells us very clearly that if some people gather together at any place and mention Allah then there are special blessings of Allah on them. Shah Waliullah رحمه الله عليه has explained this *hadith*, saying:

"There is no doubt at all that the gathering together of Muslims and remembering Allah is a distinct means of attracting mercy and tranquility, and the angels are drawn near".

(Hajjat Allah Al Balighah)

This *hadith* mentions four distinct blessings for those who remember Allah.

1. The angels of Allah surround them from all sides.
2. The mercy of Allah envelops them under its shade and embrace.

As a necessary corollary of these two blessings, they receive the third.

3. Peace descends on their hearts which is among the greatest of blessings. *Sakeenah*, which has been rendered peace in this passage is truly solace and satisfaction of the heart and spiritual tranquillity which is a special favour from Allah for His dearest slaves. The mystics call this condition *جمعيت قلبي* (*Jami'at Qalbi*) or peace of heart. This blessing is sensed by him on whom it descends.
4. Allah mentions His slaves who remember Him to His angels who are near to Him. For instance, He says "Look! These too are my slaves from the children of Aadam who have not seen Me and yet believe in Me. Not only that, look, with what love and fear and eager desire they remember Me. Surely, if the Master of the kingdoms remembers anyone in this way before His close angels then that is the biggest of blessings beyond which no other bounty, favour or blessing can be imagined. May Allah not let us be deprived of that.

Observation: There is an indication in this *hadith* that if anyone does not get the feeling of peace in his heart after observing *Zikr* then he must know that he has not yet attained the station which entitles anyone to these blessings. Or, there are some deficiencies within him which obstruct receipt of blessings. So, he must work

to reform himself for the promises of the Lord are always true.

(١٠٤٦/٢) عَنْ أَبِي سَعِيدٍ قَالَ خَرَجَ مُعَاوِيَةُ عَلَى حَلَقَةٍ فِي الْمَسْجِدِ فَقَالَ مَا أَجَلَسَكُمْ قَالُوا جَلَسْنَا نَذْكُرُ اللَّهَ قَالَ اللَّهُ مَا أَجَلَسَكُمْ إِلَّا ذَالِكُ؟ قَالُوا اللَّهُ مَا أَجَلَسْنَا غَيْرَهُ قَالَ أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ وَمَا كَانَ أَحَدٌ بِمَنْزِلَتِي مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقَلَّ عَنْهُ حَدِيثًا مِنِّي وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ عَلَى حَلَقَةٍ مِنْ أَصْحَابِهِ فَقَالَ مَا أَجَلَسَكُمْ هُنَا قَالُوا جَلَسْنَا نَذْكُرُ اللَّهَ وَنُحَمِّدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ وَمَنْ بِهِ عَلَيْنَا قَالَ اللَّهُ مَا أَجَلَسَكُمْ إِلَّا ذَالِكُ؟ قَالُوا اللَّهُ مَا أَجَلَسْنَا إِلَّا ذَالِكُ قَالَ أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تَهْمَةً لَكُمْ وَلَكِنَّهُ أَتَانِي جِبْرِيلُ فَأَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمْ الْمَلَائِكَةَ

(رواه مسلم)

(1045/2) Sayyidina Abu Sa'eed Al-khudri رضي الله عنه has narrated that Sayyidina Muawiyah رضي الله عنه found a circle of men in the mosque. He asked them why they sat together and when they said that they had sat down to remember Allah, he asked them, "I adjure you by Allah, is there no other reason for your sitting together? They said "By Allah, there is nothing else but to remember Allah that we are sitting here." He said, "You must realise that I did not adjure you because I suspected you. The truth is that in my position with relation to the Messenger of Allah ﷺ, no one has narrated fewer *ahadith* than I have. (I am very careful in transmitting a *hadith*, more careful than other people, but I will now narrate to you a *hadith* and had adjured you in abiding by it). The Messenger of Allah ﷺ went out to a circle of his Companions رضي الله عنهم and asked them what had made them sit there. They replied that they had sat down to remember Allah and they praised and thanked him for guiding them to Islam and thus bestowing on them a great favour. He reiterated his question. "I adjure by Allah, has nothing else prompted you to sit together?" They said. "By Allah, we are sitting here for that purpose only and are remembering Allah. "The Prophet ﷺ said, "You must know that I did not adjure you because I suspected you, but Jibril عليه السلام came to me telling me that Allah speaks of you proudly to the angels." (Muslim)

Commentary: The sitting together of the slaves of Allah to

remember Him sincerely and mention Him and recall His favours with praise is very dear to Allah. He then expresses His pleasure before His close angels. اللهم اجعلنا منهم (O Allah! Cause us to be of them!)

(١٠٤٦/٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ

تَعَالَى يَقُولُ أَنَا مَعَ عَبْدِي إِذَا ذَكَرَنِي وَتَحَرَّكَتْ بِي شَفَتَاهُ (رواه البخارى)

(1046/3) Sayyidina Abu Hurayrah رضي الله عنه reported the Messenger of Allah ﷺ as saying that Allah, the Exalted, has said. "I am with My slave when he remembers Me and his lips move mentioning Me." (Bukhari)

Commentary: Allah is near everyone and everything in this universe, good or bad, a believer or an unbeliever. Nothing is ever distant from Him. He surrounds everything and He is there every moment and sees always. But there is also another way in which Allah is with anyone. This is a *hadith qudsi* and it speaks of Allah being with one who remembers Him and it means that He is pleased and approves (and is with His slave in this way too). The *hadith* means to say that if a slave of Allah remembers Him so that he may be near to Him and to receive His pleasure then he gets the nearness and pleasure immediately. "He remembers Me out of love for Me and I am then right with him." In this way, he gets the wealth promptly which he hopes to get through *Zikr*. May Allah let us crave for this wealth and have it promptly!

(١٠٤٧/٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُ

تَعَالَى أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا ذَكَرَنِي فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي وَإِنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ.

(رواه البخارى و مسلم)

(1047/4) Sayyidina Abu Hurayrah رضي الله عنه has said that the Messenger of Allah ﷺ said that Allah says, "I live in the thought of My slave as he thinks of Me and I am with him when he remembers Me. If he remembers Me inwardly, I shall remember him inwardly. If he remembers Me among an assembly, I shall remember him among an assembly that is better than they are". (Bukhari and Muslim)

Commentary: The first sentence of the *hadith* اِنَاعَنهُ ظَفَرُ عَبْدِي بِي (I live in the thought of My slave as he thinks of Me) means, "I will treat My slave exactly as he will believe about Me. "For instance, if he imagines Allah to be Merciful and Benevolent then he will find that Allah is indeed Merciful and Benevolent. Hence, we must have a good conception about Him and behave accordingly. The last Portion of the *hadith* that if a slave remembers Allah in private without anyone knowing about it then Allah's blessings on him too will be bestowed quietly without anyone knowing. If he mentions Allah in public (inviting the people to Islam and preaching to them) then Allah lets the angels know about His connection with that slave and His approval of him, and the slave of Allah then receives general acclaim and approval in the world.

It is a result of this practice of Allah that the great saints, who conceal their links with Allah, lead an unknown life and do not receive acclaim in the world although they have earned the approval of Allah. On the other hand, those whose links with Allah are known universally and they openly invite people to religion are recipients of wide acclaim in the world.

(١٠٤٨/٥) عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسِيرُ فِي طَرِيقِ مَكَّةَ فَمَرَّ عَلَى جَبَلٍ يُقَالُ لَهُ جَمْدَانُ فَقَالَ سِيرُوا هَذَا جَمْدَانُ سَبَقَ الْمَفَرِّدُونَ قَالُوا وَمَا لِمُفَرِّدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ (رواه مسلم)

(1048/5) Sayyidina Abu Hurayrah رضي الله عنه said that the Messenger of Allah ﷺ was travelling along the path leading to Makkah when he passed by a mountain called *Jumdan*. He said "Proceed on, this is *Jumdan*, *Mufarridoon* have gone ahead". Some one asked, "Messenger of Allah! Who are the *Mufarridoon*?" He said, "Those men who remember Allah often and those" women who remember Him." (Muslim)

Commentary: *Jamdan* is a mountain a day's distance from Madinah. It is learnt from a number of *ahadith* that when *Zikr* (mention of Allah) is made on any portion of earth, it does recognise and sense the *Zikr*. Accordingly, we know from a *hadith* that a mountain asks another "Did anyone go over you today,

taking the Name of Allah?" when it affirms that someone did pass who remembered Allah, the first mountain congratulates the second over which such a person passed. It seems that while passing by *Jumdan*, the facts were disclosed to Messenger of Allah ﷺ that the men and women who remember Allah frequently have attained high stations of approval and pleasure and progressed much ahead. So he said that the *Mufarridoon* — those who remember Allah much — have gone ahead. The dictionary meaning of *mufarridoon*, (plural of *mufarrid*) is those who "Single themselves out" "separate themselves". Hence, it refers to those people who set themselves apart from the hustle and bustle of the world in their pursuit of nearness to Allah and His pleasure. They sever all ties and single themselves out for the sake of Allah. This is the station of *Tafreed* (singularity, uniqueness). In the terminology of the Qur'an this is تَبَلَّ (Tabattul), to "detach oneself from wordly things and devote oneself entirely to Allah."

وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَلَّلْ إِلَيْهِ تَبَيُّلاً (المزمل ٧٣:٨)

And remember the Name of your Lord and devote yourself to Him very devoutly. (Al Muzammil, 73:8)

Thus, the words اَلَّذَاكِرُونَ اللّٰهَ كَثِيْرًا وَالَّذَاكِرَاتُ (the men and women who remember Allah often) apply to the slaves who detach themselves from everything and devote themselves to Allah alone.

Significance of Zikr, In Relation to Other Deeds

(١٠٤٩/٦) عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللّٰهُ عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اُنَبِّئُكُمْ بِخَيْرٍ اَعْمَالِكُمْ وَاَزْكَاهَا عِنْدَ مَلِيْكِكُمْ وَاَرْفَعُهَا فِيْ دَرَجَاتِكُمْ وَ خَيْرٌ لَّكُمْ مِنْ اِنْفَاقِ الدَّهَبِ وَالْوَرَقِ وَخَيْرٌ لَّكُمْ مِنْ اَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوْا اَعْنَاقَهُمْ وَيَضْرِبُوْا اَعْنَاقَكُمْ؟ قَالُوْا بَلَى قَالَ ذِكْرُ اللّٰهِ.

(رواه احمد والترمذى وابن ماجه)

(1049/6) Sayyidina Abu Ad Darda رضي الله عنه said, "Shall I not tell you the best of your deeds and the purest in the estimation of your Master, through which your ranks are raised highest, better for you than spending gold and silver and better for you than that you meet your enemy and Allah's enemy and kill them and they

kill you?" They said, "Yes, Messenger of Allah ﷺ! Do show us this precious deed." He said, "It is to remember Allah (*Zikr*)."

(Ahmad, Tirmi, Ibn Majah)

Commentary: This *hadith* is really an explanation of the verse of the Qur'an

وَلَذِكْرُ اللَّهِ أَكْبَرُ (العنكبوت ٤٥:٢٩)

And the remembrance of Allah is the greatest (Al Ankaboot, 28:45)

Surely, remembrance of Allah is the greatest by its nature and reality for the noblest objective which is to secure the pleasure of Allah and nearness to Him. This statement does not contradict the significance of other deeds on certain occasions, like *sadaqah*, spending for the sake of Allah, fighting for His sake, and so on. A deed may be more meritorious and important from one angle, and another deed from another angle.

The two next *ahadith* related by Abu Sa'eed Al Khudri ؓ and Abdullah bin Umar ؓ are of similar import. In fact, these *ahadith* are a commentary on one another.

(١٠٥٠/٧) عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ الْعِبَادِ أَفْضَلُ؟ وَارْفَعَ دَرَجَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَمَةِ؟ قَالَ الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ، قِيلَ يَا رَسُولَ اللَّهِ وَمِنَ الْغَارِزِ فِي سَبِيلِ اللَّهِ؟ قَالَ لَوْ ضَرَبَ بِسَيْفِهِ فِي الْكُفَّارِ وَالْمُشْرِكِينَ حَتَّى يَنْكَسِرَ وَيَخْتَضِبَ دَمًا فَإِنَّ الذَّاكِرَ لِلَّهِ أَفْضَلُ مِنْهُ دَرَجَةً

(رواه احمد والترمذی)

(1050/7) It is related by Sayyidina Abu Sa'eed Al Khudri ؓ that the Messenger of Allah ﷺ was asked who would be most excellent and most exalted in the sight of Allah on the Day of Resurrection (as regards the deeds that one performs). He said, "The men and women who remember Allah often (they will gain excellence and ranks on the Day of Resurrection)." He was asked, "Would they be superior even to him who fought in the path of Allah?" He said, "even if he plied his sword among infidels and polytheists till it was broken and smeared with blood, the one who made mention of Allah would have a more excellent degree than he."

(Ahmad, Tirmizi)

(١٠٥١/٨) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ لِكُلِّ شَيْءٍ صِقَالَةٌ وَصِقَالَةُ الْقُلُوبِ ذِكْرُ اللَّهِ وَمَا مِنْ شَيْءٍ أَنْجَى مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ قَالُوا وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ قَالَ وَلَا أَنْ يُضْرَبَ بِسَيْفِهِ حَتَّى يَنْقَطِعَ
(رواه البيهقي في الدعوات الكبير)

(1051/8) It is narrated by Sayyidina Abdullah Ibn Umar رضي الله عنه that the Prophet ﷺ used to say, "Every thing has a polish, and the polish for hearts is remembrance of Allah. Nothing is as effective in rescuing from the punishment of Allah as remembrance of Allah". He was asked whether this did not apply also to *jiḥād*, in the path of Allah. He said. "Not even if one should ply his sword till it is broken. (Bayhaqi)

Commentary: The fact is that of all the righteous deeds, *Zikr* (remembrance of Allah) is the most meritorious and the dearest in the estimation of Allah. The nearness to Allah that a worshipper senses and the auspiciousness that he derives at the time of remembrance of Allah are lacking when he performs any other deed provided his remembrance is with concentration and a realisation of Allah's greatness and with love and.

Allah has said

فَاذْكُرُونِي أَذْكُرْكُمْ (البقرة ١٥٢:٢)

So remember Me, I shall remember you (Al Baqarah, 2:152)

The words of a *hadith qudsi* are:

أَنَا جَلِيسٌ مَنْ ذَكَرَنِي، وَأَنَا مَعَ عَبْدِي إِذَا ذَكَرَنِي وَتَحَرَّكَتْ بِي شَفَتَاهُ

I sit with My slave who remembers Me.

(and) I am with My slave when he remembers Me and moves his lips with remembrance.

While *Zikr* is the most excellent and the dearest of all deeds, we must bear in mind that prayer, recital of the Qur'an (and so on) are incuded in its definition.

The Excellence of *Zikr* By The Tongue

(١٠٥٢/٩) عَنْ عَبْدِ اللَّهِ بْنِ بُسَيْرٍ قَالَ جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَيُّ النَّاسِ خَيْرٌ؟ فَقَالَ طُوبَى لِمَنْ طَالَ عُمْرُهُ وَحَسُنَ عَمَلُهُ قَالَ يَا

رَسُولَ اللَّهِ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ أَنْ تَفَارِقَ الدُّنْيَا وَلِسَانُكَ رَطْبٌ مِنْ ذِكْرِ اللَّهِ.
(رواه أحمد والترمذی)

(1052/9) Sayyidina Abdullah bin Busr رضی اللہ عنہ has said that a desert Arab came to the Prophet ﷺ and asked him who was the best among men (meaning, who could expect a successful next life.) He said "Those are happy whose lives are long and deeds are good". Then he asked, "Messenger of Allah ﷺ, which deed is most excellent?" He said, "That you leave this world while your tongue is fresh with remembrance of Allah". (Ahmad, Tirmizi)

Commentary: Whatever the Holy Prophet ﷺ said in reply to the first question means that the longer a man lives, the more he will do righteous deeds, and if he does that then he will progress that much and he will be entitled to as much pleasure and mercy of Allah. In answer to the second question, the Prophet ﷺ said that his tongue should be moist with mention of the name of Allah till he dies but particularly at the last moment. He should be repeating the name of Allah with eagerness and relish. This deed and such a condition is very dear and valuable and one who realises that would be willing to pay all he owns to get it. Obviously, only he may hope to achieve the distinction who has devoted himself to remembrance of Allah all his life so that *Zikr* is the nourishment of his soul.

(١٠٥٣/١٠) عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنَّ أَبْوَابَ الْخَيْرِ كَثِيرَةٌ وَلَا أَسْتَطِيعُ الْقِيَامَ بِكُلِّهَا فَأَخْبِرْنِي عَنْ شَيْئٍ أَتَشَبُّهُ بِهِ وَلَا تُكْثِرْ عَلَيَّ فَإِنْسَى قَالَ لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ.
(رواه الترمذی)

(1053/10) Sayyidina Abdullah bin Busr رضی اللہ عنہ has narrated that someone said to the Messenger of Allah ﷺ. "There are too many virtuous deeds for anyone to do and it is beyond me to perform all of them, so tell me of something to which I may cling strongly (and that should be enough for me): And, whatever you recommend should not be too much for me, for I might forget it." The Prophet ﷺ said, "Let your tongue continue to be supple by mention of the name of Allah." (Tirmizi)

Commentary: The Prophet ﷺ advised him that it was enough for him to succeed that his tongue should be occupied with

remembrance of Allah.

(١٠٥٤/١١) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثِرُوا ذِكْرَ اللَّهِ حَتَّى يَقُولُوا مَجْنُونُونَ.
(رواه احمد وابويعلی)

(1054/11) It is related by Abu Sa'eed Al-Khudri ؓ that the Messenger of Allah ﷺ said "Make mention of Allah frequently, so often that people may call you mad." (Ahmad, Abi Ya'la)

Commentary: The people of this world are deprived of relationship with Allah so that when they see a man of Allah who is blessed with this wealth and he shows unconcern to the world but devotion to Allah then according to their standards these people suppose that he is mad. The truth, however, is that they are the ones who are mad, not he.

To Neglect Zikr is To Regret

(١٠٥٥/١٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تَبَرَةٌ وَمَنْ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تَبَرَةٌ
(رواه ابو داؤد)

(1055/12) Sayyidina Abu Hurayrah ؓ has reported the Messenger of Allah ﷺ as saying "If anyone sits at a place where he fails to remember Allah deprivation and loss will descend on him from Allah because of that neglectful sitting. And if anyone lies down somewhere and fails to remember Allah there then that lying down will bring on him deprivation and loss from Allah." (Abu Dawood)

(١٠٥٦/١٣) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُكْثِرْ وَالْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ قَسْوَةٌ لِلْقَلْبِ وَإِنَّ أَبْعَدَ النَّاسِ مِنَ اللَّهِ الْقَلْبُ الْقَاسِي
(رواه الترمذی)

(1056/13) Sayyidina Abdullah bin Umar ؓ said that the Messenger of Allah ﷺ said "Do not speak much without mentioning Allah for much speech without mention of Allah produces hardness of heart. And he is the farthest from Allah who has a hard heart." (Tirmizi)

Commentary: The man who is used to speaking without mentioning Allah will be hard hearted. His heart will be deprived of feelings and light and he will lack nearness to Allah and His mercy. اعاذنا الله منه (O Allah, protect us from that:)

THE WORDS OF ZIKR AND THEIR BLESSINGS

Just as he has encouraged us to observe *Zikr* (remembrance of Allah), so too the Prophet ﷺ has told us what phrases to use in *Zikr*. If he had not done that, many of us might not have done justice to this worship because of lack of knowledge and awareness. We might have done the wrong thing instead of praising Allah. The people of Prophet Musa (عليه السلام) and the shepherd narrated by Rumi is an example of what we fear.

The words and phrases taught by the Messenger of Allah ﷺ fall into the following classes.

- (i) They bring out the purity and sanctity of Allah. (That he is free of blemish of every kind). سبحان الله brings that out, for instance (meaning, Allah is without blemish).
- (ii) They praise and glorify Allah (that all the good things are found in Him and all the perfect attributes belong to Him so only He is worthy of praise). الحمد لله (All praise belongs to Allah) is an example of this class.
- (iii) They speak of the Unity of Allah and His Oneness. This is found in لا اله الا الله (There is no god but Allah).
- (iv) They express the high and elevated nature of Allah. He is far above what we think of Him, more superior than our imagination of Him. الله اكبر (Allah is the Greatest) is exactly what we mean by this class.
- (v) They confirm that only He is the One who does everything, there is nothing anyone else can do. Hence, He is the only One whose help should be sought and who should be relied upon. The words that say these things are لا حول ولا قوة الا بالله (There is no power and might save with Allah).

In addition to such words and phrases, the Holy Prophet ﷺ has

perfect *Arifs* (mystics, who have intimate knowledge of Allah) have assested that these four phrases have not missed the meaning of anyone of the *Asma Al Husna* (Beautiful Names of Allah) which reflect all the attributes of Allah. For example, Allah's Names **القدوس** (Al Quddus), **السلام** (As-salam), **الطاهر** (Al Tahir) which assert that He is without any blemish or defect are covered in the meaning of **سبحان الله** (Subhan Allah). Similarly, His Names **الرحمن** (Al Rehman), **الرحيم** (Al Reheem), **الكريم** (Al Kareem), **العليم** (Al Aleem), **القدير** (Al Qadeer), **السميع** (As Sami), **البصير** (Al Baseer), **العزیز** (Al Azeez), **الحكيم** (Al Hakeem) and such others which reflect on His attributes which He Possesses and are known as Positive are all encompassed within **الحمد لله** (Al-Hamdulillah). Again, His Names which point out to His Unity like **الواحد** (Al Wahid) and **الاحد** (Al Ahad) are found in **لا اله الا الله** (*Laa ilaha illal lah*). On the same line of discussion His Names like **العلي** (Al Aliyy), **الاعلى** (Al A'la), **الكبير** (Al Kabeer), **المتعالی** (Al Muta'alee) which mean that He is far above and higher than what anyone ever imagined are expressed in **الله اكبر** (Allahu Akbar).

Thus anyone who says these words sincerely, in fact recalls every praise and attribute of Allah, and affirms all the perfect attributes contained in the *asma al husna*

سبحان الله والحمد لله ولا اله الا الله والله اكبر.

Therefore, these four phrases are superior to the entire universe in respect of their value and greatness.

Those People who have the power of faith know this fact very well. May Allah grant us that level of faith.

(١٠٥٩/١٦) عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى شَجَرَةٍ يَأْسِيَةِ الْوَرْقِ فَضَرَبَهَا بِعَصَاهُ فَتَنَازَرَتِ الْوَرْقُ فَقَالَ إِنَّ الْحَمْدَ لِلَّهِ وَسُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ تُسَاقِطُ ذُنُوبُ الْعَبْدِ كَمَا يَتَسَاقِطُ وَرَقُ هَذِهِ الشَّجَرَةِ

(رواه الترمذی)

(1059/16) Sayyidina Anas رضی اللہ عنہ said that the Messenger of Allah ﷺ passed before a tree whose leaves had dried up. He showed its branches with his staff and the dried leaves fell on the ground. (His companions saw that). So, he said, "The words

سبحان الله والحمد لله ولا اله الا الله والله اكبر

(Glori be to Allah, all praise belongs to Allah. There is no God but Allah, and Allah is the most Great) shed away the sins of a slave just as you see the leaves of this tree being shed." (Tirmizi)

Commentary: The Qur'an also tells us of the peculiarity of pious deeds that they efface sins. Allah said:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ (هود ١١:١١٤)

Surely good deeds will drive away the erildeeds (Hud,11:114)

The Messenger of Allah ﷺ has mentioned prayer and *sadaqah*, (charity) in particular as instrumental as hearing this characteristic, he has also mentioned other righteous deeds in this connection. In the above *hadith* he has disclosed that these phrases have the characteristic of removing a man's sins. He explained that to his Companions ﷺ by striking his staff at the tree. May Allah cause us to realise these truths and to derive benefit from these four phrases.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ
سُبْحَانَ اللَّهِ وَبِحَمْدِهِ فِي يَوْمٍ مِائَةَ مَرَّةٍ حُطَّتْ خَطَايَاهُ وَ إِنْ كَانَتْ مِثْلَ
زَبَدِ الْبَحْرِ.

(رواه البخارى ومسلم)

(1060/17) Sayyidina Abu Hurayrah ﷺ has quoted the Messenger of Allah ﷺ as saying that if anyone says a hundred times a day

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ

(Glory be to Allah, and I begin with praise to Him),

then his sins will be forgiven for him even if they are like the foam of the sea.

(Bukhari and Muslim)

Commentary: The meaning of سُبْحَانَ اللَّهِ وَبِحَمْدِهِ is the same as سُبْحَانَ اللَّهِ, that is, Allah is without blemish and pure of all that is not worthy of Him and He is sanctified and pure of whatever smacks of fault or defect even a little bit. At the same time, these two phrases confirm that He possesses all qualities of perfect nature. This *hadith* tells us that if anyone repeats these two words a hundred times a day then all his sins are removed though they may be as the foam of sea — limitless and uncountable. Just as bright light drives away darkness and severe heat dries down moisture, so too piety exterminates the filth of sin. However, we have emphasised often in this book that when the Qur'an or the *ahadith*

speak of piety removing sins, it does not include the *kabirah* (grave) sins. The grave sins are forgiven only through *tawbah*, (repentance) and *istighfar* (seeking forgiveness). But Allah knows best.

(١٠٦١/١٨) عَنْ أَبِي ذَرٍّ قَالَ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْكَلَامِ

أَفْضَلُ؟ قَالَ مَا أَصْطَفَى اللَّهُ لِمَلَائِكَتِهِ "سُبْحَانَ اللَّهِ وَبِحَمْدِهِ" (رواه مسلم)

(1061/18) It is reported by Sayyidina Abu Zarr Al-Ghifari رضي الله عنه that the Messenger of Allah ﷺ was asked, "Which words are most excellent? He said, "What Allah has chosen for His angels and I begin with praise of Him." (Muslim)

Commentary: This *hadith* discloses to us that the *Zikr* of the angels is *سبحان الله وبحمده* and these words are described as most excellent while the *hadith* narrated by Sayyidina Samurah bin Jundub رضي الله عنه describes *سبحان الله والحمد لله ولا اله الا الله والله اكبر* as the most excellent words as we have seen earlier. Yet another *hadith* tells us that *لا اله الا الله* is the best of *Zikr*. Nevertheless, there is no inconsistency in these three different statements. The truth is that these phrases are more excellent than every other phrase and more dear to Allah.

(١٠٦٢/١٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَتَانِ

خَفِيفَتَانِ عَلَى اللِّسَانِ ثَقِيلَتَانِ فِي الْمِيزَانِ حَبِيبَتَانِ إِلَى الرَّحْمَنِ سُبْحَانَ اللَّهِ

وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ (رواه البخارى ومسلم)

(1062/19) Sayyidina Abu Hurayrah رضي الله عنه has said that the Messenger of Allah ﷺ said, "There are two expressions which are light on the tongue but heavy in the scale and very dear to Allah *سبحان الله وبحمده* (Glory be to Allah and I begin with praise to Him, and Glory be to Allah, the Omnipotent)".

(Bukhari and Muslim)

Commentary: It is easy to understand how these two expressions might be light on the tongue and also that they may be dear to Allah: But, it might not be easy for some people to understand how they would weigh heavily in the balance. The truth is that just as material substances may be weighed as light or heavy. So too such

things as are not physical bodies may be light or heavy and just as the former have an instrument to weigh them the latter too are weighed or measured in an instrument suitable for that purpose. Thus temperature is not a physical substance yet it can be measured by a thermometer. In the same way, on the Day of Resurrection, the Name of Allah will be weighed, phrases of *Zikr* will be weighed, recital of the Qur'an will be weighed, prayer will be weighed and faith, fear of Allah and love for Him will be weighed. All these things will be weighed or measured. It will become very clear at that time that some of the very easy expressions will be considerably heavy.

We learn from another *hadith* that the Prophet ﷺ said:

لَا يَزَنُ مَعَ اسْمِ اللَّهِ شَيْءٌ

"Nothing will be comparable to the Name of Allah in weight".

(لا يثقل) (Timizi)

The meaning of the expression

is: سبحان الله وبحمده . سبحان الله العظيم

"Glory be to Allah and I begin with His praise. Glory be to Allah the incomparably Great."

(١٠٦٣/٢٠) عَنْ جُوَيْرِيَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدَهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ وَهِيَ فِي مَسْجِدِهَا ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى وَهِيَ جَالِسَةٌ قَالَتْ مَا زِلْتُ عَلَى الْحَالِ الَّذِي فَارَقْتُكِ عَلَيْهَا؟ قَالَتْ نَعَمْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ قُلْتُ بَعْدَكَ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ لَوْ رَزَنْتَ بِمَا قُلْتُ مِنْذُ الْيَوْمِ لَوَزَنْتَهُنَّ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَزِنَةَ عَرْشِهِ وَرَضِي نَفْسِهِ وَمِدَادَ كَلِمَاتِهِ (رواه مسلم)

(1063/20) The Mother of the faithful, Sayyidah Juwayriyah رضي الله عنها said that the Prophet ﷺ went out one morning at the time he offered the *fajr* prayer while she kept sitting at her place of worship reciting something. Then he returned at the time to the *chasht* prayers (forenoon) and found her seated on the prayer rug as when he had left her in the morning. So, he asked her, "Is it that you are sitting here as you were when I left you?" She answered in the affirmative and he said. "Since learning you, I

have said four expressions three times which, if weighed against all you have said today, would prove heavier. Those four expressions are:

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَزِنَةَ عَرْشِهِ وَرَضَىٰ نَفْسِهِ وَمِدَادَ كَلِمَاتِهِ

(Glory be to Allah, and with praise for Him equal to the number of His creatures, as weighty as His throne, in accordance with His pleasure, and to the extent of His words)". (Muslim)

(١٠٦٤/٢١) عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّهُ دَخَلَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوَىٰ أَوْ حَصَى تَسْبِيحٌ بِهِ فَقَالَ لَا أَخْبِرُكَ بِمَا هُوَ أَيْسَرُ عَلَيْكَ مِنْ هَذَا أَوْ أَفْضَلُ سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ وَ سُبْحَانَ اللَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ وَ سُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ وَاللَّهُ أَكْبَرُ مِثْلَ ذَلِكَ وَالْحَمْدُ لِلَّهِ مِثْلَ ذَلِكَ وَلَا إِلَهَ إِلَّا اللَّهُ مِثْلَ ذَلِكَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ مِثْلَ ذَلِكَ (رواه الترمذی و ابو داود)

(1064/21) It is reported by Sayyidina Sa'd Ibn Abu Waqqas رضی اللہ عنہ that alongwith the Messenger of Allah ﷺ he once visited a woman who had before her some date-stones or pebbles which she used as a rosary to glorify Allah. The Prophet ﷺ asked her, "Shall I not tell you that which is easier for you than this (or more excellent)?" And, he asked her to say:

Glory be to Allah as many times as the number of what He has created in the earth. Glory be to Allah as many times as the number of what is between them. Glory be to Allah as many times as the number of what He is creating. (Then)

سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ... وَ سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ... وَ سُبْحَانَ اللَّهِ عَدَدَ مَا بَيْنَ ذَلِكَ... وَ سُبْحَانَ اللَّهِ عَدَدَ مَا هُوَ خَالِقٌ.

Allah is the Greatest (in the same way from as many times), and All praise belongs to Allah (in the same way), and There is no God but Allah (in the same way), and There is no might and no power except with Allah (in the same way). (Tirmizi)

Commentary: Just as observing *Zikr*, often is a source of great reward, so too these two *ahadith* disclose an easier way of getting plenty of reward by using such words as refer to a greater number.

We must remember that the Prophet ﷺ has himself exhorted us to make *Zikr* frequently and has also said, as we have seen in a foregoing *hadith* that the repetition of سبحان الله وبحمده a hundred times is instrumental in getting the sins forgiven. Therefore, it is wrong for anyone to suppose that the *hadith* related by sa'd bin waqqas رضى الله عنه and Sayyidah Juwayriyah رضى الله عنها discourage excess indulgence in *Zikr*. Both these *ahadith* merely disclose an easier way to get a greater reward particularly for those who are unable to devote more time because of their peculiar circumstances.

Shah Waliullah رحمه الله عليه has said, "As for one whose aim is to dye his living condition in the colour of *Zikr*, he has no alternative but to indulge in *Zikr*, excessively. But, if anyone aims only at gaining reward in the Hereafter then he must choose from these expressious".

The narrative of Sayyidina Sa'd bin Abu Waqqas رضى الله عنه also discloses to us that although the rosary was not used in the times of the Prophet ﷺ yet some people used seeds or pebbles to count. The Prophet ﷺ did not forbid them from doing that. There is no difference in this method and counting on the rosary which is an advanced and easier form of counting. Those who have said that the rosary is an innovation (*bid'ah*) and, therefore, disapproved, have indeed judged wrongly.

لا اله الا الله

(١٠٦٥/٢٢) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الذِّكْرِ

“لَا إِلَهَ إِلَّا اللَّهُ.”
(رواه الترمذى وابن ماجه)

(1065/22) Sayyidina Jabir رضى الله عنه has said that the Messenger of Allah ﷺ said, "The most excellent *Zikr* (remembrance of Allah) is (to say) لا اله الا الله (There is no God but Allah)."

(Tirmizi Ibn Majah)

Commentary: We have read already the *hadith* narrated by Sayyidina Samurah bin Jundub رضى الله عنه that four phrases are the most excellent of all expressions.

سبحان الله، والحمد لله، ولا اله الا الله، والله اكبر

This *hadith* describes لا اله الا الله as the best of expressions.

The truth is that the four expressions are the best of all and لا اله الا الله is the best of these four because it compresses within it the objectives of the remaining three. when a slave affirms that only Allah is worthy of worship (and no one besides Him) then it is obvious that He is free of blemish and defect and every unsuitable thing. He owns all the perfect attributes and has all the greatness. If He is Divine without any partner then surely He will possess all these qualities described in these expressions. Hence, he who says only لا اله الا الله is as though he has said everything that is in سبحان الله and الله اكبر and الحمد لله. Besides لا اله الا الله is the *Kalimah* (expression) of faith. Hence, it is the first lesson that every Prophet ﷺ has taught. Again, it is the experience of every Arif and Sufi that inward purity and heart are turned away from everything towards Allah most effectively by this expression. The Messenger of Allah ﷺ has said, therefore that the *Kalimah*, لا اله الا الله should be repeated frequently to refresh the condition of faith in the heart and then improve upon it.

(١٠٦٦/٢٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَالَ

عَبْدٌ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا مِنْ قَلْبِهِ إِلَّا فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ حَتَّى تَقْضَى إِلَيَّ

الْعَرْشُ مَا اجْتَنَبَ الْكَبَائِرَ (رواه الترمذی)

(1066/23) Sayyidina Abu Hurayrah ؓ has reported the

Messenger of Allah ﷺ as saying, "No slave does utter لا اله الا الله

(There is no God but Allah) sincerely but that the gates of

heaven are opened for him until it comes up to the Throne as

long as he avoids major sins. (Tirmizi)

Commentary: This hadith defines the character of the expression لا اله الا الله that it reaches direct to the Throne if it is expressed sincerely and the grave sins that keep one away from Allah are avoided. It gets the reciter great approval. Another *hadith* also in Tirmizi tells us:

"There is no barrier between

لا اله الا الله and Allah and it

reaches Him directly." Thus,

this is a distinct characteristic

of this expression in relation to the other expressions.

وَلَا إِلَهَ إِلَّا اللَّهُ لَيْسَ لَهَا حِجَابٌ

مِنْ دُونِ اللَّهِ حَتَّى تَخْلُصَ إِلَيْهِ.

Shah Waliullah رحمه الله عليه has stated in *Hujjat Allah Al Balighah* that there are many peculiarities of لا اله الا الله. It distances one from open polytheism and also the hidden form of it. The third peculiarity is that it removes barriers and allows the slave to gain an intimate knowledge of Allah.

(١٠٦٧/٢٤) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُوسَى عَلَيْهِ السَّلَامُ يَا رَبِّ عَلِّمْنِي شَيْئًا أَذْكُرُكَ بِهِ أَوْ أَدْعُوكَ بِهِ فَقَالَ يَا مُوسَى قُلْ لَا إِلَهَ إِلَّا اللَّهُ فَقَالَ يَا رَبِّ كُلُّ عِبَادِكَ يَقُولُ هَذَا إِنَّمَا أُرِيدُ شَيْئًا تَخْصِنِي بِهِ قَالَ مُوسَى لَوْ أَنَّ السَّمَوَاتِ السَّبْعَ وَعَامِرَ هُنَّ غَيْرِي وَالْأَرْضِينَ السَّبْعَ وَضِعْنَ فِي كِفَّةٍ وَلَا إِلَهَ إِلَّا اللَّهُ فِي كِفَّةٍ لَمَأَلَتْ بِهِنَّ لَا إِلَهَ إِلَّا اللَّهُ.

(رواه البيهقي في شرح السنه)

(1067/24) Sayyidina Abu Sa'eed Al khudri رضي الله عنه has said that the Messenger of Allah ﷺ said that Musa عليه السلام asked, "O lord! All your servants say this and I want something particularly for myself." Allah said to him, "Musa عليه السلام were the seven heavens and their inhabitants, apart from Me, and the seven earths put in a pan and لا اله الا الله in the other, the *Kalimah* لا اله الا الله would outweigh them". (Sharah As Sunnah)

Commentary: Sayyidina Musa عليه السلام had a very close relationship with Allah as His worshipper and Prophet ﷺ. Accordingly, he desired to have words exclusive to himself so that he may call Allah by those words. So, when Allah taught him the words *la ilah a-ill Allah*, he pleaded with Him that those were not exclusive words because all Allah's slaves used them. He was then told of the value of the *kalimah*. It is the mercy of Allah on all people that He disclosed the value of this expression to them through His Messenger ﷺ. No other expression was more valuable even for the Prophet and Messengers than لا اله الا الله.

We may show our gratitude to Allah for His highly valuable favours by making this very expression as our repeatedly chanted *Zikr*. The frequency of repetition should be a means to a special link with Allah.

Significance And Blessings Of Kalimah Tawheed

(١٠٦٨/٢٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، فِي يَوْمٍ مِائَةَ مَرَّةٍ كَانَتْ لَهُ عِدْلُ عَشْرِ رِقَابٍ وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ وَمُحِيتَ عَنْهُ مِائَةُ سَيِّئَةٍ وَكَانَتْ لَهُ حِزْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمِيسَى وَلَمْ يَأْتِ أَحَدٌ بِالْفَضْلِ مِمَّا جَاءَ بِهِ إِلَّا رَجُلٌ عَمِلَ أَكْثَرَهُنَّ.

(رواه البخارى و مسلم)

(1068/25) Sayyidina Abu Hurayrah رضي الله عنه has said that the Messenger of Allah ﷺ said. "If anyone repeats a hundred times in a day"

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
(There is no God but Allah, the one; He has no partner. His is the dominion and to Him belongs all praise, and He is Omnipotent),

he will get a reward equal to the one for emancipating ten slaves. A hundred blessings will be recorded for him and a hundred evil deeds will be obliterated from him. It will be a protection for him from the devil all that day till evening and no one's deed will be more excellent than his unless he has done more than he has.

(Bukhari and Muslim)

Commentary: This is the *kalimah tawheed* which is an expansion on the *kalimah* لَا إِلَهَ إِلَّا اللَّهُ and it includes an explanation of its negative and positive expressions. The *hadith* tells us how great it is. We will know the truth of this statement after our death, *Insha Allah*. Some people cast doubts on *ahadith* which speak of rewards on such expressions although they would have witnessed in everyday living how one evil and mischievous word spreads corruption and unrest. And that goes on generations after generations ruining their lives. Similarly, a sincere word of reformation works like water in extinguishing the fire of mischief and gives comfort to troubled lives.

Thus, if a single human expression can change lives in this world, it should not be difficult for us to comprehend the long-term

benefits in the Hereafter of these expressions.

لا حول ولا قوة الا بالله

(١٠٦٩/٢٦) عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كُنُوزِ الْجَنَّةِ؟ فَقُلْتُ بَلَى فَقَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.
(رواه مسلم والبخارى)

(1069/26) It is narrated by Sayyidina Abu Musa Al Ashari رضي الله عنه that the Messenger of Allah ﷺ said to him one day, "Shall I teach you an expression that is from the treasures of Paradise?" He said. "Yes Messenger of Allah ﷺ, do teach me!" He said that it was: لا حول ولا قوة الا بالله (There is no power or might except with Allah)
(Muslim and Bukhari)

Commentary: That this expression is from the treasures of Paradise could mean that anyone who says it sincerely will have limitless reward accumulated for him in Paradise. He will be able to draw from it in the same way as one draws from one's treasures in this life when he needs it. It could also mean that the Prophet ﷺ wished to describe its value as part of the treasures of Paradise. For , it is an excellent example of highlighting the significance of anything, But Allah knows best.

The meaning of this phrase لا حول ولا قوة الا بالله is that the effort, movement and ability to do anything is received from Allah alone and no individual can have it on his own. A third meaning is also suggested - "It is not possible to refrain from sin and to submit in obedience without the help of and motivation from Allah."

(١٠٧٠/٢٧) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْثَرُ مِنْ قَوْلٍ "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ" فَإِنَّهَا مِنْ كُنُوزِ الْجَنَّةِ (رواه الترمذی)
(1070/27) It is narrated by sayyidina Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said to him, "Repeat often the words لا حول ولا قوة الا بالله for they are of the treasures of Paradise." (Tirmizi)

(١٠٧١/٢٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ تَحْتِ الْعَرْشِ مِنْ كُنُوزِ الْجَنَّةِ "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ"

بِاللَّهِ يَقُولُ اللَّهُ تَعَالَى أَسْلَمَ عَبْدِي وَاسْتَسَلَّمَ. (رواه البيهقي في الدعوات الكبير)
 (1071/28) Sayyidina Abu Hurayrah رضي الله عنه said that the Messenger of Allah ﷺ said, "Shall I not guide you to an expression from under the throne which is part of the treasure of Paradise, It is لا حول ولا قوة الا بالله." He then explained that Allah says, "My slave has resigned and submitted himself to Me." (Bayhaqi)

Commentary: The hadith informs us that the expression لا حول ولا قوة الا بالله is from the treasures of Paradise, and also from under the Throne. This is a way to emphasise the significance of the expression and it means that the words were revealed to the Prophet ﷺ from the Throne of Allah. But, Allah knows best.

Observation: It is the suggestion of some of the revered saints that just as the *Kalimah*, لا اله الا الله (There is no God but Allah) is effective in fighting off open and secret polytheism and other ills of the self and heart, so the *Kalimah*, لا حول ولا قوة الا بالله is helpful in reforming one's practical life, in fighting off disobedient, sinful and disapproved way of living.

Al-Asma al Husna

Truly, Allah has only one proper Name and that is Allah. However, He has hundreds of attributes which are found in the Qur'an and *ahadith*. These are called *Al Asma Al Husna* (the beautiful Names). Imam Hajr Asqalani has referred to Ja'far bin Muhammad Sadiq and Sufyan bin Uyaynah and other scholars in his *Fath Al Bari*.

"The ninety-nine names of Allah are found in the Qur'an itself".

He has then mentioned the details from these men. Hafiz Mamdooh, has said about some of their names that they are not found in the Qur'an in their original form but in a derived form. He has then suggested other names from the Qur'an in their original form and has given the full list which we shall reproduce, *Insha Allah*, later on.

Some of our contemporary scholars searched for the names in the *ahadith* and found more than two hundred. These Attributive names are doors to the perfect attributes of Allah and intimate knowledge of Him. Thus, in these we have a comprehensive way to

Zikr (remembrance of Allah) if we remember Him through these names. Let us now see some *ahadith* on the Beautiful Names.

(١٠٧٢/٢٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِلَّهِ تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدًا مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ.

(رواه البخارى ومسلم)

(1072/29) Sayyidina Abu Hurayrah رضي الله عنه said that the Messenger of Allah ﷺ said, "Surely Allah has ninety-nine Names, one less than a hundred. He who retains them will go to Paradise."

(Bukhari, Muslim)

Commentary: Only this much is found in the narratives of the *hadith* books *Bukhari* and *Muslim*. They do not give details or the Names. We will reproduce the narrative of *Tirmizi* which gives the ninety-nine Names. The commentators of *hadith* and the scholars are agreed almost unanimously that the Names of Allah are not limited to ninety-nine, for we can find more than that in the *ahadith*. The narration of Sayyidina Abu Hurayrah رضي الله عنه, therefore, means that anyone who retains ninety-nine of these names in his memory and abides by them will be admitted to Paradise.

The words of the *hadith* من احصاها دخل الجنة is explained by the scholars variously.

- (i) That slave will go to Paradise who comprehends the Divine Name and gets an intimate knowledge of these and then believes in the attributes of Allah which these names point to.
- (ii) That slave will go to Paradise who behaves according to the demands of these Names.
- (iii) That slave will go to Paradise who remembers Allah by the ninety-nine Names and supplicates Him by these.

Imam Bukhari has explained من حفظها as من احصاها and these words are found in some versions too. Thus if anyone with perfect belief and faith preserves the ninety-nine Names to obtain nearness to Allah and gain His pleasure and remember Him by that then he will go to Paradise.

(١٠٧٣/٣٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ لِلَّهِ تَعَالَى تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً إِلَّا وَاحِدَةً مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ. هُوَ اللَّهُ

الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ
 الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ الْغَفَّارُ الْقَهَّارُ الْوَهَّابُ
 الرَّزَّاقُ الْفَتَّاحُ الْعَلِيمُ الْقَابِضُ الْبَاسِطُ الْخَافِضُ الرَّافِعُ الْمُعِزُّ الْمُدِلُّ السَّمِيعُ
 الْبَصِيرُ الْحَكَمُ الْعَدْلُ اللَّطِيفُ الْخَبِيرُ الْحَلِيمُ الْعَظِيمُ الْغَفُورُ الشَّكُورُ الْعَلِيُّ
 الْكَبِيرُ الْحَفِيفُ الْمُقِيتُ الْحَسِيبُ الْجَلِيلُ الْكَرِيمُ الرَّقِيبُ الْمُجِيبُ الْوَاسِعُ
 الْحَكِيمُ الْوَدُودُ الْمَجِيدُ الْبَاعِثُ الشَّهِيدُ الْحَقُّ الْوَكِيلُ الْقَوِيُّ الْمَتِينُ الْوَلِيُّ
 الْحَمِيدُ الْمُحْصِي الْمُبْدِي الْمُعِيدُ الْمُحْيِي الْمُمِيتُ الْحَيُّ الْقَيُّومُ الْوَاحِدُ
 الْمَاجِدُ الْوَاحِدُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الْقَادِرُ الْمُقْتَدِرُ الْمُؤَخِّرُ الْأَوَّلُ الْآخِرُ
 الظَّاهِرُ الْبَاطِنُ الْوَالِي الْمُتَعَالَى الْبَرُّ التَّوَّابُ الْمُنتَقِمُ الْعَفُو الرَّؤُوفُ مَالِكُ
 الْمُلْكِ ذُو الْجَلَالِ وَالْإِكْرَامِ الْمُقْسِطُ الْجَامِعُ الْغَنِيُّ الْمُغْنَى الْمَانِعُ الضَّارُ
 النَّافِعُ النُّورُ الْهَادِي الْبَدِيعُ الْبَاقِي الْوَارِثُ الرَّشِيدُ الصَّبُورُ

(رواه الترمذی والبيهقي في الدعوات الكبير)

(1073/30) It is related by Sayyidina Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: Surely Allah has ninety-nine Names, one less than a hundred. He who retains them will go to Paradise.

هو الله الذي لا اله الا هو

He is Allah besides whom no one is worthy of worship.

1.	الرحمن	The Compassionate	2.	الرحيم	The Merciful
3.	الملك	The King, The Sovereign	4.	القدوس	The Holy
5.	السلام	The Author of Safety, Peace	6.	المومن	The Giver of Peace
7.	المهيمن	The Protector	8.	العزیز	The Strong
9.	الجبار	The Compeller	10.	المتكبر	The Majestic
11.	الخالق	The Creator	12.	البارئ	The Maker
13.	المصور	The Fashioner	14.	الغفار	The Great Forgiver
15.	القهار	The Dominant	16.	الوهاب	The Bestower
17.	الرزاق	The Sustainer	18.	الفتاح	The Opener, The Judge
19.	العليم	The All-Knowing	20.	القابض	The With holder

21.	الباسط	The Enlarger	22.	الخافض	The Pleaser
23.	الرافع	The Elevator	24.	المعز	The Honourer
25.	المذل	The Humiliator	26.	السميع	The All-Hearing
27.	البصير	The All-Seeing	28.	الحكم	The Judge
29.	العدل	The Just	30.	اللطيف	The Subtle
31.	الخبير	The Aware	32.	الحليم	The Clement
33.	العظيم	The Mighty	34.	الغفور	The Forgiving
35.	الشكور	The Appreciative	36.	العلی	The High, The Sublime
37.	الكبير	The Great	38.	الحفيظ	The Preserver
39.	المقيت	The Protector, The Guardian	40.	الحسب	The Reckoner
41.	الجليل	The Beneficient	42.	الكریم	The Bountiful The Gracious
43.	الرقیب	The Watcher	44.	المجيب	The Responsive
45.	الواسع	The All-Embracing	46.	الحكيم	The Judge
47.	الودود	The Loving	48.	المجيد	The Glorious
49.	الباعث	The Raiser from Death	50.	الشهيد	the Witness
51.	الحق	The True	52.	الوكيل	The Trustee
53.	القوى	The Strong	54.	المتين	The Firm
55.	الولى	The Protecting Friend	56.	الحميد	The Praise worthy
57.	المحصى	The Counter	58.	المبدي	The Originator
59.	المعيد	The Reproducer	60.	المحي	The Giver of Life
61.	المميت	The Destroyer	62.	الحي	The Active
63.	القيوم	The Self-Sustaining	64.	الواجد	The Perceiver
65.	الماجد	The Grand	66.	الواحد	The One, The Unique
67.	الاحد	The One	68.	الصمد	The Independent
69.	القادر	The Capable	70.	المقتدر	The Dominant
71.	المقدم	The Promoter	72.	الموخر	The Retarder
73.	الاول	The First	74.	الآخر	The Last
75.	الظاهر	The Manifest	76.	الباطن	The Hidden
77.	الوالى	The Governor	78.	المتعالى	The Exalted
79.	البر	The Righteous	80.	التواب	The Relenting

81.	المنتقم	The Avenger	82.	العفو	The Forgiver
83.	الروف	The Gracious	84.	مالك الملك	The Owner of Sovereignty
85.	ذو الجلال والاکرام	The Lord of Majesty & Bounty	86.	المقسط	The Equitable
87.	الجامع	The Gatherer	88.	الغنى	The Self-Sufficient
89.	المغنى	The Enricher	90.	المانع	The With Holder
91.	الضار	The Distresser	92.	النافع	The Propitious
93.	النور	The Light	94.	الهادى	The Guide
95.	البديع	The Originator	96.	الباقى	The Everlasting
97.	الوارث	The Heir	98.	الرشيد	The Guide to Right Path
99.	الصبور	The Patient			

(Tirmizi, Bayhaqi)

Commentary: The initial portion of this *hadith* is exactly the same as the *hadith* transmitted by *Bukhari* and *Muslim*. So, many scholars hold that the *hadith* from the Messenger of Allah ﷺ is only to the extent carried by *Bukhari* and *Muslim* (Surely Allah has ninety-nine Names, one less than a hundred. He who retains them will go to Paradise). Whatever Tirmizi has transmitted in the foregoing *hadith* and *Ibn Majah*, *Hakim* and others have transmitted beyond that listing the ninety-nine Names is not part of the saying of the Prophet ﷺ. Rather, one of the students of Sayyidina Abu Hurayrah ؓ has mentioned the names in explanation as found in the Qur'an and *ahadith*. In the terminology of the scholars of *hadith* the *Asma Al Husna* are مدرج (Mudraj)

One of the explanations is that there is much difference in the list of names in *Tirmizi*, *Ibn Majah* and *Hakim*. If they were from the Prophet ﷺ, there would not have been so much of a difference.

Anyway, that was a technical discussion from the point of view of the science of *hadith*. The truth is that the names found in *Tirmizi*, *Ibn Majah* and *Hakim* are derived from the Qur'an and *ahadith*, and the Prophet ﷺ has given glad tidings of Paradise to those who retain or preserve the ninety-nine names. Shah Waliullah رحمه الله عليه has said in this regard that the ninety-nine Names describe the positive attributes worthy of Allah and the attributes unsuitable to be ascribed for Him. Hence, they are part of the

course of gaining intimate knowledge of Him. That is why there is extraordinary blessing in these ninety-nine Names and the observer receives special approval from the sacred world. And when they are credited in the Record of deeds of a slave then he will be entitled to Divine Mercy. (Allah knows best),

Two thirds of the names found in the *hadith* of Tirmizi are also found in the Qur'an. The rest are mentioned in the *ahadith*.

We have just referred to the contention of Imam Jafar Sadiq رحمه الله عليه and other scholars that the ninety-nine Names of Allah are found in the Qur'an. We have also referred to Ibn Hajr's رحمه الله عليه effort in deriving the ninety-nine names from the Qur'an in their original and underived forms.

If we agree with the contention of the scholars who assert that the ninety-nine Names in the foregoing *hadith* of Tirmizi are not part of the *hadith* but a *mudraj* from one of the narrators who appended them as a commentary then the list presented by Ibn Hajr رحمه الله عليه is worth considering. All the Names in this list have their source in the Qur'an in an almost unchanged form. We present this list here as found in *Fath Al Bari*. He has included the proper Names, Allah, in the list with which he has begun it.

The Ninety-nine Names, All from the Qur'an¹.

1.	الله	Allah	Allah
2.	الرحمن	Ar-Rahman	The Compassionate
3.	الرحيم	Ar-Rahim	The Merciful
4.	الملك	Al-Malik	The King, The Sovereign
5.	القدوس	Al-Quddoos	The Holy
6.	السلام	As-Salaam	The Author of Safety
7.	المومن	Al-Mumin	The Giver of Peace
8.	المهيمن	Al-Muhaimin	The Protector
9.	العزیز	Al-Azeez	The Strong
10.	الجبار	Al-Jabbar	The Compeller
11.	المتكبر	Al-Mutakabbir	The Majestic
12.	الخالق	Al-Khaliq	The Creator

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13.	البارى	Al-Baree	The Maker
14.	المصور	Al-Musawwir	The Fashioner
15.	الغفار	Al-Ghaffar	The Great Forgiver
16.	القهار	Al-Qahhar	The Dominant
17.	التواب	Al-Tawwab	The Relenting
18.	الوهاب	Al-Wahhab	The Bestower, the most Powerful
19.	الخالق	Al-Khallaq	The Creator
20.	الرزاق	Al-Razzaq	The Sustainer
21.	الفتاح	Al-Fattah	The Opener, The Judge
22.	العليم	Al-Aleem	The All-Knowing
23.	الحليم	Al-Haleem	The Celement, The Forbearing
24.	العظيم	Al-Azeem	The Mighty
25.	الواسع	Al-Wasi	The All-Embracing
26.	الحكيم	Al-Hakeem	The Judge
27.	الحي	Al-Hayy	The Alive
28.	القيوم	Al-Qayyoom	The Self-Subsisting
29.	السميع	As-Samee	The All-Hearing
30.	البصير	Al-Baseer	The All-Seeing
31.	اللطيف	Al-Lateef	The Subtle
32.	الخبير	Al-Khabeer	The Aware
33.	العلى	Al-Aliyy	The High,
34.	الكبير	Al-Kabeer	The Great
35.	المحيط	Al-Muheet	The All Encompassing
36.	القدير	Al-Qadeer	The Doer of What He wills
37.	المولى	Al-Mawla	The Patron
38.	النصير	Al-Naseer	The Strong Helper
39.	الكريم	Al-Kareem	The Bountiful
40.	الرقيب	Al-Raqeeb	The Watcher
41.	القريب	Al-Qareeb	The Near
42.	المجيب	Al-Mujeeb	The Responsive
43.	الوكيل	Al-Wakeel	The Trustee
44.	الحسيب	Al-Haseeb	The Reckoner
45.	الحفيظ	Al-Hafeez	The Preserver

46.	المقيت	Al-Muqeeb	The Protector,
47.	الودود	Al-Wadood	The Loving
48.	المجيد	Al-Majeed	The Glorious
49.	الوارث	Al-Waarith	The Heir
50.	الشهيد	Al-Shaheed	The Witness
51.	الولي	Al-Waliyy	The Protecting Friend
52.	الحميد	Al-Hameed	The Praise worthy
53.	الحق	Al-Haq	The True
54.	المبين	Al-Mubeen	The Clear
55.	القوى	Al-Qawiyy	The Strong
56.	المتين	Al-Mateen	The Firm
57.	الغنى	Al-Ghani	The Self-Sufficient
58.	المالك	Al-Malaik	The Owner
59.	الشديد	Al-Shadeed	The Severe
60.	القادر	Al-Qaadir	The Capable
61.	المقتدر	Al-Muqtadir	The Dominant
62.	القاهر	Al-Qaahir	The Supreme, The Master
63.	الكافي	Al-Kafi	The Sufficient
64.	الشاكِر	Al-Shakir	The Appreciative
65.	المستعان	Al-Mustaan	The One whose help is sought
66.	الفاطر	Al-Faatir	The Creator
67.	البدیع	Al-Badce	The Originator
68.	الغافر	Al-Ghaafir	The Forgiver
69.	الاول	Al-Awwal	The First
70.	الآخر	Al-Aakhir	The Last
71.	الظاهر	Al-Zahir	The Manifest
72.	الباطن	Al-Batin	The Hidden
73.	الكفيل	Al-Kafeel	The Surety, The Surety
74.	الغالب	Al-Ghaalib	The Dominant, The Overcomer
75.	الحكم	Al-Hakam	The Judge
76.	العالم	Al-Aalim	The Knower
77.	الرفيع	Al-Rafi	The Elevator

78.	الحافظ	Al-Hafiz	The Protector
79.	المنتقم	Al-Muntaqim	The Avenger
80.	القائم	Al-Qaaim	The One Who Watches
81.	المحي	Al-Muhyee	The Giver of life
82.	الجامع	Al-Jaami	The Assembler
83.	المليك	Al-Maleek	The Mighty King
84.	المتعال	Al-Mut'aal	The High Exalted
85.	النور	Al-Noor	The Light
86.	الهادي	Al-Haadee	The Guide
87.	الغفور	Al-Ghafoor	The Forgiving
88.	الشكور	Al-Shakoor	The Appreciative
89.	العفو	Al-Afoo	The Forgiver
90.	الرؤف	Ar-Ra'oof	The Gracious
91.	الاکرم	Al-Akram	The Most Bounteous
92.	الاعلى	Al-A'la	The Great
93.	البر	Al-Barr	The Righteous
94.	الحفي	Al-Hafeey	The Ever Gracious
95.	الرب	Ar-Rabb	The Lord, The Sustainer
96.	الاله	Al-Ilaah	The God
97.	الواحد	Al-Waahid	The Unique
98.	الاحد	Al-Ahad	The One
99.	الصمد	As-Samad	The Independent
الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ			Who begets not, not was He begotten, and there is none co-equal with Him (112:3-4)

The ninety-nine Beautiful Names in the *hadith* of Tirmizi and those picked up from the Qur'an by Ibn Hajr are all indeed doors to an intimate knowledge of Allah. The Ulama of every age have explained them for the common people's guidance and it has been the practice of pious people to make supplications to Allah by virtue of these Names. The approval is assured thereby.

***Al-Ism Al-A'zam* (The Great Name)**

We know from the *ahadith* that of the Beautiful Names of

Allah, there are some that stand out exclusively because if a supplication is made by calling them out there is a great possibility of that supplication being approved.

Such Names are termed *Al-Ism Al Azam* in *hadith*, but they are not clearly indicated. They are kept undisclosed in the same manner as the *laylah Al Qadr* (the Night of Power) is undisclosed and the most opportune moment of approval of supplication on Friday is not clearly defined. The *ahadith* also make it clear that Allah does not have only one *Al-Ism Al Azam* as most people wrongly suppose. There are a number of His Beautiful Names that are each called *Al Ism Al Azam*. The *ahadith* also reject the common fallacies attached to *Al Ism Al Azam* by the laymen while they confirm only what we have just said about it.

(١٠٧٤/٣١) عَنْ بُرَيْدَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَقُولُ
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ
وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ فَقَالَ دَعَا اللَّهُ بِأَسْمِهِ الْأَعْظَمِ الَّذِي إِذَا سُئِلَ بِهِ
أُعْطِيَ وَإِذَا دُعِيَ بِهِ أَجَابَ
(رواه الترمذی و ابو داؤد)

(1074/31) It is reported by Sayyidina Buraydah رضی اللہ عنہ that the Messenger of Allah ﷺ heard a man engaged in supplication, Saying "O Allah! I ask you by the fact that you are Allah than whom there is no God, One, the Independent, Who has not begotten and has not been begotten and to whom there is no equal." The Prophet ﷺ said "He has asked Allah using His great Name (*Al Is'm Al Azam*) when asked by which He gives and when supplicated by which He answers."

(Tirmizi, Abu Dawood)

(١٠٧٥/٣٢) عَنْ أَنَسٍ قَالَ كُنْتُ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
الْمَسْجِدِ وَرَجُلٌ يُصَلِّي فَقَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا
أَنْتَ الْحَنَّانُ الْمَنَّانُ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا حَيُّ
يَاقِيُومُ أَسْأَلُكَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا اللَّهُ بِأَسْمِهِ الْأَعْظَمِ الَّذِي
إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أُعْطِيَ
(رواه الترمذی و ابو داؤد والنسائي وابن ماجه)

(1075/32) It is related by Sayyidina Anas رضی اللہ عنہ that he was sitting with the Prophet ﷺ in the mosque when a man, who had been

offering his prayers, made this supplication: O Allah. I ask you by virtue of the fact that praise is due to you other than whom there is no God. Who shows favour and beneficence, the Originator of the heavens and the earth. O Lord of Majesty and Splendour, O living one, O Eternal One, I ask of You". The Prophet ﷺ said "This worshipper has supplicated Allah using His great Name (*Al Ism Al Azam*) when supplicated by which He answers and when asked by which He gives."

(Tirmizi, Abu Dawood, Nasa'i, Ibn Majah)

(١٠٧٦/٣٣) عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِسْمُ اللَّهِ الْأَعْظَمُ فِي هَاتَيْنِ الْآيَتَيْنِ وَاللَّهُمَّ إِلَهَ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ وَقَاتِحَةُ آلِ عِمْرَانَ أَلَمْ اللَّهُ إِلَّا إِلَهٌ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ.

(راوه الترمذى و ابو داؤد و ابن ماجه والدارمى)

(1076/33) Sayyidah Asma bint Yazid رضى الله عنها has said that the Prophet ﷺ said, "The great Name (*Al Ism Al Azam*) of Allah is in these two verses:

وَاللَّهُمَّ إِلَهَ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (البقره ١٦٣:٢)

(i) And your God is One Allah, there is no God but He, the compassionate, the merciful. and

the initial verses of Aal Imran:

أَلَمْ اللَّهُ إِلَّا إِلَهٌ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ (ال عمران ١:٣-٢)

(ii) Alif - Laam, Meem, Allah! there is no God but He, the ever-living, the self-subsisting.

(Tirmizi, Abu Dawood Ibn Majah Daarami)

Commentary: If we look carefully at these *ahadith*, it will become very clear to us that they do not point out to any one Name of Allah as *Al Ism Al Azam*, (a great Name), Rather, the two verses referred to in the immediate foregoing *hadith* and the two supplications in two *ahadith* before that contain a certain arrangement and sequence of the Names of Allah which declare a comprehensive attribute belonging to Him. That is called the great Name or *Al Ism Al Azam*.

Indeed, Shah Waliullah رحمه الله عليه has derived the same

conclusion from these *ahadith*¹. He is one whom Allah has particularly blessed with knowledge in this field.

①. He writes in Hujjat Allah Al-Balighah:

واعلم ان الاسم الاعظم الذى اذا سئل به اعطى واذا دعى به اجاب هو الاسم الذى يدل على اجمع تدل من تدليات الحق والذى تدا وله الملاء الا على اكثر تد اول ونطقته به الترجمة فى كل عصر..... وهذا معنى يصدق على "انت الله لا اله الا انت الاحد الصمد الذى لم يلد ولم يولد ولم يكن له كفواً احد" وعلى "لك الحمد لا اله الا انت الحنان المنان بديع السموات والارض يا ذا الجلال والاكرام يا حي يا قيوم" ويصدق على اسماء تضاهي ذلك.

RECITAL OF THE NOBLE QUR'AN

We have stated already that reciting the Holy Qur'an too is a form of *Zikr*, (remembrance of Allah). In fact, according to some *ahadith*, it is the best form of remembrance of Allah, and a slave's engagement in recital of Qur'an is very dear to Him.

Undoubtedly, Allah, the Exalted, is Incomparable and beyond similitude and example. Nevertheless, I do say about myself that whenever I found anyone reading any of my compositions, I was very pleased and happy and I began to feel a liking and a close relationship with the reader. It was a nearness which one does not have with one's close kind and friends too. On this basis, I feel that Allah must be feeling a great love for His slave who recites His Book, the Qur'an (unless he is not entitled to His love because of a serious crime he may have committed).

The Messenger of Allah ﷺ has used different ways to exhort the ummah to recite the Qur'an and to realise its greatness. Accordingly, we have divided the *ahadith* under different headings so that the subject is seen from varying angles.

May Allah cause us to benefit from the sayings of the Messenger of Allah ﷺ exactly as they were intended to convey.

The Greatness and Excellence of The Qur'an

It is enough to say about the greatness and excellence of the Qur'an that it is the word of Allah, and His attribute. (Let us explain that). The truth is that whatever is on earth including the *kabah* and the Holy Prophets ﷺ, and whatever is in the higher world and the unseen world, the throne, the Chair, the Tablet, the Pen, Paradise with its bounties and the angels closest angels to Allah — are all a creation of Allah in spite of their known and

affirmed greatness, and they are not Divine. As for the Qur'an, however, it is not created by Allah and not something outside Him. it is a real characteristic of Allah and it is part of His Great Being. Allah has been most merciful and generous to us that He let us have His word through His Messenger ﷺ and made us worthy of reciting that Word and able to read it with our tongues, and to understand it and abide by it.

The Qur'an tells us that Allah had caused a blessed tree in the valley of *Tuwa* to recite His word to Sayyidina Musa عليه السلام. Certainly that lifeless tree was very fortunate that Allah chose it to let sayyidina Musa عليه السلام hear His word from it. The slave who recites the Qur'an sincerely and with respect and carefulness receives the honour and had received auspiciousness which that tree of Prophet Musa عليه السلام had received. It is as though he were a recording of the sacred words of Allah. Indeed, man cannot imagine receiving an honour greater than that!

The introductory remarks having been read, let us now ponder over the following *ahadith* on the excellence of the Qur'an.

(١٠٧٧/٣٤) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
الرَّبُّ تَبَارَكَ وَتَعَالَى مَنْ شَغَلَهُ الْقُرْآنُ عَنْ ذِكْرِي وَمَسْأَلَتِي أَعْطَيْتُهُ أَفْضَلَ مَا
أُعْطِيَ السَّائِلِينَ وَفَضْلُ كَلَامِ اللَّهِ تَعَالَى عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى
خَلْقِهِ.

(راوه الترمذى والدارمى والبيهقى فى شعب الايمان)

(1077/34) Sayyidina Abu Sa'eed Al Khudri رضي الله عنه has quoted the Messenger of Allah ﷺ as saying that the blessed and exalted Lord has said, "To him who is so occupied with the Qur'an as to neglect making mention of Me and making a supplication to Me. I will give better things than what I give to those who ask."

The superiority of the Words of Allah over all other words is like the superiority of Allah over His creatures.

(Tirmizi, Darami, Bayhaqi)

Commentary: We have stated earlier in the series *Ma'arif Al Hadith*, that if the Holy Prophet ﷺ tells us something on behalf of Allah and those words are not found in the Qur'an then that *hadith* is called *hadith Qudsi*. The present *hadith* is one such. Two, things are conveyed to us through this *hadith*.

(i) If anyone is occupied with the Qur'an day and night — reciting it, memorising it, pondering over it, learning it or teaching it — and he does not get an opportunity because of his sincere occupation with the Qur'an to engage in any other form of *Zikr*, praise or glorification of Allah, and to make supplications to Him then he need not feel deprived. He should not consider himself to be on the losing side and feel deprived of what other people get when they engage in *Zikr* and supplication. The Messenger of Allah ﷺ has assured us that Allah has decided to grant such people more and better than what we will grant to those people who engage in *Zikr* and supplication.

(ii) The second thing is that the word of Allah is to all other words as Allah is to His creatures. This is because as we have said, it is His word and His attribute.

عَنْ عَلِيٍّ قَالَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
 إِنَّهَا سَتَكُونُ فِتْنَةٌ، قُلْتُ مَا الْمَخْرَجُ مِنْهَا يَا رَسُولَ اللَّهِ؟ قَالَ كِتَابُ اللَّهِ فِيهِ نَبَأُ مَا
 قَبْلَكُمْ وَخَبَرُ مَا بَعْدَكُمْ وَحُكْمُ مَا بَيْنَكُمْ هُوَ الْفَصْلُ لَيْسَ بِالْهَزْلِ، مَنْ تَرَكَهُ
 مِنْ جَبَّارٍ قَصَمَهُ اللَّهُ، وَمَنْ ابْتَغَى الْهُدَى فِي غَيْرِهِ أَضَلَّهُ اللَّهُ، وَهُوَ حَبْلُ اللَّهِ
 الْمَتِينُ، وَهُوَ الذِّكْرُ الْحَكِيمُ، وَهُوَ الصِّرَاطُ الْمُسْتَقِيمُ هُوَ الَّذِي لَا تَزِيغُ بِهِ
 الْأَهْوَاءُ وَلَا تَلْتَبِسُ بِهِ الْأَلْسِنَةُ وَلَا يَشْبَعُ مِنْهُ الْعُلَمَاءُ وَلَا يَخْلُقُ عَنْ كَثْرَةِ الرَّدِّ
 وَلَا يَنْقُضِي عَجَائِظُهُ، هُوَ الَّذِي لَمْ تَنْتَهِ الْجِنَّ إِذْ سَمِعْتَهُ حَتَّى قَالُوا "إِنَّا سَمِعْنَا
 قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَأَمْنًا بِهِ (الجن ١-٧٢)" مَنْ قَالَ بِهِ صَدَقَ وَمَنْ
 عَمِلَ بِهِ أَجَرَ وَمَنْ حَكَمَ بِهِ عَدَلَ وَمَنْ دَعَا إِلَيْهِ هَدَى إِلَى صِرَاطٍ مُسْتَقِيمٍ.

(رواه الترمذی والدارمی)

(1078/35) Sayyidina Ali ؑ said that he heard the Messenger of Allah ﷺ say that a severe trial would take place. Sayyidina Ali ؑ asked him how could one protect oneself from it. He ﷺ said. Through the Book of Allah! It contains (lesson - bearing) events of people before you and information on what is to happen after you (the consequences of one's deeds and conduct that he will face in this life and the next. The Qur'an foretells all that). The Qur'an also delivers judgement on the disputes that arise amongst you (between Truth and Falsehood, and between

Right and wrong). It is the final word. It is not vain talk. If any oppressor and rebel ignores it (that is, turns away from it out of pride and arrogance) then Allah will dismember him. If anyone looks for guidance outside the Qur'an (not in it) then Allah will mislead him (and he will be deprived of guidance). It is the Qur'an that is a *strong rope* of Allah, meaning that it is a reliable means of link with Allah and a firm charter of guidance. It is the straight path. The Qur'an is the clear truth which keeps thoughts from straying. Tongues of people cannot corrupt it. (While the earlier Books were misread by tongues and people read their own versions in the books by twisting their tongues. There will be no such changes in the Qur'an. Allah will preserve it till the last Day). Scholars will never finish getting knowledge from it. (the act of pondering over it and the search for facts and intimate knowledge will never cease. The time will never come when its students will feel that they have exhausted its teachings and knowledge and that they cannot expect anything more from it. Rather the more they learn from the Qur'an, the more will they crave for knowledge from it and realise that what they have learnt from it is nothing compared to what is yet available in it to learn). The Qur'an will never be stale with repeated reading. (With any other book, the reader cannot expect enjoyment from repeated reading but it is just the other way with the Qur'an. The more it is read and the more one ponders over it, the more one enjoys it). Its marvels (its finer meanings and truths) will never end. It is the greatness of the Qur'an that even the jinn when they heard it could not help but exclaim:

Surely we have heard a wonderful Qur'an, it guides to rectitude, so we believe in it.

إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا، يَهْدِي إِلَى
الرُّشْدِ فَآمَنَّا بِهِ. (الجن ١: ٢٢)

(Al-Jinn, 72:1-2)

He who spoke according to the Qur'an spoke the truth and he who acts in accordance with its directions entitles himself to reward. Again, he who judges according to the Qur'an is just and fair. Then as for him who invites People to the Qur'an is indeed guided on the Right Path.

(Tirmizi, Darami)

Commentary: This *hadith* gives a comprehensive account of the greatness and merits of the Qur'an. We have side by side with narrating it, given an explanation within paranthesis wherever

necessary.

About The Teacher & Student of Qur'an

(١٠٧٩/٣٦) عَنْ عَثْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ

(رواه البخارى)

مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

(1079/36) Sayyidina Uthman رضي الله عنه has said that the Messenger of Allah ﷺ said, "The best among you and the most excellent is he who learns the Qur'an and teaches it to other People.(Bukhari)

Commentary: It is very obvious that to teach the Qur'an and learn it is superior to every other good deed because the Qur'an is superior to every other word just as Allah is superior to all His creatures. It is a fact that the most important assignment of the Prophet ﷺ as a Messenger was to receive the Qur'an through revelation from Allah, to understand it and to convey it to other people and make them understand it. Thus, whoever now, until the Last Day, takes up the task of learning and teaching the Qur'an as his occupation and assignment will carry on the mission of the holy Prophet ﷺ and be one of its servants. He will have a very special relationship with the Prophet ﷺ.

Thus, a student and a teacher of the Qur'an is bound to be the most excellent and noble person.

However, this distinction is dependent on the work being done sincerely and only for the sake of Allah. If anyone takes up the occupation of learning and teaching the Qur'an to further worldly ends then he must know what a *hadith* tells about the likes of him: *he will be among the unfortunate people who will be cast into Hell before every one else destined to go there and he will be its initial fuel.* اللهم احفظنا! (O Allah! Protect us from that!) (The *hadith* is found at the end of volume two.)

Envy For The Man With The Qur'an

(١٠٨٠/٣٧) عَنْ ابْنِ عُمَرَ لَا حَسَدَ إِلَّا عَلَى اثْنَيْنِ رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ

يَقُومُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ وَ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُ مِنْهُ آتَاءَ اللَّيْلِ

(رواه البخارى ومسلم)

وَآتَاءَ النَّهَارِ.

(1080/37) Sayyidina Abdullah Ibn Umar رضي الله عنه has quoted the Messenger of Allah ﷺ as saying. "Envy is not justified except for two kinds of men: a man whom Allah has given the Qur'an and he is engaged with it every hour of the night and of the day; and a man whom Allah has given property and he spends it in the cause of Allah during the night and during the day.

(Bukhari, Muslim)

Commentary: There are different ways in which anyone may occupy himself with the Qur'an during day and night.

(i) learn it and teach it,

(ii) Recite it within (*as Salah*) Prayer and outside of it, and

(iii) Conduct oneself carefully according to its commands.

The words of the *hadith* can refer to all of these ways.

The way to thank Allah for the blessings of the Qur'an is that the slave of Allah may occupy himself with it and make it a guide for his life.

The Rights of Qur'an

(١٠٨١/٣٨) عَنْ عُبَيْدَةَ الْمَلَيْكِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا أَهْلَ الْقُرْآنِ لَا تَتَوَسَّدُوا الْقُرْآنَ وَاتْلُوهُ حَقَّ تِلَاوَتِهِ مِنْ آتَاءِ اللَّيْلِ وَالنَّهَارِ وَأَفْشُوهُ وَتَغَنُّوهُ وَتَذَبَّرُوا فِيهِ لَعَلَّكُمْ تُفْلِحُونَ وَلَا تَعْجَلُوا ثَوَابَهُ فَإِنَّ لَهُ ثَوَابًا

(رواه البيهقي في شعب الإيمان)

(1081/38) Sayyidina Abidah al Mulayki رضي الله عنه reported the Messenger of Allah ﷺ as saying "O People of the Qur'an, do not make the Qur'an your pillow. But, recite it during the night and the day as it deserves to be recited. Diffuse it and read it with interest and cheer. Think over it that you may prosper. Do not seek to get reward for it in this world. You will get great reward for it from Allah.

(Bahaqi)

Commentary: The *hadith* tells us that those slaves of Allah whom He has given the wealth of Qur'an should not adopt a complacent attitude once they have the Qur'an with them and become negligent. Rather, they must give it its rights. During the hours of the night and the day, they must recite as it deserves to be recited and they must introduce it to other people and diffuse its teachings to them. They must recite it with ecstasy and ponder over its

contents — the commands guidance, stories of the past and advice. If they abide by this counsel, they may prosper and succeed. And, they must not seek reward for their service to the Qur'an in this very life. They will get a great reward and recompense for their effort from Allah at the proper time.

Rise & Fall of Nations Through The Qur'an

(١٠٨٢/٣٩) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ
 (رواه مسلم)
 (1082/39) Sayyidina Umar bin Al-Khattab رضي الله عنه has reported that the Messenger of Allah ﷺ said, "Surely, Allah exalts some people and lowers others by this Book (the Qur'an)". (Muslim)

Commentary: The Qur'an is the word of Allah and His Command and Constitution for men. To be faithful and obedient to it is to be faithful and obedient to Allah and to turn away from it or show disobedience to it is to turn away from Allah and be disobedient to Him. Allah has said that the people who abide by the Qur'an and hold it as is worthy of it will be raised in this life and the next no matter who these people are as regards descent, colour and language. In contrast the people who disregard it and disobey it will be lowered to the lowest level even if they be on the highest of levels.

The history of Muslims and Islam confirms the truth of this *hadith*. In fact it reflects these words of Allah as if it was a mirror. The use of the word اقواما in the *hadith* discloses that the law of rise and fall as described in this *hadith* applies not to individuals alone but to nations.

Reward on Recital of Qur'an

(١٠٨٣/٤٠) عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ
 حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ "آلَمَ" حَرْفٌ
 أَلِفٌ حَرْفٌ وَلَا مٌ حَرْفٌ وَمِمْ حَرْفٌ
 (رواه الترمذی والدارمی)
 (1083/40) Sayyidina Abdullah bin Mas'ood رضي الله عنه has said that the Messenger of Allah ﷺ told them that if anyone recited one

letter of the Book of Allah, he will be credited with one good deed, and each good deed gets a tenfold reward according to Allah's law of recompense. (He explained it further) that he did not say that **الم** (*Alif laam Meem*) was one letter, but *Alif* is a letter *Laam* is a letter and *Meem* is a letter. (So, one who reads **الم** will get reward for thirty good deeds). (Tirmizi)

Commentary: The gracious rule of Allah that if anyone does a good deed he gets a tenfold reward is mentioned in the Qur'an in a very clear and explicit manner. We read in the *Surah al An'am*.

Whosoever brings a good deed
shall have tenfold the like of it.
(Al An'am, 6:160) (الانعام ١٦٠:٦) أَمْثَلَهَا

The foregoing *hadith* conveys to us the glad tidings of the Prophet ﷺ that anyone who recites the Qur'an sincerely will be doing a good deed against every letter. of the alphabet that he recites and that will spell out a reward against ten good deeds.

The version of the same *hadith* in Bayhaqi quotes the Prophet ﷺ as saying that he did not say that **بسم الله** (*Bismillah*) was one letter but that *Ba* was a letter, *seen* was a letter and *meem* was a letter and that he did not say that **الم** was a letter but that *Alif*, *Laam* and *Meem* were (three) seprate letters. May Allah grant us the believing mind. This *hadith* conveys abundant glad tidings for those who receite the Qur'an.

This *hadith* also indicates that to gain reward on recital of the Qurain, it is not necessary that the meanings and translation are understood by the reciting person because **الم** and other such *muqattal* letters are read without understanding. The *hadith* has told us that anyone who recites these letters too will get tenfold reward against each letter. (Allah knows best).

Recital of Qur'an is Polish for The Hearts

(١٠٨٤/٤١) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذِهِ الْقُلُوبَ تَصْدَأُ كَمَا يَصْدَأُ الْحَدِيدُ إِذَا أَصَابَهُ الْمَاءُ قِيلَ يَا رَسُولَ اللَّهِ مَا جَلَاءُ هَا قَالَ كَثْرَةُ ذِكْرِ الْمَوْتِ وَتِلَاوَةُ الْقُرْآنِ.
(رواه البيهقي في شعب الایمان)
(1084/41) According to Sayyidina Abdullah bin Umar رضي الله عنه the

Messenger of Allah ﷺ said, "These hearts become rusty just as iron becomes rusty when water gets into it". Someone asked, "Messenger of Allah ﷺ! How may these be cleared?" He said, "A great deal of remembrance of death and recitation of the Qur'an." (Bayhaqi)

Commentary: The heart is said to be rusty when it is careless and neglectful of the Hereafter and its consequences. This attitude is the root of all minor and Major sins, and, without doubt, the panacea for this ill is to remember death frequently. One may think about it and consider himself in that state. The Qur'an may be recited with Proper etiquette knowing it to be the book of Allah. If Allah causes one to recite the Qur'an with concentration and due interest then, *Insha Allah*, the rust will be removed and he will be filled with light¹.

The Station of One Skilled In Qur'an

(١٠٨٥/٤٢) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ.

(رواه البخاري ومسلم)

(1085/42) Sayyidah Ayshah رضي الله عنها has said that the Messenger of Allah ﷺ said, "One who is skilled in the Qur'an is associated with the noble, upright recording angels, and he who falters when reciting (because he is not fluent with it and does not remember it well) and it is difficult for him will have a

1. Shah Waliullah has commented on the recital of Qur'an while discussing Ihsan in his book *Hujjat Allah Al-Balighah*:

He has said: The soul of the recital of the Qur'an is to recite it with deep interest and love, and extreme respect and glorification, the mind fully turned towards Allah. The reciter must pay attention to the advice and guidance of the Qur'an and try to absorb them. He must resolve to abide by its commands and guidance and derive lessons from the historical events narrated by the Qur'an. When he comes across the attributes of Allah, he should say: *Subhan Allah* (سبحان الله) and when he reads about Paradise and the mercy of Allah, he must pray for His blessings and Paradise. When he reads about Hell and the wrath of Allah, he must seek refuge in Him.

Surely, a recital of this kind is a polish for the hearts and whoever is able to recite in this way to whatever degree, receives the blessings of Allah. May Allah not deprive us of His blessings!

double reward (One for the recital and the other for enduring difficulty). (Bukhari and Muslim)

Commentary: The Arabic word سفره in this *hadith* has been taken generally to mean the angels who bring down the revelation. Some scholars take it to refer to the Prophets and Messengers عليهم السلام. The translation allows for both interpretations. The *hadith* says that the slaves of Allah, who believe ththe Qur'an to be the word of Allah and take an interest in it, reciting it often so that they have a close association with the Qur'an, are with the Prophets and Messengers or the angels who bring the revelation. However, there are also those believers who are not very skilled and lack fluency in reciting the Qur'an. Their reading is very interrupted and halting but they do not give up and continue to read in the hope of being rewarded. So, they will get a reward for their recital, and another for the effort they put in. They must, therefore, not lose heart.

Reward Against Recital & Practicing What is Recited

(١٠٨٦/٤٣) عَنْ مَعَاذِ الْجُهَنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ الْقُرْآنَ وَعَمِلَ بِمَا فِيهِ الْبَسَ وَالِدَاهُ تَاجًا يَوْمَ الْقِيَمَةِ ضَوْءُهُ أَحْسَنُ مِنْ ضَوْءِ الشَّمْسِ فِي بُيُوتِ الدُّنْيَا لَوْ كَانَتْ فِيكُمْ فَمَا ظَنُّكُمْ بِالَّذِي عَمِلَ بِهَذَا.

(رواه احمد و ابو داود)

(1086/43) It is reported by Mu'aaz al Juhanni ؓ that the Messenger of Allah ﷺ said, "If anyone recites the Qur'an and acts according to its contents, on the Day of Resurrection his parents will be given to wear a crown whose light is better than the light of the sun in the dwellings of this world if it were among you". He then added, "So what do you think of him who acts according to this?" (Ahmad, Abu Dawood)

Commentary: The *hadith* asks us to imagine what Allah would grant to the man who recites the Qur'an if his parents would be given a crown whose light would outshine the light of the sun.

The Intercession Of The Qur'an

(١٠٨٧/٤٤) عَنْ أَبِي أُمَامَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَقُولُ اقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَمَةِ شَفِيعًا لِأَصْحَابِهِ اقْرَأُوا الزُّهْرَاوِينَ
الْبَقْرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا يَأْتِيَانِ يَوْمَ الْقِيَمَةِ كَأَنْهُمَا غَمَامَتَانِ أَوْ غَيَّاتَانِ
أَوْ فِرْقَانِ مِنْ طَيْرٍ صَفَوَاتٍ تُحَاجَّانِ عَنْ أَصْحَابِهِمَا اقْرَأُوا سُورَةَ الْبَقْرَةِ فَإِنَّ
أَخَذَهَا بَرَكَةٌ وَتَرَكَهَا حَسْرَةٌ وَلَا يَسْتَطِيعُهَا الْبَاطِلُ.

(رواه مسلم)

(1087/44) It is narrated by Abu Umamah Bahili رضي الله عنه that he heard the Messenger of Allah ﷺ say "Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two shining ones, *Surah Al-Baqarah*, and *Surah Aal Imran*, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks pleading for those who recite them. Recite *surah Al Baqarah* for using it produces blessing and abandoning it produces regret, and the slothful are unable to recite it." (Muslim)

Commentary: The Messenger of Allah ﷺ has encouraged us to recite the Qur'an and has disclosed that the Qur'an will recommend its people before the Lord. The people of the Qur'an are those people who associate themselves with it having believed in it and taken a keen interest in it to seek the pleasure of Allah and hope for His mercy. There are different ways in which they may do it. Some of these ways are: recite it frequently ponder over it and abide by its commands, preach its teachings and guidance to other people, and so on. The Messenger of Allah ﷺ has given glad tidings to such people that the Qur'an will intercede for them. Of course, they must be sincere and seek to please Allah and receive reward.

The Prophet ﷺ has urged us generally to recite the Qur'an as a whole and then mentioned *surah al Baqarah* and *surah Aul Imran* in particular. He has said that on the Day of Resurrection and the Day of Gathering when all people will be in need of a shade to protect them from the terribly hot sun, these *surahs* will cast a shade on their people appearing as clouds or shades of some kind, or birds with wings spread. They will also speak for these people. Finally, the Prophet ﷺ said more about *surah al Baqarah*, that there is a great blessing in learning it and reciting it but a great loss in keeping oneself deprived of it. The slothful people are unable to handle that. Some of the narrators have suggested that it refers to

the sorcerers. Thus it means that one who recites *surah Al Baqarah* cannot be subdued by sorcery.

We also learn of this characteristic of *surah Al Baqarah* from the *hadith* which says:

The devil flees from the house in which *surah al Baqarah* is recited.¹

Some other scholars have suggested that those who seek the wrong things will not be able to receive its blessings, Allah has closed the doors on them.

(١٠٨٨/٤٥) عَنْ النَّوَاسِ بْنِ سَمْعَانَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يُوتَى بِالْقُرْآنِ يَوْمَ الْقِيَمَةِ وَأَهْلُهُ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَالْإِمْرَانِ كَمَا نَهْمَا غَمَامَتَانِ أَوْ ظِلَّتَانِ سَوْدَا وَإِنْ بَيْنَهُمَا شَرْقٌ أَوْ كَأَنَّهُمَا قِرْقَانِ مِنْ طَيْرٍ صَوَافٍ تُحَاجَّانِ عَنْ صَاحِبَيْهِمَا (رواه مسلم)

(1088/45) Sayyidina An Nawas bin Sam'an has said that he heard the Prophet ﷺ say, "On the Day of Resurrection, the Qur'an and those who acted according to it will be brought with *Surah Al Baqarah* and *Surah Aal Imran* preceding them like two clouds or canopies with light between them or as though they were flocks of birds in ranks pleading for the ones who recited them." (Muslim)

Commentary: The subject matter of this *hadith* is similar to that of the *hadith* narrated by Abu Umamah رضي الله عنه and presented earlier than this. Let us picture the serverity of the Day of Resurrection and the Day of Gathering, and then observe how fortunate will those people be who will have a shade over them on that severe day because of thier exceptional relationship with the Qur'an! They will have taken a keen interest in it and obeyed its commands and thus entitled themselves to its blessings. On that Day of Gathering, the Qur'an will accompany them as their intercessor and friend and its two initial *surah Al Baqarah* and *Aal Imran*, will be overhead with their lights..... How deprived are those people who are lazy in obtaining this auspicious blessing even after being told of these *ahadith*.

ان الشيطان ينفر من البيت الذي يقرأ فيه سورة البقرة — رواه مسلم عن ابي هريره

①. Transmitted by Muslim, narrated by Abu Hurayrah

THE BLESSINGS OF SPECIFIED VERSE & SURAH

Some *ahadith* also narrate the virtues and blessings of certain verses of the Qur'an and its *surah* (chapters). The narratives of Sayyidina Abu Umamah Bahili رضي الله عنه, for example, mention the excellence of the entire Qur'an and then make a specific mention of *surah Al Baqarah* and *Aal Imran*.

In the same way, the Messenger of Allah ﷺ has mentioned the virtues and merits of certain other *surah* and verses of the Qur'an. We reproduce some *ahadith* on this topic.

Surah Al-Fatihah

(١٠٨٩/٤٦) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَبِي ابْنِ كَعْبٍ أَتَجِبُ أَنْ أَعْلِمَكَ سُورَةَ لَمْ يَنْزِلْ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْقُرْآنِ مِثْلَهَا قَالَ نَعَمْ يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ تَقْرَأُ فِي الصَّلَاةِ قَالَ فَقَرَأَ أَمَّ الْقُرْآنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ مَا أُنْزِلَتْ فِي التَّوْرَةِ وَلَا فِي الْإِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا فِي الْقُرْآنِ مِثْلَهَا وَإِنَّهَا سَبْعُ مِنَ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُعْطِيَتْهُ.

(رواه الترمذی)

(1089/46) Sayyidina Abu Hurayrah رضي الله عنه said that the Messenger of Allah ﷺ "Do you wish that I should teach you the *surah* of the Qur'an the like of which was not revealed in the *Torah*, or the *Injeel*, or the *Zaboor* and not even in the Qur'an?" Ubayy said, "Messenger of Allah ﷺ, Yes! do teach me that *surah*. He asked "How do you recite during the Prayer?" Ubayy read out to the Prophet ﷺ the *surah Al Fatihah*, (saying that he recited it in prayer in that manner). The Prophet ﷺ said, "By Him in

whose Hand is my soul, nothing like it has been sent down in the *Torah*, the *Injeel* the *Zaboor*, or the *Qur'an* itself. It is the seven often-repeated verses and the mighty *Qur'an* (سبع من المثاني و القرآن العظيم) which Allah has bestowed on me".

(Tirmizi)

Commentary: In *surah Al Hijr*, in the *Qur'an*, Allah has recalled His very special favour that He has bestowed on the Prophet ﷺ. He has said:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

And certainly we have given you (O Prophet)

the seven of the of-repeated and the Mighty *Qur'an*. The Messenger of Allah ﷺ has pointed out in the foregoing *hadith* that the seven oft-repeated verses are the *surah al-Fatihah*. It is such a great *surah* with much blessings that no other chapter like it was revealed in any celestial Book and the *Qur'an* too does not have any other *surah* of similar status. This *surah*, compresses within itself the subject matter of the whole *Qur'an* and it is therefore called the *Ummal Qur'an* (the mother of the *Qur'an*) and the preface of the *Qur'an*. It is necessary to recite it in every unit¹ of every prayer. We may say on the basis of this *hadith* that the believer, who knows *surah Al Fatihah* by heart and is inclined to recite it sincerely, also owns a large wealth and a huge blessing from Allah. Let him realise its value and greatness and let him fulfil his obligation.

Surah Al-Baqarah

(١٠٩٠/٤٧) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِكُلِّ شَيْءٍ سَنَامٌ وَسَنَامُ الْقُرْآنِ سُورَةُ الْبَقَرَةِ وَفِيهَا آيَةٌ هِيَ سَيِّدَةُ آيِ الْقُرْآنِ آيَةُ الْكُرْسِيِّ.

(رواه الترمذی)

(1090/47) Sayyindina Abu Hurayrah رضي الله عنه has said that the Messenger of Allah ﷺ said. "Everything has a prominence² (Which is the most elevated and apex part of it) and the *Qur'an*'s prominence is *surah Al- Baqarah*, and one of its verses (the *ayat al Kursi*) is the chief of all verses of the *Qur'an*." (Tirmizi)

①. Every rak'ah of every Salah

②. The Arabic Word سنام means hump

Commentary: The detail with which *surah al Baqarah*, explains the basic principles and creed of Islam and the *injunctions* of *Shari'ah* is not found in any other *surah* of the Qur'an. Perhaps that is why it has been placed before every other *surah* of the Qur'an (except *al Fatihah*) and that is why it is called in the *hadith* the prominence of the Qur'an سنام القرآن, actually the hump of the Qur'an). But Allah knows best.

(١٠٩١/٤٨) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ وَإِنَّ الْبَيْتَ الَّذِي تُقْرَأُ الْبَقْرَةُ فِيهِ لَا يَدْخُلُهُ الشَّيْطَانُ.

(رواه الترمذی)

(1091/48) Sayyidina Abu Hurayrah رضی اللہ عنہ said that the Messenger of Allah ﷺ said, "Do not make your houses grave yards (for there is no *Zikr* or recital of Qur'an in the graveyard where the dead lie and the atmosphere lacks the blessings of these things). Surely the devil does not enter the house where *surah Al Baqarah*, is recited (so pet there be *Zikr* and recital of Qur'an in your houses particularly of *Al Baqarah*). (Trimizi)

Commentary: Some characteristics apply to the *surah* of the Qur'an and some of its verses. This *hadith* tells us about *surah al-Baqarah* that the devil does not enter the houses where it is recited, and they are safe from his mischief.

In some of the earlier ahadith too we had seen the merits of *surah Al Baqarah* and *surah Aal Imran*.

Surah Al-Kahf

(١٠٩٢/٤٩) عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ أَضَاءَ لَهُ النُّورُ مَا بَيْنَ الْجُمُعَتَيْنِ.

(رواه البيهقي في الدعوات الكبير)

(1092/49) Sayyindina Abu Sa'eed Al Khudri رضی اللہ عنہ has quoted the Prophet ﷺ as saying, "If anyone recites *surah Al Kahf* on Friday, light will shine brightly for him between two Fridays."

(Bayhaqi)

Commentary: This *hadith* tells us that *surah Al Baqarah* has a distinct relationship with Friday. That is why the Prophet ﷺ has particularly exhorted us to recite it on Friday. He has said that if

anyone recites this surah on Friday, an exclusive light will shine in his heart and its brightness and blessing will carry on until next Friday. This *hadith* has been transmitted by Hakim too, and he has said that its line of transmission is sound.

Surah Yaseen

(١٠٩٣/٥٠) عَنْ مَعْقِلِ بْنِ يَسَارٍ الْمُزَنِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
مَنْ قَرَأَ يَسْنَ إِبْتِغَاءَ وَجْهِ اللَّهِ تَعَالَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ فَأَقْرَأُواَهَا عِنْدَ
مَوْتَاكُمْ.

(رواه البيهقي في شعب الایمان)

(1093/50) Sayyindina Ma'qil bin Yasar al Muzani رضي الله عنه has reported the Prophet ﷺ as saying. "If anyone recites surah yaseen. seeking the pleasure of Allah then his past sins will be forgiven. So, recite it before those of you who are dying."

(Bayhaqi)

Commentary: The *hadith* advises us to recite *surah Yaseen*, before those of us who are dying (عند موتاكم). The meaning obviously is that we should recite it before the dying person when he is taking his final breath and is on the verge of death. This is the contention of most of the *ulama* and, hence, the practice continues in this way. However, it could also mean that *surah Yassen* should be recited over the dead at his grave so that he is forgiven by virtue of the recital.

(١٠٩٤/٥١) عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ بَلَغَنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ مَنْ قَرَأَ يَسَ فِي صَدْرِ النَّهَارِ قُضِيَتْ حَوَائِجُهُ (رواه الدارمي مرسلاً)
(1094/50) Sayyidina Ata Ibn Abu Rabah, a *taba'ee* رحمة الله has said that he had heard of the saying of the Messenger of Allah ﷺ. "If anyone recites *surah Yaseen* at the beginning of the day, his desires will be fulfilled."

(Daarami)

Surah Al Waqi'ah

(١٠٩٥/٥٢) عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ سُورَةَ الْوَاقِعَةِ فِي كُلِّ لَيْلَةٍ لَمْ تُصِبْهُ فَاقَةٌ أَبَدًا وَكَانَ ابْنُ مَسْعُودٍ يَأْمُرُ بِنَاتِهِ يَقْرَأَنَّ بِهَا فِي كُلِّ لَيْلَةٍ (رواه البيهقي في شعب الإيمان)

(1095/52) Sayyidina Ibn Mas'ud رضي الله عنه has reported that the Messenger of Allah ﷺ said, "He who recites *surah Al Waqi'ah*, every night will never be afflicted by want." (Bayhaqi)

Surah Al Mulk

(١٠٩٦/٥٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ سُورَةَ فِي الْقُرْآنِ ثَلَاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ وَهِيَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ (رواه احمد والترمذى و ابو داود والنسائى وابن ماجه)

(1096/53) It is reported by Sayyidina Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said, "A *surah* of the Qur'an that has only thirty verses interceded before Allah for a slave until he was forgiven. That *surah*, is *Tabarqk Al lazi biyadihil mulk*." (Ahmad Tirmizi Abu Dawood Nasai, Ibn Majah)

Alif Laam meem Tanzeel

(١٠٩٧/٥٤) عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ أَلَمْ تَنْزِيلَ وَتَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ (رواه احمد والترمذى والدارمى)

(1079/54) Sayyidina Jabir رضي الله عنه has said that the Holy Prophet ﷺ never did go to sleep till he had recited *Alif Laam Meem Tanzeel*¹ and *Tabarak Allazi bi yadi hil Mul*². (Ahmad, Tirmizi, Darami)

Surah Al A'la

(١٠٩٨/٥٥) عَنْ عَلِيٍّ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ هَذِهِ السُّورَةَ "سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى" (رواه احمد)

(1098/55) It is narrated by Sayyidina Ali رضي الله عنه that this *surah* (*Sabbihisma Rabbikal A'la*)¹ was very dear to the Messenger of Allah ﷺ (Ahmad)

Commentary: We have seen already in the *Kitab As-Salah*, the *ahadith* which tell us that the Prophet ﷺ frequently recited the *surah Al-A'la* in the first *raka'ah*, of Friday prayers and *Eid* prayers. This was his practice because the subject matter and the message of this *surah* were very dear to him.

Surah At Takathur

(١٠٩٩/٥٦) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَقْرَأَ أَلْفَ آيَةٍ فِي كُلِّ يَوْمٍ؟ قَالُوا وَمَنْ يَسْتَطِيعُ أَنْ يَقْرَأَ أَلْفَ آيَةٍ فِي كُلِّ يَوْمٍ؟ قَالَ أَمَّا يَسْتَطِيعُ أَحَدُكُمْ أَنْ يَقْرَأَ أَلْفَ آيَةٍ فِي كُلِّ يَوْمٍ.

(رواه البيهقي في شعب الإيمان)

(1099/56) Sayyidina Abdullah Ibn Umar ﷺ has said that the Messenger of Allah ﷺ asked "Can anyone of you not recite a thousand verses daily?" They (his Companions ﷺ) said, "Who can recite a thousand verses daily?" So, he asked "Can anyone of you not recite *al-haakumut takaa thur*?"¹ (Bayhaqi)

Commentary: Some of the small chapters of the Qur'an contain very important message so that in respect of thier significance and message they equal thousands of verses. *surah At-Taka thur*, is one of them. It strikes a hard blow on those who seek worldly pleasures and forget the Hereafter. It describes vividly the reckoning and the punishment in Hell so that, unless his heart is dead to reception, the man is bound to awaken to the realities of the Hereafter and worry about his fate.

Perhaps this is why the Messenger of Allah ﷺ has compared recital of this *surah*, to the recital of one thousand verses. We must bear this in mind when we read the *ahadith* that will follow and exhort us to recite some of the Qur'an describing them as like one-half of the Qur'an, or one third, or one fourth. It is possible that reward on reciting them may accrue accordingly, for the treasures of Allah are greater than that we imagine.

Surah Az-Zilzal, Al Kafiroom & Al-Ikhlās

(١١٠٠/٥٧) عَنْ ابْنِ عَبَّاسٍ وَ أَنَسِ بْنِ مَالِكٍ قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ "إِذَا زُلْزِلَتْ" تَعْدِلُ نِصْفَ الْقُرْآنِ وَ "قُلْ هُوَ اللَّهُ أَحَدٌ" (اخلاص ١:١١٢) تَعْدِلُ ثُلُثَ الْقُرْآنِ وَ "قُلْ يَا أَيُّهَا الْكَافِرُونَ" (كفرون ١:١٠٩) تَعْدِلُ رُبْعَ الْقُرْآنِ.

(رواه الترمذی)

(1100/57) It is reported by Sayyidina Abdullah Ibn Abbas رضی اللہ عنہ and Sayyidina Anas bin Malik رضی اللہ عنہ that the Messenger of Allah ﷺ said, "*Iza Zulzilat*¹ is equivalent to half the Qur'an, and *Qul huw Aliahu Ahad*² is equivalent to a third of the Qur'an, and *Qulyaa ayyuh Al Kafrioon*³ is equivalent to a quarter of the Qur'an.

(Tirmizi)

Commentary: The *Qiyamah*, or the Day of Resurrection, is described in the *surah Az Zilzaal* and a vivid picture is drawn. Its last two verses are:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

(الزلزال ٨٠٧:٩٩)

So whosoever has done an atom's weight of good, shall see it,
And whosoever has done an atom's weight of evil, shall see it.

(Az Zilzaal 99:7-8).

In spite of its brevity it speaks of reward and punishment effectively. If we write a volume on this subject, that would not be as effective as these verses are. It is perhaps because of this distinction that this *surah* has been declared as equivalent to one-half of the Qur'an.

In the same way, *surah Al Ikhlas* mentions very briefly the unity of Allah, His Independence and His perfect attributes in marvellous way. This is indeed, peculiar to this called equivalent to one-third of the Qur'an.

As for the *Surah Al Kafiroon*, it declares freedom from polytheism and polytheists in a very interesting way and so gives a lesson in pure unity way and so gives a lesson in pure unity of Allah. (That, indeed, is the base of religion). It is possibly for this peculiarity of the *surah* that it is termed equivalent to one fourth of the Qur'an. And Allah knows best.

①. Surah Az Zilzaal

②. Surah Al-Ikhlas

③. Surah Al-Kafiroon

(١١٠١/٥٨) عَنْ قُرَّةَ بْنِ نَوْفَلٍ عَنْ أَبِيهِ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ عَلِّمْنِي شَيْئًا أَقُولُهُ إِذَا أَوَيْتُ إِلَى فِرَاشِي فَقَالَ اقْرَأْ "قُلْ يَا أَيُّهَا الْكَافِرُونَ (الكفرون ١:١٠٩)"
 (رواه الترمذی و ابوداؤد والنسائی)

(1101/58) Farwah bin Naufal has quoted his father as saying that he had asked the Messenger of Allah ﷺ to teach him something to say when he went to bed and he ﷺ said, "Recite *Qul Yaa Ayyuhal Kafiroon* for it is a declaration of freedom from polytheism."
 (Tirmizi, Abu Dawood, Nasai)

(١١٠٢/٥٩) عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْعِجُزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ تِلْكَ الْقُرْآنَ قَالُوا وَكَيْفَ يَقْرَأُ تِلْكَ الْقُرْآنَ قَالَ "قُلْ هُوَ اللَّهُ أَحَدٌ (اخلاص ١:١١٢)" يَعْدِلُ تِلْكَ الْقُرْآنَ. (رواه مسلم ورواه البخاري)

عن ابی سعید وروی الترمذی عن ابی ایوب الانصاری بمعناه
 (1102/59) Sayyidina Alou Darda, ؓ has said that the Messenger of Allah ﷺ asked, "Is anyone of you incapable of reciting a third of the Qur'an in a night?" The companions ؓ asked, "How can anyone recite a third of the Qur'an?" He said to them, "*Qulhuwa Allahu Ahad* is equivalent to a third of the Qur'an."
 (Muslim)

Imam Bukhari has transmitted the same *hadith* from Abu Sa'eed Al-khudri ؓ

Surah Al-Ikhlās

(١١٠٣/٦٠) عَنْ أَنَسٍ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنِّي أُحِبُّ هَذِهِ السُّورَةَ قُلْ هُوَ اللَّهُ أَحَدٌ (اخلاص ١:١١٢) قَالَ إِنَّ حُبَّكَ إِيَّاهَا أَذْخَلَكَ الْجَنَّةَ.

(رواه الترمذی وروی البخاری بمعناه)

(1103/60) Sayyidina Anas ؓ has reported that a man told the Messenger of Allah ﷺ that he held the Surah Qul Huw-Allahu dear. The Prophet ﷺ heard a man recite *Qul Huw-Allahu Ahad*¹ and remarked "It is certain." I (Abu Hurayrah ؓ) asked him what was certain, and he asserted. "Paradise!"

(Muwatta Imam Malik, Tirmizi, Nasa'i)

Commentary: The Companions ؓ received their education and

training directly from the Prophet ﷺ and they were very eager to imitate him and follow in his footsteps all the time. Naturally, they must be reciting the Qur'an very effectively, particularly the chapters and verses declaring the oneness of Allah and His attributes. The condition of the hearts of the reciter must have been very obvious to their listeners to whom it may have seemed that they heard Allah from the reciters tongue. The Companion ﷺ who is stated in this *hadith* to be reciting *Surah Al-Ikhlās* must have been going through a similar experience and Prophet ﷺ may have observed that. The intensity of his feelings and the degree of his faith prompted the Prophet ﷺ to comment that paradise was obligatory for him.

(١١٠٥/٦٢) عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَرَادَ أَنْ يَنَامَ عَلَى فِرَاشِهِ ثُمَّ قَرَأَ مِائَةَ مَرَّةٍ قُلْ هُوَ اللَّهُ أَحَدٌ إِذَا كَانَ يَوْمَ الْقِيَمَةِ يَقُولُ لَهُ الرَّبُّ يَا عَبْدِي أَذْخُلُ عَلَى يَمِينِكَ الْجَنَّةَ.

(رواه الترمذی)

(1105/62) Sayyidina Anas bin Maalik ﷺ has reported the Prophet ﷺ as saying, "If anyone who is about to sleep on his bed recites *Qul huwAllahu Ahad* a hundred times, Allah will say to him on the Day of Resurrection: O slave! Enter Paradise to your right!"

(Tirmizi)

Commentary: The words *على يمينك* (to your right) could mean that Paradise would be to the right of the slave where he stands at the place of reckoning. He would be told to turn to his right and go to Paradise.

The other meaning could be that the right side of Paradise would be superior to its left portion. The slave would be told, "Go to the right portion of Paradise!"

Indeed, this is a very good bargain for it asks to recite *Surah Al-Ikhlās* only a hundred times before going to sleep to be allowed admittance to Paradise. May Allah enable us to do this thing which is not a very difficult task. Some of Allah's slaves practice much more than this before they go to sleep every night.

Ma'oozatayn

(١١٠٦/٦٣) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَمْ تَرَ آيَاتِ أَنْزَلَتْ الْإِلَهَ لَمْ يَرْمِثْهُنَّ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (العلق ١:١١٢) وَ قُلْ

أَعُوذُ بِرَبِّ النَّاسِ (الناس ١:١١٤).

(رواه مسلم)

(1106/63) It is reported by Sayyidina Uqbah bin Amir رضي الله عنه that the Messenger of Allah ﷺ said, "what wonderful verses have been sent down tonight! The like of them has never been seen.

They are *Qula'oozu bi Rabbil falaq*¹ and *Qul A'oozu bi Rabbil Naas*.²" (Muslim)

Commentary: These two chapters are unique in that from the beginning to the end their subject is uniform — the refuge of Allah is sought from the apparent and hidden mischief. They are very effective in protecting from evil and mischief as a strong fortress. Both the chapters are brief in words but very comprehensive and enough.

(١١٠٧/٦٤) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ بَيْنَا أَنَا أَسِيرُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْجُحْفَةِ وَالْأَبْوَاءِ إِذْ غَشِيَتْنَا رِيحٌ وَظُلْمَةٌ شَدِيدَةٌ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَعَوَّذُ بِأَعُوذُ بِرَبِّ الْفَلَقِ وَأَعُوذُ بِرَبِّ النَّاسِ وَيَقُولُ

يَا عُقْبَةُ تَعَوَّذْ بِهِمَا فَمَا تَعَوَّذَ مُتَعَوِّذٌ بِمِثْلِهِمَا

(رواه ابو داود)

(1107/64) Sayyidina Uqbah bin Amir رضي الله عنه said, "While I was travelling with the Messenger of Allah ﷺ between Al-Juhfah and Al-Abwa' (two places between Makkah and Madina), a

wind and intense darkness enveloped us whereupon the Messenger of Allah ﷺ began to seek refuge in Allah reciting these two chapters (the *Ma'oozatayn*). He then asked me, 'Uqbah, you too recite these two *surah* and seek protection with Allah, for no one has given protection as they give.' (He meant that there was no supplication comparable to them to seek refuge in Allah. They are unique in this regard.)" (Abu Dawood)

Commentary: We learn from this *hadith* that when anyone faces a difficulty and danger, he may defend himself by reciting these two chapters, known as the *Ma'oozatayn*, and seeking protection of

①. Surah Al-Falaq

②. Surah An-Naas

Allah. There is no other way better than this — nay, as good as it — to seek the protection of Allah.

(١١٠٨/٦٥) عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا قُلْ هُوَ اللَّهُ أَحَدٌ (اخلاص ١:١١٢) وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ (الناس ١:١١٤) ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ. (رواه البخارى ومسلم)

(1108/65) Sayyidah Ayshah رضي الله عنها has said that they Holy Prophet ﷺ, when he went to his bed every night, joined his hands together (as one does in supplication) and breathed into them, reciting *Qul huwAllahu Ahad*¹, *Qula`zooubi Rabbilfalaq*² and *Qula`zooubi Rabbin naas*³. Then he would wipe as much of his body as he could with his hands, beginning with his head, his face and the front of his body (following it with the rest of his body as far as his hands would carry), doing it three times.

(Bukhari)

Commentary: This brief practice of the Prophet ﷺ before he retired for the night should be very easy for us to imitate and we must do this much, at least, before we go to sleep. Its blessings are beyond words. May Allah incline us to do that!

①. Al-Ikhlās,

②. Al-falaq,

③. An-naas.

MERIT OF SOME SPECIFIED VERSES

We have seen that the Foregoing *ahadith* related the merit of some of the chapters of the Qur'an. In the same way, some *ahadith* tell us of the merit and significance of some verses of the Qur'an. We present here some of them.

Aayat Al-Kursi

(١٠٩/٦٦) عَنْ أَبِي بِنِ كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا الْمُنْذِرِ أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ تَعَالَى مَعَكَ أَعْظَمُ؟ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ يَا أَبَا الْمُنْذِرِ أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ تَعَالَى مَعَكَ أَعْظَمُ؟ قُلْتُ "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ؟ قَالَ فَضْرَبُ فِي صَدْرِي وَقَالَ لِيَهْنِكَ الْعِلْمُ يَا أَبَا الْمُنْذِرِ.

(رواه مسلم)

(1109/66) Sayyidina Ubayy bin Ka'b ؓ said that the Messenger of Allah ﷺ (addressing him by his kunyah) said to him, "Abul Munzir رحمه الله عليه, do you know which verse of the book of Allah that you have is greatest?" He replied, "Allah and His Messenger ﷺ know best." So, the Prophet ﷺ repeated the question, "O Abul Munzir, do you know which verse of the Book of Allah that you have is greatest?" He replied, "Allahu Laa ilaha illa huwa al-Hayyu al-Qayyum.¹" Thereupon, the Prophet ﷺ struck him on the breast (as if to applaud him) and said, "May this knowledge suit you, Abul Munzir!" (Muslim)

Commentary: When the Prophet ﷺ asked him the first time Ubayy bin Ka'b ؓ replied, "Allah and his Messenger ﷺ know best," (which of the verses is greatest). This answer followed the demands of etiquette, but when the Messenger of Allah ﷺ asked him a second time, Ubayy bin Ka'b ؓ replied according to the

1. Surah Al Baqarah (2:255)

knowledge he had and how he understood it. He said that he thought the verse was the *aayat al-kursi* (the 255th verse of *Surah Al-Baqarah*). The Prophet ﷺ confirmed that he was right and commended him by striking at his chest because that houses the heart (the receptive of intimate knowledge). Anyway, this *hadith* discloses to us that the *aayat al-kursi* is the greatest of the verses of Qur'an because it declares the unity of Allah and His purity and perfect attributes as also His greatness and Majesty. In this sense, this verse is unique and unmatched.

The Last Verses of *Surah Al-Baqarah*

(١١١٠/٦٧) عَنْ أَبِي عَمْرِو بْنِ عَبْدِ الْكَلَاءِ قَالَ قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ فَأَيُّ سُورَةِ الْقُرْآنِ أَكْبَرُ؟ قَالَ قُلْ هُوَ اللَّهُ أَحَدٌ قَالَ فَأَيُّ آيَةٍ فِي الْقُرْآنِ أَكْبَرُ؟ قَالَ آيَةُ الْكُرْسِيِّ "اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ" قَالَ فَأَيُّ آيَةٍ يَأْتِيَنَّ اللَّهَ تَحِبُّ أَنْ تُصَيِّكَ وَأُمَّتَكَ؟ قَالَ خَاتِمَةُ سُورَةِ الْبَقَرَةِ فَإِنَّهَا مِنْ خَزَائِنِ رَحْمَةِ اللَّهِ تَعَالَى مِنْ تَحْتِ عَرْشِهِ أَعْطَاهَا هَذِهِ الْأُمَّةَ لَمْ تَتْرُكْ خَيْرًا مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَشْتَمَلْتُ عَلَيْهِ.

(رواه الدارمي)

(1110/67) Sayyidina Ayfa' bin Abd Al-Kila'ee (a Taba'ee) said that a man asked the Messenger of Allah ﷺ, "which *surah* of the Qur'an is the greatest?" He was told that it is *Qul Huwallahu Ahad* (*al-Ikhlās*). He then asked, "which verse of the Qur'an is the greatest," and was told that *aayat al-kursi*, (*allahu Laaila illaHuwal hayyul Qayyum*) is the greatest verse. He asked once again, "O Prophet of Allah, which verse would you like to benefit you and your *Ummah*." The Prophet ﷺ said, "The last verses beginning with *Aamanar Rasulu* to the end of the *surah*" He also said that these verses were from the treasures of Allah's mercy from under His Throne which He has given to this people and there is no good in this world and the next which it does not include.

(Darami)

Commentary: The distinction of *Surah Al-Ikhlās* and the *aayat al-kursi* has been mentioned already by us. The foregoing *hadith* tells us about the last verses of *surah Al-Baqarah* that they are part of the treasures of Allah's mercy from under His Throne which He has given to the people of Prophet Muhammad ﷺ. The initial

words from *Aqmar Rasoolu* to *laa nufar riqu bayna ahadin min rasulih*, exhort Belivers to refresh their faith. The words *sami'na wa ata'na* extol them to submission and obedience and make them promise accordingly. Then *ghufranaka rabbana wa ilaykalmaseer* are words of the Belivers seeking His forgiveness for their lapses. The words *Laa Yukatalu Allahu nafsan illa wus'aha* console the weak salves and assure them that they will not be over-burdened nor will they be asked to do anything that is beyond their capacity to do. The final words from *Rabbana laa tu aakhizna*, to the end of *surah* exhort the Beliver to make a comprehensive supplication.

Surely, these verses are by themselves a treasure of the mercy of Allah. May Allah cause us to realise their value and benefit from them.

(١١١١/٦٨) عَنْ جُبَيْرِ بْنِ نُفَيْرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ خَتَمَ سُورَةَ الْبَقَرَةِ بَابَتَيْنِ أُعْطِيَتْهُمَا مِنْ كَنْزِهِ الَّذِي تَحْتَ الْعَرْشِ فَتَعَلَّمُوهُنَّ وَعَلِّمُوهُنَّ وَعَلِّمُوهُنَّ نِسَاءَكُمْ فَإِنَّهَا صَلَوةٌ وَقِرْبَانٌ وَدُعَاءٌ (رواه الدارمي مرسلاً)
(1111/68) Sayyidina Jubayr bin Nufayr, Taba'ee رحمه الله عليه has reported that the Messenger of Allah ﷺ said, "Allah finished *Surah Al-Baqarah* with two verses which I have been given from His treasure which is under the Throne, so learn them and teach them to your womenfolk, for they are a blessing, a means of approach (to Allah) and a supplication. (Darami)

Commentary: It must be understood that Jubayr bin Nufayr رحمه الله who has narrated this *hadith* as from the Messenger of Allah ﷺ was a Taba'ee, a successor of the companion ﷺ from whom he had heard this *hadith*. Hence this *hadith* is called *mursl* in the terminology of the science of *hadith*. It is the same thing with the preceding *hadith* narrated by Ayfa' رحمه الله who was also a *taba'ee* and who too has not named the companion from when he had heard the *hadith*.

(١١١٢/٦٩) عَنْ أَبِي مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا يَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مَنْ قَرَأَهُمَا فِي لَيْلَةٍ كَفْتَأَهُ. (رواه البخارى ومسلم)
(1112/69) Sayyidinalbn Mas'ud رحمه الله has said that the Messenger of Allah ﷺ said "If anyone recites the two verses at the end of

Surah Al-Baqarah at night that would be enough for him."

(Bukhari and Muslim)

Commentary: The *hadith* means to tell us that if anyone recites the last verses of *Surah Al-Baqarah* at night, *Insha Allah* he will be safe from harm. It could also mean that if anyone recites only these verses at the time of *tahajjud*, then that would suffice But Allah knows best.

Last Verses of *Surah Aal Imran*

(١١٣/٧٠) عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ مَنْ قَرَأَ آخِرَ آلِ عِمْرَانَ فِي لَيْلَةٍ كُتِبَ

(رواه دارمی)

لَهُ قِيَامُ لَيْلَةٍ

(1113/70) Sayyidina Uthman bin 'Affan رضی اللہ عنہ said, "If anyone recites the closing verses of *Surah Aal Imran* on a night, the reward for a night spent in prayer will be recorded for him."

(Darami)

Commentary: The closing verses of *Surah Aal Imran* are the verses beginning with the words, *inna fi khalqis samawati walard*, (verse 190 onwards). The authentic *ahadith*, tell us that when he woke up for *tahajjud* the Prophet ﷺ first recited these verses (even before he made the ablution)

These verse of the last *ruku* (section) of *Aal-Imran* are comprehansive like the last verses of *Al-Baqarah*, made up of supplication. The particular merit of this section depends on the supplication. The words are put on the tongue of the slave who ponders over the universe and its creation and who remembers Allah under all circumstances. The words:

Our Lord! you have not created this vain. Glory be to You! Save us form the chastisement of the Fire. Our Lord! Whomsoever You admit in to the fire, You have surely humiliated him and for the evildoers shall be no helpers. Our Lord ! we have heard a caller, calling us to belief, saying, "Believe you in

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا
سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ رَبَّنَا
إِنَّكَ مَنْ تَدْخُلِ النَّارَ فَقَدْ أَخْزَيْتَهُ
وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ رَبَّنَا إِنَّنا
سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ
آمِنُوا بِرَبِّكُمْ فَأَمْنًا رَبَّنَا فَاعْفُورُنَا
ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا

your Lord." So we believed,
Our Lord! Therefore forgive us
our sins and remit us out evil
deeds and make us die with the
pious. Our Lord! Grant us that
which You have promised us

مَعَ الْأَبْرَارِ ۚ رَبَّنَا وَاتَّخِذْنَا
عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ
الْقِيَامَةِ ۚ إِنَّكَ لَا تُخْلِفُ
الْمِيعَادَ. (ال عمران ٣: ١٩١-١٩٤)

through Your Messenger, and humiliate us not on the Day of
Resurrection. Surely You never failest (Your) promise!"

(Aal Imran, 3:191-194)

This Supplication in the last *ruku* of *Surah Aal Imran* is among the few most comprehensive supplications of the Qur'an. The merit of this *ruku*, as we have stated already, is because of this supplication. The saying of Sayyidina Uthman رضي الله عنه that he who will recite these verses in the night will be recorded as one who has stood night-long in voluntary prayers is obviously according to what he had heard from the Messenger of Allah ﷺ. None of the Companions رضي الله عنهم ever said anything on his own without hearing it from the Prophet ﷺ. Hence, this *hadith* is *hadith marfoo*.

Observation: Among the extraordinary Mercy of Allah on the *Ummah* of Prophet Muhammad ﷺ is that on a little effort, He gives great reward. There are many possibilities and ways in which one can claim exceptionally great rewards which He has promised the *Ummah* through His Messenger ﷺ. Thus, those people who are unable to do many good deeds, or any of the great deeds, may entitle themselves to higher rewards by performing the little deeds.

The foregoing *ahadith* which cite the Messenger of Allah ﷺ as mentioning the virtues of specified *surah* and verses of the Qur'an are among these glad tidings. The purpose behind these *ahadith* is to guide those slaves of Allah who cannot recite the Qur'an very much to receive a large share of rewards and special favours of Allah by reciting these specified verses or *surah*. It is, therefore, the right of these *ahadith* on us that we believe in them and recite these *surah* and verses of the Qur'an. We may thereby receive the special favours of Allah and if we do not do it we will be depriving ourselves of these blessings.



The seventy *ahadith* narrated thus far were about *Zikr* and recital of the Qur'an. We now present *ahadith* about *du'a*. These focus on the significance of supplication, guide us concerning *du'a* and have preserved for us the supplication of the Messenger of Allah ﷺ. The supplication of the Prophet ﷺ are indeed a great heritage for his people. The book is wound up with *istighfar* and *durood* (seeking forgiveness and invoking blessings on the Prophet ﷺ)

DU`A (Supplication)

Allah, the Exalted, has bestowed upon the Prophet ﷺ with many marvelous and distinctions, the most excellent of which is the station of perfect worship.

What is worship? It is an unrelenting steadfast demonstration before Allah of extreme humility, servitude, submissiveness, incompetent helplessness and complete dependency, and it is to know with certainty that He owns everything and to place all hope in Him alone. This complete attitude is what raises a person to the station of worship which is the highest and supreme station. Indeed Sayyidina Muhammad ﷺ is the perfect and highest of all creatures on this station and, therefore, the best of all creatures and the noblest.

Everything is considered perfect or imperfect according to how it fares in its own field and meets the purpose for which it is created. For instance, a horse is brought into existences for man to ride it and for its swiftness and it will be measured as perfect or imperfect according to how it fares on this standard. similarly, a cow is placed on the scale of perfection according to the milk it yields. On the same basis, the creator of mankind has set man's purpose servitude and worship.

And I have not created the jinn
and mankind but to worship
me.

(Az Zariyat, 51:56)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا
لِيَعْبُدُونِ (الذاريات ٥٦:٥١)

Thus the best and the noblest of men will be he who is the most perfect and the highest on the scale of worship and servitude to Allah. And Sayyidina Muhammad ﷺ is above everyone else on the scale of worship and servitude to Allah, so he is the most excellent and the noblest of all creatures. Hence, whenever he is mentioned in the Qur'an for his greatest characteristics and marvels, and

everytime the special favours on him from Allah are recalled, he is referred to with the most honourable epithet — 'abd (slave).¹

When the *mi'raj* (his ascension to the heavens) is recalled, the Qur'an says:

Glorified be He who carried
His servant (Muhammad) by
night

(Al-Isra, 17:1)

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ
(الاسراء ١٧:١)

Again, when the final stages of this very journey (*mi'raj*) are mentioned, the Qur'an says:

Thus did (Allah) reveal to His
servant (Muhammad) that
which He revealed.

(An Najm, 53:10)

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ
(النجم ٥٣:١٠)

Then Allah mentions the greatest blessing, the revelation of the Qur'an and says:

Blessed is He who sent down
the criterion (the Qur'an) to
His servant (Muhammad)

(Al-Furqan, 25:1)

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ
عَبْدِهِ
(الفرقان ٢٥:١)

And also:

All praise belongs to Allah
Who has revealed the Book to
His servant (Muhammad)

(Al Kahf, 18:1)

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ
الْكِتَابَ
(الكهف ١٨:١)

The gist of the discussion is that the highest station for man is that of servitude and worship to Allah and Sayyidina Muhammad ﷺ is the leader on this scale. He is the highest on this standard of description.

Du'a (supplication) is the gem of worship and the most prominent demonstration of it. When a slave makes a (sincere) supplication to Allah, he is drowned in servitude both outwardly and inwardly. Therefore of the conditions and characteristics of the Messenger of Allah ﷺ the most predominant is of *du'a* of the great treasures of the spiritual blessings that his people got through him, the most precious are the supplications for different moments which he himself made to Allah or exhorted his people to make.

Some of these supplications relate to particular conditions and

moments or specified purposes and needs. Most, however, are of a general nature. A general practical aspect of the value and benefit of these supplication is that we learn from them the etiquette and way to make a supplications to Allah and to beseech Him for our needs. We get guidance which is not found elsewhere. We have next the scholarly aspect with an intimate awareness that the Messenger of Allah ﷺ had a deep spiritual link with Allah at every moment of his life, and that his heart was impressed by its majesty and beauty. We learn too that he was constantly aware of his own and of every other creature's entire helplessness and complete dependence on Allah and of the Omnipotence and continuous mercy of the Sovereign, king of kings and His perpetual nourishing of the creatures. This awareness of the Prophet ﷺ was to such a degree that the unseen looked like the obvious and seen.

If we ponder over the hundreds of supplications available in the treasures of *hadith* then we will feel clearly that they reflect an awareness of Allah and the Prophet's ﷺ spiritual perfectness and his sincere relationship with Him. In this way. Each of his supplications is his perfect miracle صلى الله عليه وآله وبارك وسلم. May blessings of Allah on him and his family, and may His favours and peace be on him.

It has been my practice to recite some of the supplications of the Prophet ﷺ before educated and intelligent non-Muslims whenever I meet them. My experience with them is that almost all of them are most impressed by the Prophet's ﷺ *Du'a* (supplications) — more than anything else. They are left in no doubt concerning his perfect link with Allah and His awareness.

After these introductory words, let us now read the *ahadith* in which the Prophet ﷺ has exhorted us to make supplications to that conduct. He has shown us the manners and etiquettes of making supplication and told us how to do it. After that, we will present those *ahadith* in a sequence in which are found supplications which he made to Allah on particular occasions or exhorted us to make them.

The Position of *Dua* And Its Importance

(١١١٤/٧١) عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الِدُعَاءُ هُوَ الْعِبَادَةُ ثُمَّ قَرَأَ "وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ
يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ (المؤمنون ٤٠:٦٠)

(رواه احمد و الترمذى و ابو داؤد والنسائى وابن ماجه)

(1114/71) Sayyidina Numan bin Bashir رضي الله عنه has said that the Messenger of Allah ﷺ said, "Supplication is worship," and he then recited the verse:

And your Lord says, "Call upon Me, and I shall answer you. Surely those who are too arrogant to worship me, they enter Hell disgraced."

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ
لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ
عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ
(المؤمن ٤٠:٦٠)

(Ahmad, Tirmizi, Abu Dawood, Nasa'i, Ibn Majah)

Commentary: The words of the *hadith* itself are simply. "Supplication is worship." The *hadith* perhaps means that a slave must not bracket his supplication with his other efforts to get his needs and desires so that if it is approved then he considers himself successful but if it is not approved then he thinks that his effort was in vain. Rather, supplication has a nature of its own and that is that beside being a means to receipt of worship. In fact, it is one's desires it is by itself a form of worship. Hence, from that point of view it is a sacred deed of the slave against which he would be rewarded in the Hereafter, surely.

The verse of the Qur'an that the Prophet ﷺ recited in support of his saying confirms that Allah regards supplications worship. The next *hadith* describes *du'a* as the narrow and essence of worship.

(١١١٥/٧٢) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّعَاءُ مَخْ

الْعِبَادَةُ (رواه الترمذى)

(1115/72) Sayyidina Anas رضي الله عنه said that, "Supplication is the pith of worship."

(Tirmizi)

Commentary: The spirit of worship is to be humble before Allah

and to show extreme humility and submission to Him. This, in fact, is the total nature of *du'a* — its first part and last, its obvious and hidden. Therefore, *du'a* is undoubtedly the pith and essence of worship.

(١١١٦/٧٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ.
(رواه الترمذی و ابن ماجه)

(1116/73) Sayyidina Abu Hurayrah رضی اللہ عنہ said that the Messenger of Allah ﷺ told us that nothing is more honourable in the sight of Allah than supplication.
(Tirmizi, Ibn Majah)

Commentary: Once we know that *du'a* is the essence and gist of worship and man is created to worship Allah then we should understand that of the deeds and conditions of men, *du'a* is the most honourable and precious thing. Besides it is most effective in attracting the mercy and help of Allah.

(١١١٧/٧٤) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ فَتِحَ لَهُ مِنْكُمْ بَابُ الدُّعَاءِ فَتَحَتْ لَهُ أَبْوَابُ الرَّحْمَةِ وَمَا سُئِلَ اللَّهُ شَيْئًا يَغْنَى أَحَبُّ إِلَيْهِ مِنْ أَنْ يُسْأَلَ الْعَافِيَةَ.
(رواه الترمذی)

(1117/74) Sayyidina Ibn Umar رضی اللہ عنہ has said that the Messenger of Allah ﷺ said, " If the gate of supplication is opened for anyone of you then the gates of mercy will be opened for him. And nothing that Allah is asked for is as dear to Him as to be asked for security.
(Tirmizi)

Commentary: Security is to be protected from all trial and tribulations of this world and the next whether they are apparent or unseen. Thus any one who prays to Allah for security in fact concedes that, without the proection of Allah and His merey. He cannot even continue to live and is unable to save himself from a minor or major disaster or hardship. Thus, such a supplication is a confession of ones absolute helplessness and incompetence which is the essence of servitude. Thus, the supplication for security is dear to Allah more than any other supplication.

The next thing the *hadith* tells us is about the door of supplication being opened. It means that the reality of supplication is realised and one learns how to ask Allah. The *hadith* goes on to

say that for such a person the door of Allah's mercy will be opened. Actually, supplication is not a name applied to the beseeching words uttered by the tongue which, at the most, are a dressing or a frame, but, it is the urge and the yearning of his heart. The gate which the *hadith* speaks of as opening is indeed this state of the supplicant. When he attains this state of mind and heart then the doors of mercy do open for him. May Allah grant us this condition and status.

(١١١٨/٧٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ

(رواه الترمذی)

يَسْأَلُ اللَّهَ يَغْضَبَ عَلَيْهِ.

(1118/75) Sayyidina Abu Hurayrah رضی اللہ عنہ has said that the Messenger of Allah ﷺ said, "Allah will be angry with those who do not make requests from Him." (Tirmizi)

Commentary: There is no one in the world who gets angry if a request is not made to him. Even parents lose their temper if children ask them again and again for something. But, this saying of the Prophet ﷺ informs us that Allah is so very much merciful and benevolent on His slaves that He gets angry on the slaves who does not ask Him for any thing, and loves the slave who makes a request to Him. We have seen a *hadith* that the deed of His slave dearest to Him is supplication and request:

(Praise belongs to you, O Lord
of the worlds and O The Most
Merciful of those who show
mercy.)

لَكَ الْحَمْدُ يَا رَبَّ الْعَالَمِينَ

وَيَا أَرْحَمَ الرَّاحِمِينَ

(١١١٩/٧٦) عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلُوا اللَّهَ

مِنْ فَضْلِهِ فَإِنَّ اللَّهَ يُحِبُّ أَنْ يُسْأَلَ وَأَفْضَلُ الْعِبَادَةِ أَنْ تَنْتَظِرَ الْقَرْجَ (رواه الترمذی)

(1119/76) It is related by Sayyidina Ibn Masud رضی اللہ عنہ that Messenger of Allah ﷺ said, "Ask Allah to grant from His bounties (that is. ask Him for His favours and mercy) for Allah loves to be asked. And the most excellent worship is hope and expectation of relief (from anxiety and distress, and it is a great form of worship because of its humble concentration) (Tirmizi)

Approval Of Supplication

(١١٢٠/٧٧) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الدُّعَاءَ يَنْفَعُ مِمَّا نَزَلَ وَمِمَّا لَمْ يَنْزَلْ فَعَلَيْكُمْ عِبَادَ اللَّهِ بِالْدُّعَاءِ.

(رواه الترمذی ورواه احمد عن معاذ بن جبل)

(1120/77) Sayyidina Abdullah bin Umar رضی اللہ عنہ has said that the Messenger of Allah ﷺ said, "Supplication is beneficial regarding the accidents that have happened and the accidents that have not yet happened. So, O slaves of Allah, devote yourselves to supplication!" (Tirmizi)

(Imam Ahmed has transmitted this hadith in his musnad from Muza bin Jabal instead of Abdullah bin Umer.)

Commentary: It means that one must also pray for relief from the anxiety and distress that has not descended on one but there are fears about it *Insha Allah* supplication for relief will avert that threat. one must also supplicate Allah to ward off what has descended of anxiety and distress. *Insha Allah* that would be removed, and Allah would bestow security.

(١١٢١/٧٨) عَنْ سَلْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ رَبِّكُمْ حَسْبُ كَرِيمٌ يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا رَفَعَ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا

(رواه الترمذی و ابو داؤد)

(1121/78) Sayyidina Salman Farsi رضی اللہ عنہ said that the Messenger of Allah ﷺ said, "your Lord is extremely munificent and generous, and is ashamed to turn away empty the hands to a slave when he raises them to Him." (He does give him something.) (Tirmizi, Abu Dawood)

(١١٢٢/٧٩) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أَدُلُّكُمْ عَلَى مَا يَنْجِيكُمْ مِنْ عَدُوِّكُمْ وَيَذُرُّ لَكُمْ أَرْزَاقَكُمْ تَدْعُونَ اللَّهَ فِي لَيْلِكُمْ وَنَهَارِكُمْ فَإِنَّ الدُّعَاءَ سِلَاحُ الْمُؤْمِنِ.

(رواه ابو يعلى فى مسنده)

(1122/79) Sayyidina Jabir رضی اللہ عنہ quoted the Messenger of Allah ﷺ as saying, "Shall I not point out to you what will rescue you from your enemy. and give you abundant livelihood? Supplicate Allah in your nights and your days, for supplication is the weapon of the Believer." (Abu Yala)

Commentary: *Du'a* is what emerges from the depths of the heart with a firm conviction that the treasures of heaven and earth are only in the Hands of Allah and He distributes them as He pleases. He grants them to the supplicants who knock at His door. An aspirant must realise that he will get his wish only when Allah gives it to him and he cannot get it from anyone else. It is this firm conviction coupled with a realisation of one's own utter helplessness that grows a feeling in the slave which the Qur'an has described as اضطرار (compulsion, force exigency, need). This is the spirit of *du'a*, and it is a fact that Allah approves a man's supplication which he makes to Him with this frame of mind to get relief from an enemy or any other anxiety, or to seek enhanced livelihood, or to fulfil one of his needs. Undoubtedly, therefore, *du'a* is a great weapon in the hands of such slaves of Allah who are blessed with faith and belief and who are aware of the power of supplication.

Guidance Concerning *Du'a*

The Messenger of Allah ﷺ has give certain guidance concerning supplication. A supplicant must keep them before him while making a supplication.

(١١٢٣/٨٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَدْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ وَاعْلَمُوا أَنَّ اللَّهَ لَا يَسْتَجِيبُ دُعَاءَ مَنْ قَلَبٍ
غَافِلٍ لَاهٍ.

(رواه الترمذی)
(1123/80) Sayyidina Abu Hurayrah رضي الله عنه said that the Messenger of Allah ﷺ said, "make your supplication to Allah with a firm conviction of being answered. know that Allah does not answer a supplication that comes from a careless and inattentive heart."

(Tirmizi)

Commentary: The heart must be turned in properly to Allah at the time of making a supplication with an eye on his munificence and liberality and certainty of getting what one asks for the supplication that is made with a doubtful heart and lack of assurance will be spiritless.

(١١٢٤/٨١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَعَا أَحَدُكُمْ فَلَا يَقُلْ اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ اِرْحَمْنِي إِنْ شِئْتَ أَرْزُقْنِي إِنْ شِئْتَ وَلْيَعِزُّمْ مَسْئَلَتَهُ إِنَّهُ يَفْعَلُ مَا يَشَاءُ وَلَا مَكْرَهَ لَهُ. (رواه البخارى)

(1124/81) It is narrated by Sayyidina Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said, "when one of you makes a supplication let him not say. O Allah, forgive me if You will; show mercy to me, if You will; provide for me if You will. But, he must make his request definite. Surely, He does what He wills and there is no one to impose compulsion on Him."

(Bukhari)

Commentary: The *hadith* stresses on the point that the demand of humility, dependence helplessness and request is that the supplicant must beseech his Lord without any sort of doubt and without a wavering mind. he should not say to the Benevolent Lord, "O Allah, if you wish, do it this way". This sort of a request has a semblance of showing independence and unconcern and it is contrary to the station of servitude and etiquette of supplication. Besides, such a supplication is lifeless. Therefore, a slave should make a supplication in this way, "My Lord, Do answer my supplication!" Surely, Allah will do as He pleases and there is none who can compell Him to do against His will.

(١١٢٥/٨٢) عَنْ أَبِي هُرَيْرَةَ مَنْ سَرَّهُ أَنْ يَسْتَجِيبَ اللَّهُ لَهُ عِنْدَ الشَّدَائِدِ فَلْيَكْثِرِ الدُّعَاءَ فِي الرِّخَاءِ. (رواه الترمذی)

(1125/82) Sayyidina Abu Hurayrah رضي الله عنه has said, "If anyone likes that Allah should grant him his supplications in times of difficulty and anxiety then he must make many supplications when times are easy."

(Tirmizi)

Commentary: It is confirmed through experience that those people have a very weak link with Allah who turn to Him only in times of difficulty and anxiety and raise thier hands in supplication only in such a situation. Such people lack that confidence in the mercy of Allah which produces soul and life in their supplication. In contrast those slaves of Allah who are accustomed to request Him for their needs at all times have a strong link with Him and

they have much confidence in the mercy of Allah on which they continue to rely. Thus their supplication is very strong.

The Messenger of Allah ﷺ has given us the advice in this *hadith* that we must make plenty of supplications to Allah in days of happiness and prosperity. The result will be that we will establish connection whereby our supplications in days of difficulty will be granted to us.

Do Not be Impatient For a Response

Du'a is an application from a slave to Allah who is the Absolute Owner and the Omnipotent. If He will He may grant the slave's request at the very moment but it is against His Wisdom to give the ingnorant and unjust slave promptly on his request. In fact, often it is in the interest of the slave that his request should be considered after some delay, but man is hasty and he always hopes to get what he asks for to be given to him promptly. When he does not get that immediately, he becomes despondent and stops making a supplication. Here lies his mistake which dis-entitles him from getting his supplication approved and, in other words, his haste is the cause of his loss.

(١١٢٦/٨٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يُعْجَلْ فَيَقُولُ قَدْ دَعَوْتُ فَلَمْ يُسْتَجَبْ لِي.

(رواه البخارى و مسلم)

(1126/83) Sayyidina Abu Hurayrah ؓ has reported the Messenger of Allah ﷺ as saying. "Your supplications are worthy of approval so long as you do not make a haste. (To make a haste is that) A slave says that he had made a supplication but it was not granted. (Bukhari and Muslim)

Commentary: The slave loses the opportunity of being granted his request because of his haste. He must always remember that he is a beggar at the door of Allah and he must never cease to make his supplications with a confidence that sooner or later the mercy of the most Merciful will descend upon him.

Also, supplications of many a slave which they make sincerely and with humility are not granted sooner because their exercise is a means to getting them nearer to Allah. If their supplications were

granted to them forthwith then they would miss the great favour of nearness to Allah.

Supplication is Not Granted If The Supplicant Survives on The Unlawful

(١١٢٧/٨٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَهُ الْمُرْسَلِينَ فَقَالَ "يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ" وَقَالَ "يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ" ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ يَارَبِّ يَارَبِّ وَمَطْمَعُهُ حَرَامٌ وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغَدَى بِالْحَرَامِ فَأَنَّى يُسْتَجَابَ لِذَلِكَ.

(رواه مسلم عن أبي هريره)

(1127/84) Sayyidina Abu Hurayrah رضي الله عنه reported the Messenger of Allah ﷺ as saying, "O People, Allah is Pure and accepts only the Pure. And He has commanded the Believers what He had commanded the Messengers عليهم السلام, saying:

O you Messengers! Eat of the good things and do righteous deeds. Surely I am the knower of what you do.

(Al-Muminoon 23:51)

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ
وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ
عَلِيمٌ
(المؤمنون ٥١:٢٣)

And He has said (to the Believers)

O you who believe! Eat of the wholesome things wherewith We have provided you. (and keep away from the unlawful).

(Al Baqarah, 2:172)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ
مَا رَزَقْنَاكُمْ
(البقره ١٧٢:٢)

"The Prophet ﷺ then said about a man who undertakes a long journey, his hair disbevelled and his body and clothes untidy with dust. He raises his hands towards the sky and prays, "My Lord! My Lord! " But the truth is that his food is unlawful, his drink is unlawful, his clothing is unlawful. He is nourished with unlawfully acquired food. "How then could his supplication be approved?"

(Muslim)

Commentary: Many supplicants ask themselves today. "Why is

our prayer not granted when it is right to make a supplication and expect a response, and Allah has promised to give an answer? Allah has said:

Call upon Me and I shall
answer you. (Al Mu'min 40:60)

أَدْعُونِي أَجِبْ لَكُمْ
(المومن ٤٠:٦٠)

Why, then, our supplication is not answered?

The foregoing *hadith* has answered the question convincingly. How many of the supplicants, today, can assert that what they eat, drink and wear is lawfully acquired? And is pure? May Allah have mercy on us!

Supplications That Are Disallowed

(١١٢٨/٨٥) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَدْعُوا عَلَى أَنْفُسِكُمْ وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ وَلَا تَوَافِقُوا مِنْ اللَّهِ سَاعَةً يُسْأَلُ فِيهَا عَطَاءٌ فَيَسْتَجِيبَ لَكُمْ.
(رواه مسلم)

(1128/85) Sayyidina Jabir رضي الله عنه said that the Messenger of Allah ﷺ said, "Do not invoke curses on yourselves, or on your children, or on your possessions lest you happen to do it at a time when Allah is asked for something and grants your requests (an opportune time for supplications and then you suffer harm to yourself, your children or your property). (Muslim)

(١١٢٩/٨٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَتَمَنَّى أَحَدُكُمْ الْمَوْتَ وَلَا يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ إِنَّهُ إِذَا مَاتَ انْقَطَعَ عَمَلُهُ وَإِنَّهُ لَا يَزِيدُ الْمُؤْمِنَ عُمرُهُ إِلَّا خَيْرًا.
(رواه مسلم)

(1129/86) It is reported by Sayyidina Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said, "Let no one of you wish for death, nor pray to Allah for an early death. For, when death comes, the doing of deeds will cease (and the slave will not be able to do deeds that please Allah and fetch His mercy, deeds can only be done by the living). And, the life of a Believer does not increase but his good deeds (so do not ask for death). (Muslim)

(١١٣٠/٨٧) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَدْعُوا

بِالْمَوْتِ وَلَا تَتَمَنَّوْهُ فَمَنْ كَانَ دَاعِيًا لَأَبَدٍ فَلْيَقُلْ اَللّٰهُمَّ اَحْيِنِيْ مَا كَانَ الْحَيٰوةُ خَيْرًا لِّيْ وَتَوَفَّنِيْ اِذَا كَانَتِ الْوُفَاةُ خَيْرًا لِّيْ.

(رواه النسائي)

(1130/87) Sayyidina Anas رضي الله عنه has said that the Messenger of Allah ﷺ said, "None of you should make a request for death because of the trouble in which he is involved, but if there is no other help to it, then say, O Allah, keep me alive as long as there is goodness in life for me and bring death to me when there is goodness in death for me."

(Nasai)

Commentary: These *ahadith* disallow us to wish for death when we are faced with unhappy circumstances and the words do come up on our tongues. Some *ahadith* make that very clear as, for instance, the *hadith* transmitted by *Bukhari* and *Muslim* from Sayyidina Anas رضي الله عنه

Let none of you wish for death
when faced with difficulty

لَا يَتَمَنَّيْ أَحَدُكُمْ الْمَوْتَ إِضْرَ
نَزَلَ بِهِ

One of the reasons it is forbidden to hope and pray for death under trying circumstances is that it is contrary to exercising patience. The second, and more important reason, is that as long as a man is alive, he has the opportunity to repent to Allah and seek forgiveness from Him and thus attain purity. He also has the opportunity to add to his assets of the next world and gain more nearness to Allah through performing good deeds and showing obedience. Hence, a supplication to receive death is in reality one to shut the door and terminate the opportunity. Obviously, there is nothing but loss for the slave in that.

Nevertheless, when the appointed time draws close, the close slaves of Allah are very eager to meet Him and, sometimes, they happen to express a desire to die and pray for that. The Qur'an recalls for us the supplication of Sayyidina Yusuf عليه السلام

Originator of the heavens and
the earth! You are my Protector
in this world and the Hereafter,
Make me to die a Muslim, and
join me with the righteous.

(Yusuf 12:101)

فَاطْرَ السَّمٰوٰتِ وَالْاَرْضِ اَنْتَ
وَلِيّ فِي الدُّنْيَا وَالْاٰخِرَةِ تَوَفَّنِيْ
مُسْلِمًا وَّالْحِقْنِيْ بِالصّٰلِحِيْنَ

(١٠١:١٢)

(يوسف)

The supplication of the Holy Prophet ﷺ at the time of his death was,

O Allah! The most High Companion

اللَّهُمَّ الرَّفِيقَ الْأَعْلَى

Etiquettes of Supplication

(To supplicate for oneself before supplication for other people).

One of the etiquettes of supplication is that when we have to make a supplication for someone else, we must first make a supplication for ourself. If we make a supplication only for another person then the element of a helpless request would be taking and our role would be that of a recommender. This attitude does not suit a person who asks for anything from Allah. Hence, the Prophet ﷺ himself followed the procedure that when he prayed for someone else he first prayed for himself and that is the characteristic servitude.

(١١٣١/٨٨) عَنْ أَبِي بِنِ كَعْبٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَكَرَ أَحَدًا فَدَعَا لَهُ بِدَأَى بِنَفْسِهِ.

(رواه الترمذی)

(1131/88) Sayyidina Ubayy bin Ka'ab ؓ said that when the Messenger of Allah ﷺ mentioned someone for whom he made a supplication, he began with himself (and then prayed for the other). (Tirmizi)

(١١٣٢/٨٩) عَنْ ابْنِ عَبَّاسٍ قَالَ سَلَوُا اللَّهَ بِيُطَوِّنِ أَكْفِئْكُمْ وَلَا تَسْأَلُوهُ بِظُهُورِهَا فَإِذَا قَرَعْتُمْ فَاْمَسَحُوا بِهَا وَجُوهَكُمْ.

(رواه ابو داود)

(1132/89) It is reported by Sayyidina Ibn Abbas ؓ that the Prophet ﷺ said, "Make your supplications to Allah with your hands raised, palms turned towards your face and do not keep the hands turned backwards. When you finish making your supplication wipe your face with the hands. (Abu Dawood)

Commentary: When the Messenger of Allah ﷺ made a supplication to Allah to avert a calamity, he turned the backs of his hands towards the sky, as some other *ahadith* tell us. And, when he prayed for goodness of this life and the next, he had his palms straight (upwards) and the hands were spread in the manner a

person who beseeches should spread his hands. In the light of this, the *hadith* narrated by Sayyidina Abdullah bin Abbas رضي الله عنه made to Allah for anything, the hands must be spread before him straight, palms upwards in the manner of a beggar, supplicant. Finally, the spread-out hands should be drawn towards the face and wiped over it, with the imagination that the spreadout hands have not been left empty and without a portion of the mercy of the Benevolent Lord.

(١١٣٣/٩٠) عَنْ السَّائِبِ بْنِ يَزِيدَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

كَانَ إِذَا دَعَا فَرَفَعَ يَدَيْهِ مَسَحَ وَجْهَهُ بِيَدَيْهِ. (رواه ابو داؤد والبيهقي)

(1133/90) The Taba'ee, Sayyidina Sa'ib bin Yazeed رحمة الله عليه has reported his father as saying that when the Prophet ﷺ made a supplication and raised his hands, he wiped his face with them. (Abu Dawood)

Commentary: It is almost established from the *ahadith* that when the Messenger of Allah ﷺ made a supplication, he raised his hands at the conclusion wiped his face with them. Those people who deny this practice have misunderstood a *hadith* of Sayyidina Anas رضي الله عنه. Imam Nawawi رحمة الله عليه has collected about thirty *ahadith* on in great detail venturing to remove the misunderstanding.

Preface *Du'a* With Praise of Allah Be Blessings on The Prophet ﷺ

(١١٣٤/٩١) عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ قَالَ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ رُجُلًا يَدْعُو فِي صَلَاتِهِ لَمْ يَحْمِدِ اللَّهَ وَلَمْ يُصَلِّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَجَلْ هَذَا ثُمَّ دَعَا فَقَالَ لَهُ أَوْ

لِغَيْرِهِ إِذَا صَلَّى أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ رَبِّهِ وَالنَّشَاءِ عَلَيْهِ ثُمَّ يُصَلِّ عَلَى النَّبِيِّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَدْعُو بَعْدَ بِمَا شَاءَ. (رواه الترمذی و ابو داؤد والنسائی)

(1134/91) It is reported by Fadal bin Ubayd that the Messenger of Allah ﷺ heard a person making a supplication to Allah in prayer (as salah) but he did not mention the greatness and praise of Allah nor did he invoke blessings on the Prophet ﷺ. The Messenger of Allah ﷺ said, "This man made haste while making the supplication." and he called him to him and

said either to him or to another person, "If any of you offers prayers, he should (before making a supplication) praise and glorify Allah and then invoke blessings on the Prophet ﷺ. He may then supplicate Allah for whatever he wishes."

(Tirmizi, Abu Dawood, Nasai)

Saying Aameen At The Conclusion of Supplication

(١١٣٥/٩٢) عَنْ أَبِي زُهَيْرٍ النَّمَيْرِيِّ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً فَاتَيْنَا عَلَى رَجُلٍ قَدْ أَلَحَّ فِي الْمَسْئَلَةِ فَوَقَفَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَمِعُ مِنْهُ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْجَبَ إِنْ خَتَمَ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ بَأَيِّ شَيْءٍ يَخْتِمُ يَا رَسُولَ اللَّهِ قَالَ بِأَمِينٍ فَإِنَّهُ إِنْ خَتَمَ بِأَمِينٍ فَقَدْ أَوْجَبَ.

(رواه ابو داؤد)

(1135/92) It is reported by Abu Zuhayr An-Numayri رضي الله عنه, "We went out with the Messenger of Allah ﷺ one night and came upon a man who made a supplication with persistence. The Prophet ﷺ stopped there and listened to him and he said, He will get a response if he sets a seal over it. One of us asked him how could it be concluded correctly and what seal he should use. He said, 'Aameen! If he seals it with Aameen, he will get a response, (and receive what he wants)."

Commentary: The Arabic word *Khatama* ختم could mean 'to put a seal, or to conclude. In fact, these are two ways of saying the same thing and the translation expresses both meanings. Anyway, the true lesson of the *hadith* is that a supplication must be concluded with the word *Aameen* which means, "O Allah, grant this, my prayer!" last word.

The Youngers Should Be Asked to Pray For Us

(١١٣٦/٩٣) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ إِسْتَأْذَنْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْعُمْرَةِ فَأَذِنَ وَقَالَ أَشْرِكُنَا يَا أُخَيَّ فِي دُعَائِكَ وَلَا تَنْسِنَا فَقَالَ كَلِمَةً مَا يَسْرُنِي أَنْ لِي بِهَا الدُّنْيَا.

(رواه ابو داؤد والترمذی)

(1136/93) Sayyidina Umar Ibn Al-Khattab رضي الله عنه reported that he

asked for the permission of the Prophet ﷺ to perform an Umrah, and he gave him the permission to go, saying little brother, and do not forget me." Umar ؓ said further, "In this way he used a word for me for which I would not be willing to take the world in exchange." (Abu Dawood, Tirmizi)

Commentary: This *hadith* discloses that supplication is something for which even the younger ones may be requested by their elders to make for them. This is more marked when they are about to perform an approved deed or to visit a sacred place where supplications are more likely to be approved. The Prophet ﷺ is reported to have addressed Sayyidina Umar ؓ as أَخِي (Ukhayya) which means little brother while أَخِي (akhee) means brother. This pleased Umar ؓ very much (as he expressed, indeed). This *hadith* also focuses the closeness of Umar ؓ in the sight of Allah.

Supplications That Meet Approval

(١١٣٧/٩٤) عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ عِنْدَ رَبِّهِ مَلَكَ مُوَكَّلٌ كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ قَالَ الْمَلِكُ الْمُوَكَّلُ بِهِ آمِينَ وَلَكَ بِمِثْلٍ. (رواه مسلم)

(1137/94) Sayyidina Abu Ad-Darda ؓ has reported the Messenger of Allah ﷺ as saying, "A Muslim's supplication for an absent brother receives an answer. An angel is stationed at his head, and as often as he makes a supplication that his (absent) brother may be given what is good, the angel who is put in charge of him says, *Aameen* and may you receive the like." (Muslim)

Commentary: The *hadith* singles out supplication for an absent person as worthy of being approved perhaps because such a supplication is made with sincerity. But Allah knows best.

(١١٣٨/٩٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ دَعْوَةُ الْوَالِدِ وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْمَظْلُومِ. (رواه الترمذی و ابوداؤد و ابن ماجه)

(1138/95) Sayyidina Abu Hurayrah ؓ said that the Messenger of Allah ﷺ said "Three supplications are answered, there being no doubt about them: that of a parent (for their children), that of

a traveller, and that of one who has been wronged."

(Tirmizi, Abu Dawood, Ibn Majah)

Commentary: The secret behind the worthiness of these supplications being approved is again that they are made very sincerely from the core of the heart. The sincerity of parents for their children is obvious while the traveller and the wronged one have a broken heart which has the characteristic of pulling the mercy off Allah to itself.

(١١٣٩/٩٦) عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَمْسُ دَعَوَاتٍ يُسْتَجَابُ لَهُنَّ دَعْوَةُ الْمَظْلُومِ حَتَّى يَنْتَصِرَ وَ دَعْوَةُ الْحَاجِّ حَتَّى يَصْدِرَ وَ دَعْوَةُ الْمُجَاهِدِ حَتَّى يُفَقَدَ وَ دَعْوَةُ الْمَرِيضِ حَتَّى يَبْرَأَ وَ دَعْوَةُ الْإِخِ لِإِخِيهِ بِظَهْرِ الْغَيْبِ ثُمَّ قَالَ وَأَسْرَعُ هَذِهِ الدَّعَوَاتِ إِجَابَةً دَعْوَةُ الْإِخِ بِظَهْرِ الْغَيْبِ.

(رواه البيهقي فى الدعوات الكبير)

(1139/96) It is reported by Sayyidina Ibn Abbas رضي الله عنه that the Prophet ﷺ said, "Five supplications receive an answer. that of one who is wronged until he receives help (or seizes revenge), that of the pilgrim of Hajj till he returns home, that of one engaged in *Jihad*, till he is martyred and is lost to this world, that of a sick person till he regains health, and that of someone for an absent brother." Having said all that, the Prophet ﷺ said, "The one of these supplications that gets the quickest answer is that for an absent brother." (Bayhaqi)

Commentary: If a supplication is truly made and if there is no obstacle to its approval in the person of the supplicant or in his attitude and deeds then it is normally answered. However, a believing slave is sometimes surrounded by circumstances or performs certain deeds which attract the mercy of Allah to wards him very quickly and intensely. Then, there is a greater chance of his suplication being granted. Of the five people's supplication mentioned in this *hadith*, the one who is wronged and he one who prays for an absent brother have found mention in another *hadith*. As for *Hajj* and *Jihad* these are deeds which as long as a slave is occupied in them, he is in the court of Allah and very near to Him. Similarly, the illness of a Believer is a means to purify him of his sins and brings him close to Allah and affords him an exceptional

progress to that end. He goes over the stages of nearness to Allah while he is on his sick bed so that his supplication is granted in particular.

The Particular Condition And Moments of Approval of Supplications

The basic ingredients for the approval of a supplication lie in the connection the supplicant maintains with Allah in his personal attitude and inner feelings. These are termed in the Qur'an as اضطرار (*idtirar*) and ابتهال (*ibtihal*). The former has been translated earlier (as compulsion, force, exigency, need) in the explanation to *hadith* 79. The later is to humiliate oneself before Allah (and call upon Him to invoke course on the liar¹).

Besides, there are certain peculiar conditions or situations and moments when there is a deep hope of the mercy and favour of Allah.

The following *ahadith* disclose to us these moments and situations as pointed out by the Prophet ﷺ.

(١١٤٠/٩٧) عَنْ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى قَرِيبَةً فَلَهُ دَعْوَةٌ مُسْتَجَابَةٌ وَمَنْ خَتَمَ الْقُرْآنَ فَلَهُ دَعْوَةٌ مُسْتَجَابَةٌ.
(رواه الطبرانی فی الكبير)

(1140/97) It is reported by Irbad ibn Sariyah ؓ that the Messenger of Allah ﷺ said, "Whosoever offers the fard² prayer (and makes a supplication with a sincere devotion), his supplication is answered. And whoso recites the Qur'an to the end, his supplication is granted."

Commentary: A slave is closest to Allah after prayer especially, the *fard* and recital of Qur'an, and he is in conversation with Allah. Of course prayer and recital of Qur'an must not be only in form but must be performed with a proper spirit. Then these two acts will be *mi'raj* of the believer so that when he makes a supplication after these acts, it is worthwhile for the mercy of Allah to come forward and receive it.

①. Vocabulary of the Holy Qur'an Dr. Abdullah Abbas An-Nadwi

②. Obligatory

(١١٤١/٩٨) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الدُّعَاءُ لَا يَرُدُّ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ.

(رواه الترمذى وابوداؤد)

(1141/98) Sayyidina Anas رضي الله عنه reported the Messenger of Allah ﷺ as saying that a supplication made between the *azan* and the *iqamah* is not rejected.

(Tirmizi, Abu Dawood)

(١١٤٢/٩٩) عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَفْتَحُ أَبْوَابُ السَّمَاءِ وَيُسْتَجَابُ الدُّعَاءُ فِي أَرْبَعَةِ مَوَاطِنَ عِنْدَ الْتِقَاءِ الصُّفُوفِ فِي سَبِيلِ اللَّهِ وَعِنْدَ نَزُولِ الْغَيْثِ وَعِنْدَ إِقَامَةِ الصَّلَاةِ وَعِنْدَ رُؤْيَةِ الْكَعْبَةِ.

(رواه الطبرانی فی الكبير)

(1142/99) Sayyidina Abu Umamah رضي الله عنه said that the Messenger of Allah ﷺ said, "Supplication is granted on four occasions particularly:

- (i) When fighting for the sake of Allah,
- (ii) When it is raining (mercifully),
- (iii) When it is time for prayer, and
- (iv) When the Ka'bah is before the eyes." (Tabarani)

(١١٤٣/١٠٠) عَنْ رَبِيعَةَ بْنِ وَقَاصٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةُ مَوَاطِنَ لَا تَرُدُّ فِيهَا دَعْوَةُ رَجُلٍ يَكُونُ فِي بَرِيَّةٍ حَيْثُ لَا يَرَاهُ أَحَدٌ إِلَّا اللَّهَ فَيَقُومُ وَيُصَلِّي وَرَجُلٌ يَكُونُ مَعَهُ فِتْنَةٌ فَيَقْرَعَنَّ أَصْحَابَهُ فَيَنْتَبِثُ وَرَجُلٌ يَقُومُ مِنْ آخِرِ اللَّيْلِ.

(رواه ابن مندة في مسنده)

(1143/100) Sayyidina Rabia ibn Waqqas رضي الله عنه said that the Messenger of Allah ﷺ said, "There are three occasions when a supplication is not rejected:

- (i) A man is all alone in the desert where no one except Allah sees him and he stands up in prayer (And then supplicates),
- (ii) A man is on a battlefield and continues to fight firmly while his companions flee (and he makes a supplication), and
- (iii) A man (deserts his bed) and stands up in prayer in the last part of the night.

(١١٤٤/١٠١) عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي اللَّيْلِ لَسَاعَةً لَا يُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللَّهَ فِيهَا خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ وَذَلِكَ كُلُّ لَيْلَةٍ.

(رواه مسلم)

(1144/101) It is related by Sayyidina Jabir رضي الله عنه that he heard the Prophet ﷺ say, "There is an hour during the night at which no Muslim man will ask Allah for good in this world and the next without His giving it to him. And that applies to every night (there being no exception for that). (Muslim)

Commentary: We have seen in an earlier volume of this book under *tahajjud*, the *hadith* narrated by Sayyidina Abu Hurayrah رضي الله عنه transmitted by *Bukhari* and *Muslim*:

Allah descends every night to the lowest heaven when two third of the night have passed away and Himself calls out, Is there anyone to supplicate that I may answer him? Is there anyone to ask that I may give him? Is there anyone to seek My forgiveness that I may forgive him?

Keeping this *hadith* in view, therefore, we may determine that the hour in every night when supplications are answered as mentioned in a foregoing *hadith* of Jabir رضي الله عنه is the last portion of the night. But Allah knows best.

The circumstances and moments when *du'a* is granted as described in the *ahadith* discussed in this chapter may be summarised thus:

After the fard prayers, after the whole Qur'an is recited (*Khatam al-Qur'an*), between *azan* and *iqamah*, on the battle field of *jihad*, during fighting, when (merciful) rain falls down, when the *Ka'bah*, is before the eyes, after offering prayers in a desolate desert where there is no one besides Allah, on the field *jihad* when other companions have deserted and the last part of the night.

We have seen also *ahadith* at their proper places which have spoken of supplication being answered on *laylatul Qadr*, the plain of Arafat on the day of Arafah, at the particular moment on Friday, at the time of breaking the fast, during the journey for *Hajj*, during the journey for *jihad*, during illness and during travel.

However we must remember that supplication does not comprise the mere words or the outward form but it is its reality

which has been mentioned earlier. Only that seed grows a plant which has a kernel.

We must now understand the meaning of the acceptance of a supplication, or the answer it receives.

What It Means to Have an Answer To a Supplication

Many people suppose that a supplication is answered only when they get what they had requested. If they do not get that then they feel that their supplication is rejected. This is a seriously wrong conception. Man's knowledge is incomplete. Rather, he is ignorant and gropes in darkness. There are many people for whom wealth is a blessing and many, again, for whom it is a trial. Many have been there for whom power and authority over people has been a means of nearness to Allah but there are those like Hujjaj and Ibn Ziyad for whom the reins of government became a cause of distancing them from Allah and inviting His wrath on them.

Man does not know what is good for him and what may be the cause of his anxiety and downfall. Hence, he often asks Allah for something which is not good for him, or giving it to him is not constant with the wisdom of Allah. Allah is wise and All-Knowing. He knows that it is not right to let His slave have everything that he asks. However, it is also against His benevolence and liberality that He turn away His slave who raises his hands to Him in supplication. He cannot turn him away empty handed. So, he does grant him something. Sometimes, He gives His slave exactly what he asks in his supplication and sometimes He allots him the blessings of the Hereafter instead of the thing he had asked. In that way, his supplication amasses for him a treasure for the next life. Sometimes, it also happens that He removes from the supplicant an anxiety or disaster that he was to have faced as part of the vicissitudes of life. These things happen in life as part of the cause and effect series determined beforehand and they are averted against the supplication that the man had made something and was not granted to him in the exact way he wanted.

So, the meaning of a supplication being answered is that it is not a vain exercise and the supplicant is not deprived. Allah lets

him have one of the answers described in the foregoing lines. The Messenger of Allah ﷺ has explained this fact in detail.

(١١٤٥/١٠٢) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ مُسْلِمٍ يَدْعُو بِدَعْوَةٍ لَيْسَ فِيهَا إِنْهُمْ وَلَا قَطِيعَةٌ رَحِمَ إِلَّا أَعْطَاهُ اللَّهُ بِهَا أَحَدِي ثَلَاثٍ إِمَّا أَنْ يُعَجَّلَ لَهُ دَعْوَتُهُ وَإِمَّا أَنْ يَدَّخِرَهَا لَهُ فِي الْآخِرَةِ وَإِمَّا أَنْ يُصْرِفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا قَالُوا إِذَا نُكِّرَ قَالَ اللَّهُ أَكْثَرُ. (رواه احمد)

(1145/102) Sayyidina Abu Sa'eed al-Khudri رضي الله عنه has said that the Prophet ﷺ said, "Any Muslim who makes a supplication containing nothing which is sinful or which involves breaking of ties of relationship will be given for it by Allah one of three things:

- (i) He will give him what he had asked, at that same time.
- (ii) He will store it up for him in the next world.
- (iii) He will turn away from him an equivalent amount of evil (anxiety or calamity).

The Companions رضي الله عنهم said, "(When that is the case,) we will make any supplications." He said, "Allah has more than that (and was more ready to answer than they were to ask) (Ahmad)

Commentary: The treasures of Allah are boundless and unperishable. If all His slaves request Him all the time and He decides to give all of them, His treasures will not diminish.

Hakim has transmitted a *hadith* from Sayyidina Jabir رضي الله عنه which tells us "When Allah will give the slave the treasures in the next world stored for him against his supplications which he supposed had not been granted to him in this life, he will exclaim:

Would that none of my supplications had been answered in the world and I would have received the return in this life!"

يَا لَيْتَهُ لَمْ يُعَجَّلْ لَهُ شَيْءٌ مِنْ دُعَائِهِ
(كنز العمال: ص ٥٧ جلد ٢)

(Kanz al Ummal v2, p57)

THE SUPPLICATIONS OF THE MESSENGER OF ALLAH ﷺ

The *ahadith* about *du'a* narrated so far were of the kinds that exhorted us to make supplications, described their importance and blessings, dealt with etiquettes concerning them and advised how to make them and what made them liable to receive an answer. That was by way of an introduction, as it were, Let us now see the supplications of the Prophet ﷺ and his soul-stirring appeals to Allah. These are the best means to recognise the degree of his intimate knowledge and condition of his heart and they are the greatest legacy he has left behind for the *Ummah*. They may be appropriately termed the choicest part of the treasure of *ahadith*. We may divide them into three sections.

First are those *ahadith* that related to particular moments and specified situations. These include supplications made when dawn is manifest, those made in the evening, those made on reciting for the night, those made on waking up from sleep, and supplications when a violent wind blows or it rains and in times of anxiety or difficulty, and so on.

In the second kind are supplications of general nature. They are not limited to particular times or situations and most of them are comprehensive.

The third type of supplications are the ones which the Prophet ﷺ made in *As-Salah* (prayer) or on coming out of it after the salutation. It is third type that we begin this chapter with — the supplications made in prayer. May Allah cause us to value this great and precious gift that the Prophet ﷺ has left behind for us.

SUPPLICATIONS MADE IN *AS-SALAH* OR AFTER OFFERING IT

Initial *Du'a* After *Takbeer Tahreemah*

(١١٤٦/١٠٣) عَنْ جَابِرٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَفْتَحَ الصَّلَاةَ كَبَّرَ، ثُمَّ قَالَ: "إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ (الانعام ١٦١:٧-١٦٢) اللَّهُمَّ اهْدِنِي لَأَحْسَنِ الْأَعْمَالِ وَالْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَقِنِي سَيِّئَ الْأَخْلَاقِ لَا يَقِي سَيِّئَهَا إِلَّا أَنْتَ." (رواه النسائي)

(1146/103) It is reported by Sayyidina Jabir رضي الله عنه that when the Prophet ﷺ commenced his prayer, he called out *Allahu Akbar* (Allah is Most Great, and this is the *takbeer tahreemah*) and then said,

My prayer and my rites of worship, and my life, and my death are all for Allah, the Lord of the worlds, no associate has He. And this I have been commanded, and I am the first of the Muslims,¹ O Allah guide me to the best of the deeds and the best manners. No one can guide to the best of them but You, and guard me from evil deeds and evil manners and no one can guard from the worst of them but You.

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ (الانعام ١٦١:٧-١٦٢) اللَّهُمَّ اهْدِنِي لَأَحْسَنِ الْأَعْمَالِ وَالْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَقِنِي سَيِّئَ الْأَخْلَاقِ لَا يَقِي سَيِّئَهَا إِلَّا أَنْتَ

(Nasa'i)

Commentary: The supplication begins, as it should, with the affirmation of unity of Allah and the worshipper's servitude to Him, and his utter dependence and faithful obedience to Him. The supplication concludes with a request to Allah to guide the worshipper to righteous deeds and character and to protect him from wicked deeds and character. In fact, man's honour and success evolves round this guidance and protection. In volume 3 of this

①. Thus far from Al-An'am 6:162-163

book we have read the *hadith* narrated by Syyidina Ali عليه السلام. The same supplication is mentioned by him with many additions which are very heart warming and appealing. That *hadith* also contains supplications to be made in the postures of bowing (*ruku*), standing (*qawmah*), prostrations (*sajdah*) sitting (*jalsah*) and the final sitting (*qa'dah*). Indeed, that *hadith* is comprehensive as far as supplications of *As-Salah* (prayer) are concerned. In explaining that, we say that the Messenger of Allah صلى الله عليه وسلم normally made those supplications in the supererogatory prayers offered in the night. If we observe carefully the supplications made by the Prophet صلى الله عليه وسلم in prayer as mentioned in the *hadith* of Sayyidina Ali عليه السلام we might see into them a reflection of the inner condition of the Prophet صلى الله عليه وسلم in his prayer. We will not repeat the *hadith* here because it is fairly lengthy but those people who have a keen interest in such things may read it again in the third volume of this book, *Ma'arif Al-hadith*.

(١١٤٧/١٠٤) عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ وَلِقَاؤُكَ حَقٌّ وَقَوْلُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ وَالسَّاعَةُ حَقٌّ اللَّهُمَّ لَكَ أَسْلَمْتُ وَبِكَ أَمْنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَإِلَيْكَ أُنْبِتُ وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ فَاعْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ وَلَا إِلَهَ غَيْرُكَ.

(رواه البخارى ومسلم)

(1147/104) Sayyidina Abdullah Ibn Abbas رضي الله عنه has said that when the Prophet صلى الله عليه وسلم stood up in the night for *tahajjud*, prayer he made this supplication:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ قَيِّمُ السَّمَوَاتِ وَلَا إِلَهَ غَيْرُكَ

O Allah! To You belongs all praise. You are Supreme over the heavens and the earth and whatever and whoever is in them. And, to You belongs all praise, You are the light of the heavens

and the earth and whoever and whatever is in them (Wherever the rays of light penetrate) And, to You belongs all praise, You are the king of the heavens and the earth and whatever and whoever is in them. And, to You belongs all praise, You are the Truth, Your promise is true, the meeting with You (after our death) is true, the Fire (Hell) is true, the Prophets عليهم السلام are true, and Mohammad ﷺ is true and the (coming of the) Last Hour is true. O Allah, to You I submit, and in You I believe, and upon You I trust and rely, and to You I repent. By Your help I have disputed (with enemies of Truth), and to You I have come for decision. So, forgive me my sins committed formerly and committed later on, and committed secretly and committed openly, and what You know than I. You are the One Who brings forward and You are the One who defers. There is no God besides You and there is no God other than You."

(Bukhari and Muslim)

Commentary: This too is of the supplications of the Prophet ﷺ which give us an insight into his degree of intimate knowledge of Allah and of his inner feelings.

(١١٤٨/١٠٥) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلَوَتَهُ فَقَالَ اللَّهُمَّ إِلَهَ جِبْرِئِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ. (رواه مسلم)

(1148/105) It is narrated by Sayyidah Ayshah رضي الله عنها that when the Prophet ﷺ got up at night he began his prayer by saying right at the beginning:

اللَّهُمَّ إِلَهَ جِبْرِئِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

"O Allah, Lord of *Jibreel*, *Mika'eel*, and *Israfeel*, the Creator of the heavens and the earth, Who knows the unseen and the seen. You are the One who decides among Your slaves concerning what they differ. Guide me to the path that is right and to Truth

concerning which the people have come to differ. Surely, You guide whom You will to the Straight Path." (Muslim)

Supplications While Bowing & Prostrating

(١١٤٩/١٠٦) عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ قُمْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَكَعَ مَكَتَ قَدْرَ سُورَةِ الْبَقَرَةِ وَيَقُولُ فِي رُكُوعِهِ "سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ". (رواه النسائي)

(1149/106) Sayyidina Awf ibn Maalik رضي الله عنه said that he stood up to offer prayer alongwith the Prophet ﷺ once. And when he went to the bowing posture he took as long there as would take one to recite *surah al-Baqarah* and he recited while bowing:

Glory be to the Possessor of greatness, the Kindgom, grandeur and majesty. (Nasa'i) سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ

Commentary: We have stated already in the third volume of this book, *Ma'arif Al-hadith* that the normal practice of the Messenger of Allah ﷺ was to recite *سبحان ربي العظيم* (Glory be to my Lord, the Mighty) while bowing, and *سبحان ربي الاعلى* (Glory be to my Lord, the High) while prostraiting. In fact, this is what he taught his companions رضي الله عنهم. However, sometimes he glorified and sanctified Allah with some other expressions too and other supplications in *ruku* and *sajdah*. We have reproduced a number of *ahadith* on this subject in that volume in the relative chapter. We have also stated there that the Prophet ﷺ sometimes prolonged his *ruku* and *sajdah* of the supererogatory prayers particularly during the night. The prayer in which Awf ibn Maalik رضي الله عنه joined the Prophet ﷺ and in which he observed a *ruku* long enough to be able to recite *surah al-Baqarah* was also a voluntary feelings which the Prophet ﷺ might have experienced during this *ruku* of which the *hadith* speaks.

(١١٥٠/١٠٧) عَنْ عَائِشَةَ قَالَتْ فَقَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً مِنَ الْفَرَاشِ فَالْتَمَسْتُهُ فَوَقَعَتْ يَدَيَّ عَلَى بَطْنِ قَدَمَيْهِ وَهُوَ فِي الْمَسْجِدِ. وَهُمَا مَنْصُوبَتَانِ وَهُوَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخِطِكَ وَبِمَعَا فَاتِكَ

مِنْ غُفُوبِكَ وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ
نَفْسِكَ. (رواه مسلم)

(1150/107) Sayyidah Ayshah رضى الله عنها has said that one night she did not find the Messenger of Allah ﷺ on his bed. When she sought him, her hand came on the soles of his feet while he was in the posture of prostration with the feet erect (as one has them while prostrating). He was saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَا فَاتِكَ مِنْ غُفُوبِكَ
وَأَعُوذُ بِكَ مِنْكَ لَا أَحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَيَّ نَفْسِكَ

O Allah, I seek refuge in Your good pleasure from Your anger, and in Your forgiveness from Your punishment. And, I seek refuge in You from Your wrath. I cannot reckon Your praise. You are as You have lauded Yourself. (Muslim)

(١١٥١/١٠٨) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَقُولُ فِي سُجُودِهِ اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجُلَّةً وَأَوَّلَهُ وَآخِرَهُ
وَعَلَانِيَتَهُ وَسِرَّهُ. (رواه مسلم)

(1151/108) Sayyidina Abu Hurayrah رضى الله عنه said that the Prophet ﷺ used to say in the posture of prostration, sometimes:

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ دِقَّةً وَجُلَّةً وَأَوَّلَهُ وَآخِرَهُ وَعَلَانِيَتَهُ وَسِرَّهُ

O Allah, forgive me my sins, all of them the small of them and the great, the first of them and the last, the publicised ones and the secret. (Muslim)

Commentary: The foregoing *hadith* narrated by Sayyidina Abu Hurayrah رضى الله عنه and Sayyidah Ayshah رضى الله عنها have both been reproduced earlier in volume 3 also.

Some Supplications of The Last *Qa'dah* (Sitting Posture)

(١١٥٢/١٠٩) عَنْ عَائِشَةَ قَالَتْ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو
فِي الصَّلَاةِ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ
الْمَسِيحِ الدَّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ

مِنَ الْمَآثِمِ وَمِنَ الْمَغْرَمِ. (رواه البخارى ومسلم)

(1152/109) Sayyidah Ayshah رضي الله عنها said that the Prophet ﷺ would make supplication during *As-Salah* (prayer) too. He would say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَآثِمِ وَمِنَ
الْمَغْرَمِ

O Allah, I seek refuge in You from the punishment in the grave. I seek refuge in You from the trial of Dajjal. I seek refuge in You from the trial of life and the trial of death. O Allah, I seek refuge in You from sin and debt." (Bukhari & Muslim)

Commentary: In *Saheeh Muslim* this *hadith* is followed by a *hadith* of Sayyidina Abu Hurayrah رضي الله عنه in which the Messenger of Allah ﷺ is quoted as saying:

"When one of you finishes the last *tashahhud* he should seek refuge in Allah from the punishment of the Fire, the punishment in the grave, the mischief of dajjal, and all the trials of life and death."

This *hadith* of Abu Hurayrah رضي الله عنه determines that the supplication is made in the last sitting posture (*qa'dah*) before salutation. We have seen this *hadith* in Volume 3 of *Ma'arif Al-Hadith*.

(١١٥٣/١١٠) عَنْ شَدَّادِ بْنِ أَوْسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ
فِي صَلَاتِهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيمَةَ عَلَى الرُّشْدِ
وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ قَلْبًا سَلِيمًا وَلِسَانًا
صَادِقًا وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا
تَعْلَمُ. (رواه النسائي)

(1153/110) Sayyidina Shaddad ibn Aws رضي الله عنه related that the Prophet ﷺ used to say in his prayer,

اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَالْعَزِيمَةَ عَلَى الرُّشْدِ وَأَسْأَلُكَ شُكْرَ
نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا وَأَسْأَلُكَ مِنْ

خَيْرَ مَا تَعْلَمُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ

O Allah! I ask You for steadfastness in carrying out what I am commanded and resolution in following right guidance. I ask You to make me grateful for Your favours and to enable me to worship You acceptable. I ask You for sound heart and a truthful tongue. I ask You for some of the good of what You know, I seek refuge in You from the evil of what You know, and I ask Your forgiveness for what You know. (Nasa'i)

(١١٥٤/١١١) عَنْ قَيْسِ بْنِ عَبَادٍ قَالَ صَلَّى عَمَّارُ بْنُ يَاسِرٍ بِالْقَوْمِ صَلَوةً أَحَقَّهَا فَكَانَتْهُمْ أَنْكُرُوهَا فَقَالَ أَلَمْ أَتِمُّ الرُّكُوعَ وَالسُّجُودَ؟ قَالُوا بَلَى، قَالَ أَمَا إِنِّي دَعَوْتُ فِيهَا بِدَعَاءٍ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو بِهِ، اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْإِخْلَاصِ فِي الرِّضَا وَالْغَضَبِ وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَا وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقُطُ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشُّوقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ رَبَّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ.

(رواه النسائي)

رحمة الله عليه (1154/111) Sayyidina Qays ibn Abbad a Ṭaba'ee ر.ه. stated that once the renowned companion of the Prophet ﷺ, Ammar ibn Yasir ر.ه. as Imam, led the men and offered a light and brief prayer. People began to talk about it. He asked, "What is wrong?" Did I not make a proper *ruku* and *sajdah* (and other postures)? They said that they had no such complain but he had offered a very brief prayer. So Ammar ر.ه. said, "I had observed a proper bowing, prostration and other postures and even made the (fairly lengthy) *dua* which the Messenger of Allah ﷺ some times made (in prayer)." (He then disclosed the supplication:)

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْإِخْلَاصِ فِي الرِّضَا وَالْغَضَبِ وَأَسْأَلُكَ الْقَصْدَ

فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَا
وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ، وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْأَلُكَ لَذَّةَ
النَّظَرِ إِلَى وَجْهِكَ وَالشُّوقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ
اللَّهُمَّ رَبَّنَا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هَذَاهُ مُهْتَدِينَ

O Allah! You are the Knower of secrets and You are Omnipotent (having power over Your creatures). With Your knowledge of the secret, and Your absolute power let me live in this world as long as You know my living is good for me, and raise me up from this world when it is better for me to be raised up. O Allah I ask You fear of You in secret and in public, And, I ask you for ability to speak sincerely in times of pleasure and anger (that I may not suppress truth and justice fearing anyone's anger or desiring his pleasure). And, I ask You moderation in hardship and piety. And, I ask You for the ability to be pleased with fate, and I ask for success and comfort in the Hereafter, and for coolness of my eyes that never ends. And I ask You a cool, comfortable life after death and I ask You for the savor of the sight of Your countenance and the longing to meet You without my encountering a harmful condition and without being involved in a misleading trial¹. O Allah! Adorn us with the beauty of faith and cause us to be guided ourselves and guides for other people.

(Nasa'i)

Commentary: It is not stated explicitly in this *hadith* as well as the one preceding it at what posture in prayer did the Prophet ﷺ make this supplication. We can gather from other *ahadith* on the subject that he made the supplication in the final sitting posture before salutation and that is the normal position in prayer where supplication is made. The Prophet ﷺ taught Sayyidina Abu Bakr ؓ a supplication to be made in prayer at this posture when he requested him to teach him a supplication. It has been mentioned in volume 3 of this book and it begins:

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا

(O Allah, I have wronged myself immensely.....)

In explaining it, we have presented our arguments to show that

- ①. Implying that the longing to meet Allah should not raise a condition that may be harmful or lead one astray. But Allah knows best.

this is the proper place for making supplications after the tashahhud but before the salutation.

(١١٥٥/١١٢) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا بَعْدَ التَّشَهُّدِ "أَلْفَ اللَّهُمَّ عَلَى الْخَيْرِ بَيْنَ قُلُوبِنَا وَأَصْلَحِ ذَاتَ بَيْنِنَا وَاهْدِنَا سُبُلَ السَّلَامِ وَنَجِّنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَجَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَبَارِكْ لَنَا فِي أَسْمَاعِنَا وَأَبْصَارِنَا وَقُلُوبِنَا وَأَرْوَاجِنَا وَذُرِّيَّاتِنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ وَاجْعَلْنَا شَاكِرِينَ لِنِعْمَتِكَ قَابِلِيهَا وَآتِمَّهَا عَلَيْنَا.

(رواه ابو داود)

(1155/112) Sayyidina Abdullah Ibn Mas'ud رضي الله عنه has narrated this *hadith*. He said that the Prophet ﷺ used to teach them the supplication (to be made) after *tashahhud*:

O Allah! Join our hearts on goodness and mend our social relationship and guide us on the path of peace. Bring us out of darkness into light and save us from outward and inward obscenities and keep us away from them. And bless us in our ears, our eyes, our hearts, our spouses, and our offspring, and relent toward us. Indeed, You are Relenting, Merciful. And cause us to be grateful for Your blessings, their receivers with due praise and perfect and complete them on us (give us a full share of the blessings).

(Abu Dawood)

Supplications After As-Salah (Prayer)

(١١٥٦/١١٣) عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذُبُرَ كُلِّ صَلَاةٍ "اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ أَنَا شَهِيدٌ أَنَّكَ أَنْتَ الرَّبُّ وَحْدَكَ لَا شَرِيكَ لَكَ، اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ أَنَا شَهِيدٌ أَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ أَنَا شَهِيدٌ أَنَّ الْعِبَادَ كُلَّهُمْ إِخْوَةٌ اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ اجْعَلْنِي مُخْلِصًا لَكَ وَأَهْلِي فِي كُلِّ سَاعَةٍ مِنَ الدُّنْيَا وَالْآخِرَةِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ اسْمَعْ وَاسْتَجِبْ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ نُورُ السَّمَوَاتِ وَالْأَرْضِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ.

(رواه ابو داود)

(1156/113) It is narrated by Zayd ibn Arqam رضي الله عنه that the Prophet ﷺ made this supplication after prayers:

اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ أَنَا شَهِيدٌ أَنَّكَ أَنْتَ الرَّبُّ وَحَدَّكَ لَا شَرِيكَ لَكَ، اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ أَنَا شَهِيدٌ أَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ اللَّهُمَّ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ أَنَا شَهِيدٌ أَنَّ الْعِبَادَ كُلَّهُمْ إِخْوَةُ اللَّهِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ اجْعَلْنِي مُخْلِصًا لَكَ وَأَهْلِي فِي كُلِّ سَاعَةٍ مِنَ الدُّنْيَا وَالْآخِرَةِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ اِسْمَعْ وَاسْتَجِبْ اللَّهُ أَكْبَرُ الْأَكْبَرُ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ اللَّهُ أَكْبَرُ الْأَكْبَرُ حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ اللَّهُ أَكْبَرُ الْأَكْبَرُ

O Allah, our Lord and Lord of everything, I bear witness that You Alone are the Lord. No partner have You. O Allah, our Lord and Lord of everything, I bear witness that Muhammad ﷺ is Your slave and Your Messenger ﷺ. O Allah, our Lord and Lord of everything I bear witness that all (Your) slaves are brothers (of one another). O Allah, our Lord and Lord of everything cause me to be sincere to You, and (cause) my family too (accordingly) at every moment, always, in this world and in the Hereafter. O Possessor of glory and honour, listen to me (my request) and answer (my supplication). Allah is incomparably Great. Allah is Light of the heavens and earth (all the universe is bright and maintained with His Light). Allah is incomparably Great. Allah is sufficient for me, and an excellent guardian is He. Allah is incomparably Great." (Abu Dawood)

Commentary: Supplications are of two kinds:

- (i) In which the supplicant seeks something for this life or the next from Allah, or asks for His protection from evil and trial.
- (ii) In which the supplicant remembers the greatness of Allah and His glory, and recalls His innumerable favours and affirms his submission, worship, sincere obedience and gratefulness, seeking His mercy, favour and closeness to Him.

The supplication after prayer found in the foregoing *hadith* narrated by Zayd ibn Arqam رضي الله عنه is of the second kind. The same element is predominant in the supplications mentioned before this *hadith*, earlier in this chapter.

(١١٥٧/١١٤) عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْبَبْنَا أَنْ نَكُونَ عَنْ يَمِينِهِ يُقْبِلُ عَلَيْنَا بِوَجْهِهِ فَسَمِعْتُهُ يَقُولُ رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ. (رواه مسلم)

(1157/114) It is reported by Al-Bara ibn Aazib رضي الله عنه he said, "When we prayed behind the Prophet ﷺ we liked to be on his right side (so that when he had finished prayers), he would turn his face towards us. And I heard him supplicate Allah:

My Lord, guard me from Your
punishment on the day You
raise Your servants to life
again. (Muslim)

رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ
عِبَادَكَ

Commentary: We learn from this *hadith* of Sayyidina Al-Bara رضي الله عنه that the Prophet ﷺ sat facing the right side after prayers. A *hadith* transmitted by *Bukhari*, too, and narrated by Sayyidina Samurah ibn Jundub رضي الله عنه tells us that, after salutation of prayer (known as *tasleem*) he sat facing the worshipper behind him. However, there is no contradiction in the two sayings. It seems that, after prayer, he faced the worshipper in such a way that he somewhat turned to the right side. On this basis, therefore, both the sayings are correct Allah knows best.

(١١٥٨/١١٥) عَنْ أَبِي بَكْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ ذُبُرَ كُلِّ صَلَاةٍ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ (رواه الترمذی)

(1158/115) It is reported by Sayyidina Abu Bakrah رضي الله عنه that the Prophet ﷺ used to make this supplication after every prayer:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ

O Allah, I seek refuger in You from disbelief, from poverty and want, and from punishment in the grave." (Tirmizi)

(١١٥٩/١١٦) عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ مِنَ الصَّلَاةِ قَالَ اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ. (رواه ابو داؤد)

(1159/116) Sayyidina Ali Ibn Abu Talib عليه السلام has said that after offering the closing salutation in prayer the Prophet ﷺ made this supplication:

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ

O Allah! Forgive me all sins which I have committed earlier and which I committed later, which I committed secretly and which I committed openly, and the excesses that I have committed, and which You know better than I. You are the One to Advance and You are the One to Defer. There is no God but You.

(Abu Dawood)

(١١٦٠/١١٧) عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي

دُبْرِ الْفَجْرِ اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَعَمَلًا مُتَقَبَّلًا وَرِزْقًا طَيِّبًا (رواه رزين)

(1160/117) Sayyidah Umm Salamah رضي الله عنها has said that the Prophet ﷺ (sometimes) made this supplication after the *Fajr* prayers:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَعَمَلًا مُتَقَبَّلًا وَرِزْقًا طَيِّبًا

(O Allah! I ask You to give me knowledge that is beneficial, and deeds that are approved and lawful sustenance. (Razeen)

(١١٦١/١١٨) عَنْ مُسْلِمِ بْنِ الْحَارِثِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْرَأَ إِلَيْهِ

فَقَالَ إِذَا نُصِرْتُ مِنْ صَلَاةِ الْمَغْرِبِ فَقُلْ "اللَّهُمَّ اجْرِنِي مِنَ النَّارِ سَبْعَ مَرَّاتٍ

قَبْلَ أَنْ تَكَلَّمَ أَحَدًا فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ ثُمَّ مِتَّ فِي لَيْلَتِكَ كُتِبَ لَكَ

جَوَارٌ مِنْهَا وَإِذَا صَلَّيْتَ الصُّبْحَ فَقُلْ ذَلِكَ فَإِنَّكَ إِذَا مِتَّ يَوْمَكَ كُتِبَ

لَكَ جَوَارٌ مِنْهَا. (رواه ابوداؤد)

(1161/118) It is reported by Sayyidina Muslim ibn Al-Harith رضي الله عنه that the Prophet ﷺ told him secretly that when he finished the

Maghrib prayers then without speaking to anyone else he should say seven times: اللَّهُمَّ اجْرِنِي مِنَ النَّارِ "O Allah protect me from Hell."

Then if he died that night, he would be protected from Hell.

In the same way, when he finished the Fajr prayers, he should say seven times without speaking to anyone: اللَّهُمَّ اجْرِنِي مِنَ النَّارِ "O

Allah protect me from Hell." Then if he died that day, Allah will order that he should be saved from Hell. (Abu Dawood)

(١١٦٢/١١٩) عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ أَخَذَ بِيَدِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ يَا مَعَاذُ وَاللَّهِ لَا حُبَّكَ أَوْ صِيكَ يَا مَعَاذُ لَا تَدْعُهُنَّ فِي كُلِّ صَلَاةٍ أَنْ تَقُولَ "اللَّهُمَّ اعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ".

(رواه ابو داؤد والنسائي)

(1162/119) Sayyidina Mu'az ibn Jabal رضي الله عنه has narrated that the Messenger of Allah ﷺ held him by his hand one day and said to him, "Mu'az, by Allah, I love you and I advise you to make this supplication after every prayer: اللَّهُمَّ اَعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ "O Allah! Help me to remember You, to be grateful to You and to worship You in the best manner."

(Abu Dawood & Nasa'i)

Commentary: This is a very brief supplication, but it is a very great and important one. To realise its greatness and importance, it is enough that the Messenger of Allah ﷺ advised and urged Mu'az ibn Jabal رضي الله عنه by virtue of his love for him, to make it after every prayer. In the same way, he had exhorted Muslim ibn Al-Harith رضي الله عنه to pray to Allah in these very brief words, اللَّهُمَّ اجْرِنِي مِنَ النَّارِ (O Allah, protect me from the Fire), as we have seen in the *hadith* preceding the above.

If we fail to make these supplications after the strong emphasis laid on them by the Holy Prophet ﷺ then we are a very ungrateful and unfortunate people, indeed. May Allah enable us to abide by his advice. *Aameen!*

The Prophet's Comprehensive Supplication After *Tahajjud*

(١١٦٣/١٢٠) عَنْ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَيْلَةً حِينَ فَرَغَ مِنْ صَلَاتِهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي وَتَجْمَعُ بِهَا أَمْرِي وَتَلْمَ بِهَا شَعْبِي وَتُصْلِحَ بِهَا غَائِبِي وَ تَرْفَعُ بِهَا شَاهِدِي وَتُزَكِّي بِهَا عَمَلِي وَ تُلْهِمْنِي بِهَا رُشْدِي وَتَعْصِمْنِي بِهَا مِنْ كُلِّ سُوءٍ اللَّهُمَّ اَعْطِنِي اِيْمَانًا وَ يَقِيْنًا لَيْسَ بَعْدَهُ كُفْرٌ وَ رَحْمَةً اَنَا لِبِهَا شَرَفِ كَرَامَتِكَ

فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْقَوْرَ فِي الْقَضَاءِ وَنُزْلِ الشَّهَادَةِ
وَعَيْشِ السُّعْدَاءِ وَالنُّصْرَ عَلَى الْأَعْدَاءِ اللَّهُمَّ إِنِّي أَنْزِلْ بِكَ حَاجَتِي وَإِنْ قَصَرَ
رَأْيِي وَضَعَفَ عَمَلِي افْتَقِرْتُ إِلَى رَحْمَتِكَ فَأَسْأَلُكَ يَا قَاضِيَ الْأُمُورِ
وَيَاشَافِيَ الصُّدُورِ كَمَا تُجِيرُ بَيْنَ الْبُحُورِ أَنْ تُجِيرَنِي مِنْ عَذَابِ السَّعِيرِ وَمِنْ
دَعْوَةِ الثُّبُورِ وَمِنْ فِتْنَةِ الْقُبُورِ اللَّهُمَّ مَا قَصُرَ عَنْهُ رَأْيِي وَلَمْ تَبْلُغْهُ نَيْتِي وَلَمْ تَبْلُغْهُ
مَسْأَلَتِي مِنْ خَيْرٍ وَعَدْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْخِرَ أَنْتَ مُعْطِيهِ أَحَدًا مِنْ
عِبَادِكَ فَإِنِّي أَرْغَبُ إِلَيْكَ فِيهِ وَأَسْأَلُكَ بِرَحْمَتِكَ رَبِّ الْعَالَمِينَ اللَّهُمَّ
ذَا الْحَبْلِ الشَّدِيدِ وَالْأَمْرِ الرَّشِيدِ أَسْأَلُكَ الْأَمْنَ يَوْمَ الْوَعْدِ وَالْجَنَّةَ يَوْمَ
الْخُلُودِ مَعَ الْمُقَرَّبِينَ الشُّهُودِ الرُّكَّعِ السُّجُودِ الْمُؤَفِّينَ بِالْعُهُودِ إِنَّكَ رَحِيمٌ
وَدُودٌ وَإِنَّكَ تَفْعَلُ مَا تَرِيدُ اللَّهُمَّ اجْعَلْنَا هَادِينَ مُهْتَدِينَ غَيْرَ ضَالِّينَ وَلَا
مُضِلِّينَ سَلَامًا لِأَوْلِيَائِكَ وَعَدُوًّا لِأَعْدَائِكَ نُحِبُّ بِحُبِّكَ مَنْ أَحَبَّكَ
وَنُعَادِي بِعَدَاوَتِكَ مَنْ خَالَفَكَ اللَّهُمَّ هَذَا الدُّعَاءُ وَعَلَيْكَ الْإِجَابَةُ وَهَذَا
الْجَهْدُ وَعَلَيْكَ التَّكْلَانِ اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي وَنُورًا فِي قَبْرِي وَ
نُورًا مِنْ بَيْنَ يَدَيَّ وَنُورًا مِنْ خَلْفِي وَنُورًا عَنْ يَمِينِي وَنُورًا عَنْ شِمَالِي وَنُورًا
مِنْ فَوْقِي وَنُورًا مِنْ تَحْتِي وَنُورًا فِي سَمْعِي وَنُورًا فِي بَصَرِي وَنُورًا فِي
شَعْرِي وَنُورًا فِي بَسَرِي وَنُورًا فِي لَحْيِي وَنُورًا فِي دُمِي وَنُورًا فِي عِظَامِي
اللَّهُمَّ اعْظِمْ لِي نُورًا وَاعْظِمْنِي نُورًا وَاجْعَلْ لِي نُورًا سُبْحَانَ الَّذِي تَعَطَّفَ الْعِزُّ
وَقَالَ بِهِ سُبْحَانَ الَّذِي لَيْسَ الْمَجْدُ وَتَكْرَمُ سُبْحَانَ ذِي الْجَلَالِ وَالْإِكْرَامِ.

(رواه الترمذی)

(1163/120) It is narrated by Sayyidina Ibn Abbas رضی اللہ عنہ that he heard the Messenger of Allah صلی اللہ علیہ وسلم say one night after he had finished offering his *tahajjud* prayers:

اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي وَتَجْمَعُ بِهَا أَمْرِي
وَتَلْمُ بِهَا شَعْرِي وَتُصْلِحَ بِهَا غَائِبِي وَتَرْفَعُ بِهَا شَاهِدِي وَتُزَكِّي بِهَا عَمَلِي وَ
تُلْهِمْنِي بِهَا رُشْدِي وَتَعْصِمْنِي بِهَا مِنْ كُلِّ سُوءٍ اللَّهُمَّ اعْظِمْنِي إِيْمَانًا وَ يَقِينًا
لَيْسَ بَعْدَهُ كُفْرٌ وَ رَحْمَةً أَنَالُ بِهَا شَرَفَ كَرَامَتِكَ، فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ
إِنِّي أَسْأَلُكَ الْقَوْرَ فِي الْقَضَاءِ وَنُزْلِ الشَّهَادَةِ وَعَيْشِ السُّعْدَاءِ وَالنُّصْرَ عَلَى

الْأَعْدَاءِ اَللّٰهُمَّ اِنِّىْ اُنْزِلْ بِكَ حَاجَتِىْ وَاِنْ قَصُرَ رَاىِىْ وَضَعَفَ عَمَلِىْ اِفْتَقِرْتُ
اِلَى رَحْمَتِكَ فَاَسْأَلُكَ يَا قَاضِىَ الْاُمُوْر وَيَا شَافِىَ الصُّدُوْر كَمَا تُجِيبُ بَيْنَ
الْبُحُوْر اَنْ تُجِيبَنِىْ مِنْ عَذَابِ السَّعِيْرِ وَمِنْ دَعْوَةِ الشُّبُوْرِ وَمِنْ فِتْنَةِ الْقُبُوْرِ اَللّٰهُمَّ
مَا قَصُرَ عَنْهُ رَاىِىْ وَلَمْ تَبْلُغْهُ نِيَّتِىْ وَلَمْ تَبْلُغْهُ مَسْأَلَتِىْ مِنْ خَيْرٍ وَعَدْتَهُ اَحَدًا مِنْ
خَلْقِكَ اَوْ خَيْرٍ اَنْتَ مُعْطِيْهِ اَحَدًا مِنْ عِبَادِكَ فَاِنِّىْ اَرْغَبُ اِلَيْكَ فِيْهِ وَاَسْأَلُكَ
بِرَحْمَتِكَ رَبِّ الْعَالَمِيْنَ اَللّٰهُمَّ ذَا الْحَبْلِ الشَّدِيْدِ وَالْاَمْرِ الرَّشِيْدِ اَسْأَلُكَ
الْاَمْنَ يَوْمَ الْوَعْدِ وَالْجَنَّةَ يَوْمَ الْخُلُوْدِ مَعَ الْمُقَرَّبِيْنَ الشُّهُوْدِ الرُّكْعِ السُّجُوْدِ
الْمُؤَفِّيْنَ بِالْعَهُوْدِ اِنَّكَ رَحِيْمٌ وَدُوْدٌ وَاِنَّكَ تَفْعَلُ مَا تُرِيْدُ اَللّٰهُمَّ اجْعَلْنَا هَادِيْنَ
مُهْتَدِيْنَ غَيْرَ ضَالِّيْنَ وَلَا مُضِلِّيْنَ سَلَامًا لِاَوْلِيَائِكَ وَعَدُوًّا لِاَعْدَائِكَ نَحْبُ
بِحُبِّكَ مِنْ اَحَبِّكَ وَنُعَادِيْ بِعَدَاوَتِكَ مَنْ خَالَفَكَ اَللّٰهُمَّ هَذَا الدُّعَاءُ
وَعَلَيْكَ الْاِجَابَةُ وَهَذَا الْجَهْدُ وَ عَلَیْكَ التُّكْلَانِ اَللّٰهُمَّ اجْعَلْ لِّىْ نُوْرًا فِىْ
قَلْبِىْ وَ نُوْرًا فِىْ قَبْرِىْ وَ نُوْرًا مِنْ بَيْنَ يَدَیْ وَ نُوْرًا مِنْ خَلْفِىْ وَ نُوْرًا عَنْ يَمِيْنِىْ
وَنُورًا عَنْ شِمَالِىْ وَ نُوْرًا مِنْ فَوْقِىْ وَ نُوْرًا مِنْ تَحْتِىْ وَ نُوْرًا فِىْ سَمْعِىْ وَ نُوْرًا
فِىْ بَصْرِىْ وَ نُوْرًا فِىْ شَعْرِىْ وَ نُوْرًا فِىْ بَشْرِىْ وَ نُوْرًا فِىْ لَحْمِىْ وَ نُوْرًا فِىْ
دَمِىْ وَ نُوْرًا فِىْ عَظَامِىْ اَللّٰهُمَّ اَعْظِمْ لِّىْ نُوْرًا وَ اَعْطِنِىْ نُوْرًا وَاجْعَلْ لِّىْ نُوْرًا
سُبْحَانَ الَّذِىْ تَعَطَّفَ الْبَعْرُ وَقَالَ بِهِ سُبْحَانَ الَّذِىْ لَيْسَ الْمَجْدُ وَتَكْرَمَ سُبْحَانَ

ذِى الْحَلَالِ وَالْاِكْرَامِ

O Allah! I ask You for mercy from You whereby You guide my heart. And whereby You arrange my affairs. And correct my wrongs, open and secret, through that. And rectify and exalt what relates to me but is far away from me. And what is with me, let Your mercy raise and give them esteem. My deeds, purify them through Your mercy. Put in my heart what is right for me and let me have by virtue of Your mercy what I cherish and love and protect me from every evil.

O Allah! Grant me faith and belief allowing for nothing of disbelief thereafter (nothing which is in disagreement with belief). Bestow on me mercy by virtue of which I again honour and nobility in this life and the next.

O Allah! I beseech You for success in what is determined

and the honour and respect that Your martyrs have received, and a life on the pattern of Your pious slaves, and Your help against the enemies.

O Allah! I have come to You with my needs and although my intellect and opinion are deficient and my deeds and efforts very weak and wanting, O Merciful and Benovelent One! I am in need of Your mercy! So, O The One Who decides all affairs and O, The One Who removes stains of the hearts and gives cure! Just as You keep the two oceans apart from each other (although they run side by side, not mixing the salty with the sweat), so keep me away from the Fire of Hell and its punishment and from seeking death and protect me from the punishment in the grave.

O Allah! I beseech You by virtue of Your mercy to let me have the good and the blessings (both of) which You have promised any of Your slaves or which You will give any without having promised them although my intellect and opinion have not imagined them and have failed to ask You them and I may not have ever thought of getting such a thing and I may not have asked You for that I am desirous of that through Your benevolence. So, grant me that good and blessing through Your mercy and favour, O Lord of the worlds!

O Allah! O The One Whose link is firm and strong, whose every Command is correct! I beseech You to let me have on the appointed day (the Day of Resurrection) peace and security. And, grant me paradise on the day of *Al-Khulood* (Hereafter) with those of Your slaves who are close to You and attendants of Your houses and observes of *ruku* (bowing) and *sajdah* (prostration) — that is, prayer and worship is their devotional, life-long exercise, who are known for their faithfulness to their covenant. Surely, You are Merciful, the Most Loving, and, indeed, You do what You intend to do!

O Allah! Cause us to guide other people, and be guided ourselves. Let us not be misguided ourselves nor ones who lead other people astray. Let us be at peace with Your friends, and at war with Your enemies. Let us love those who love. You because of affinity with You and despise those who oppose and go against You because of their opposition to You.

O Allah! This is the supplication and it is upon You to grant it. This is an humble effort but reliance is placed not on it but on You alone.

O Allah! Make for me Light in my heart and Light in my grave and make it shining bright. And make for me Light before me and Light behind me, Light to my right and Light to my left, Light above me and Light below me, Light in my hearing and Light in my sight, Light in my hair and Light in my flesh, Light in my blood and Light in my bones. O Allah! Magnify for me Light and bestow upon me Light and make for me Light.

Without blemish is He who has covered Himself with honour and has said it. Without blemish is He whose garment is glory and grace. Without blemish, and glorified, Owner of Majesty and Benevolence! (Tirmizi)

Commentary: Indeed, this is a very grand and comprehensive supplication. From the words of this one supplication (as from the words of others before it) we can gain an insight into the Prophet's awareness and deep knowledge of the works and Attributes of Allah. We can see how high he had gone in the field of servitude which is the most marvelous position of a worshipper. He was the chief of the worlds and the beloved of the Lord of the worlds, yet he considered himself dependent on the mercy and benevolence of Allah. How humbly and devotedly like an aspirant, he begged for his needs! We can imagine also the condition of his heart at the time of making his requests. How deep a consciousness Allah had granted him of the needs of mankind!

Keeping in view the attributes of Allah of Love, Mercy and Benevolence, we can imagine how much each expression of the supplications of the Messenger of Allah would be attracting the Mercy of Allah, and how deeply He would be loving the supplicant.

We have stated earlier that the supplications of the Prophet are the best legacy for the *Ummah*.

May Allah make us realise the value of this legacy and get a full share of it! *Aameen!*

SUPPLICATIONS AT DIFFERENT HOURS AND SITUATIONS

The supplications of the Prophet ﷺ, so far, were related to *as-salah* (prayer) or immediately after it. While the spirit and reality of prayer itself is that of supplication and presentation of petition in the most perfect way and calls for an expression of humility and submission, the supplications that we have gone through are signs of perfect knowledge and awareness and perfect servitude. In spite of that these supplications are not surprising.

However, the supplications that he has commended to be made at different Occasions are indeed a miracle of his teachings. These supplications are made at different times, like eating, drinking, sleeping and awakening and for other human needs. These supplications cause the deeds and actions to be blessed and they become spiritually bright and a means of securing nearness to Allah.

SUPPLICATIONS IN THE MORNING AND IN THE EVENING

It is with every man that he is a part of the rotation of day and night. Night gives way to morning and as the day wears out, evening sets in. Every morning and every evening, he passes through a stage of life whereafter a new stage begins. The Messenger of Allah ﷺ gave guidance to his *Ummah* through his sayings and practicals living that they should refresh and strengthen their links with Allah every morning and evening, show gratitude for His blessings, confess their omissions and ask for His forgiveness and make supplications to Him at appropriate

times as mendicants before their gracious Lord.

(١١٦٤/١٢١) عَنْ أَبِي هُرَيْرَةَ أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ قَالَ يَارَسُولَ اللَّهِ مُرْنِي بِكَلِمَاتٍ أَقُولُهُنَّ إِذَا أَصْبَحْتُ وَإِذَا أَمْسَيْتُ قَالَ قُلْ "اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ رَبِّ كُلِّ شَيْءٍ وَمَلِيكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشَرِّكَه" قَالَ قُلْهَا إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ وَإِذَا أَخَذْتَ مَضْجَعَكَ.

(رواه ابو داود والترمذی)
(1164/121) Sayyidina Abu Hurayrah رضی اللہ عنہ said that Sayyidina Abu Bakr رضی اللہ عنہ submitted to the Messenger of Allah ﷺ, "Teach me the expressions of supplications that I might make in the morning and evening." He said: "Say to Allah:

اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ رَبِّ كُلِّ شَيْءٍ وَمَلِيكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشَرِّكَه

O Allah! Creator of the heavens and the earth. Lord and Possessor of every thing, I testify that there is no God but You. I seek refuge in You from the evil within myself, from the evil of the devil, and his (incitement to) attributing partners (to You)".

The Messenger of Allah ﷺ said, "O Abu Bakr! Make this supplication to Allah in the morning and evening and when you go to bed."

(Abu Dawood, Tirmizi)

(١١٦٥/١٢٢) عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُ أَصْحَابَهُ يَقُولُ إِذَا أَصْبَحَ أَحَدُكُمْ فَلْيَقُلْ "اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ" وَإِذَا أَمْسَى فَلْيَقُلْ اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ

(رواه ابو داود والترمذی واللفظ له)

(1165/122) It is reported by Sayyidina Abu Hurayrah رضی اللہ عنہ that the Messenger of Allah ﷺ taught his Companions رضی اللہ عنہم when they get up in the morning they should say:

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ الْمَصِيرُ

"O Allah, by You we come to the morning, by You we come to

the evening, by You we live, by You we die, and to You do we come."

He taught them that when it is evening they should say:

اللَّهُمَّ بِكَ أَمْسَيْنَا وَبِكَ أَصْبَحْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ

"O Allah, by You we come to the evening, by You we come to the morning, by You we live, by You we die, and to You we are resurrected."

(Tirmizi, Abu Dawood)

Commentary: Brightness of the day after darkness of the night is, indeed, a great blessing of Allah. Men normally attend to their businesses during day time and if day did not follow night that would be a calamity. In the same way, it is a great blessing of Allah that the day gives way to evening which ushers in the night. In the evening, people begin to cease work and look forward to rest in the night. We can well imagine what would become of men if there was no evening time one day. In this *hadith* we have the message of the Prophet ﷺ that we must realise every morning and evening that these are blessings of Allah. This should also remind us that just as the *age* of the day ends by the Command of Allah and night begins, and the age of night ends to begin the day, so too our lives grow with His Command and will end at the appointed time. Then, we will be presented before Allah.

In short, we must remember the blessings of Allah every morning and evening and remember that death will come to us and there is a Hereafter. We must not forget it in the morning or in the evening.

(١١٦٦/١٢٣) عَنْ عَبْدِ اللَّهِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَمْسَى قَالَ "أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ هَذِهِ اللَّيْلَةِ وَخَيْرِ مَا فِيهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَسُوءِ الْكِبَرِ وَفِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ." وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضًا أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ الخ.

(رواه مسلم)

(1166/123) It is reported by Sayyidina Abdullah ibn Mas'ud رضي الله عنه

that when evening came the Messenger of Allah ﷺ would say to Allah:

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ هَذِهِ اللَّيْلَةِ وَخَيْرِ مَا فِيهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَسُوءِ الْكِبَرِ وَفِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ

"We and all creation have come to the evening and in the evening the dominion belongs to Allah; praise belongs to Allah; there is no God but Allah Alone Who has no partner; to Him belongs the dominion, to Him praise is due, and He is Omnipotent. O Allah! I ask You for something of the good of this night and the good of what it contains and seek refuge in You from its evil and the evil of what it contains. O Allah! I seek refuge in You from indolence, decrepitude, the evil of old age, temptation in this world, and punishment in the grave."

When morning came, the Messenger of Allah ﷺ would say the same words with the change of just one word:

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ الْخ.....

"We and all creation come to the morning and in the morning the dominion belongs to Allah"

(Muslim)

Commentary: There is a confirmation in this *hadith* of the belonging to Allah of oneself and all creation at the same time as He is praised and His unity is declared. There is a request for the good in the night, or day, and their blessings and protection is sought from weakness that could deprive one from blessings. There is also the seeking of protection from trials of the world and punishment in the grave. What a comprehensive supplication and an expression of one's dependence and servitude to Allah!

(١١٦٧/١٢٤) عَنْ ابْنِ عُمَرَ قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُو هَؤُلَاءِ الْكَلِمَاتِ حِينَ يُمَسِّي وَحِينَ يُصْبِحُ "اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي اللَّهُمَّ اسْتَرْعُو رَأْيِي وَأَمِنْ رَوْعَاتِي اللَّهُمَّ احْفَظْنِي مِنْ

بَيْنَ يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي وَأَعُوذُ بِعَظَمَتِكَ
أَنْ أُغْتَالَ مِنْ تَحْتِي.”
(رواه ابو داؤد)

(1167/124) Sayyidina Ibn Umar رضي الله عنه said that the Messenger of Allah ﷺ never failed to make supplication in these words in the evening and morning:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ الْعَفْوَ وَالْعَافِیَةَ فِی الدُّنْیَا وَالْاٰخِرَةِ اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ الْعَفْوَ
وَالْعَافِیَةَ فِیْ دِیْنِیْ وَدُنْیَایَ وَ اَهْلِیْ وَمَالِیْ اَللّٰهُمَّ اسْتَرْعُوْ رَاتِیْ وَ اَمِنْ رَوْعَاتِیْ
اَللّٰهُمَّ اَحْفَظْنِیْ مِنْ بَیْنِ یَدَیْ وَمِنْ خَلْفِیْ وَعَنْ یَمِیْنِیْ وَعَنْ شِمَالِیْ وَمِنْ فَوْقِیْ
وَأَعُوذُ بِعَظَمَتِكَ اَنْ أُغْتَالَ مِنْ تَحْتِیْ

"O Allah! I ask You for forgiveness and security in this world and the next. O Allah! I ask You for forgiveness and security in my religion and my worldly affairs, in my family and my property. O Allah! conceal my faults and whatever shames me, and remove the fear of my heart (and give peace) and keep me safe from what I fear. O Allah! Guard me from in front of me and behind me, on my right and on my left, and from above me. And I seek refuge in Your greatness from receiving unexpected harm from below me (keep me safe from it always).

Commentary: Of the supplications made by the Messenger of Allah ﷺ, this one too is very comprehensive. These few words do not omit any aspect of a man's life. May Allah enable us to recognise the significance of these supplications and practice accordingly.

(۱۱۶۸/۱۲۵) عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ مُسْلِمٍ يَقُولُ إِذَا أَمْسَى وَإِذَا أَصْبَحَ ثَلَاثًا "رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِ مُحَمَّدٍ نَبِيًّا" إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُرْضِيَهُ يَوْمَ الْقِيَمَةِ.

(رواه احمد والترمذی)

(1168/125) Sayyidina Thauban رضي الله عنه has said that the Messenger of Allah ﷺ said that there is not a Muslim slave who says three times morning and evening:

رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِ مُحَمَّدٍ نَبِيًّا

"I am pleased with Allah as Lord, with Islam as religion and

with Muhammad as Prophet ﷺ, but that Allah has taken it upon Himself to please him on the Day of Resurrection (Ahmad, Tirmizi)

Commentary: These are very brief words which refresh one's religious links with Allah, His Messenger ﷺ and the religion itself and are reported three times. To any one who recites them, Allah has promised to please him on the Day of Resurrection. How very unfortunate for us to neglect this practice after learning of the good news.

(١١٦٩/١٢٦) عَنْ عَبْدِ اللَّهِ بْنِ غَنَامٍ الْبَيَاضِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَالَ حِينَ يُصْبِحُ "اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ. لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ." فَقَدْ أَدَّى شُكْرَ يَوْمِهِ وَمَنْ قَالَ مِثْلَ ذَلِكَ حِينَ يُمَسِّي فَقَدْ أَدَّى شُكْرَ لَيْلَتِهِ.

(رواه أبو داود)

(1169/126) Sayyidina Abdullah ibn Ghannam Bayadi رحمه الله has quoted the Messenger of Allah ﷺ as saying that if anyone says the following words in the morning:

اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ بِأَحَدٍ مِنْ خَلْقِكَ فَمِنْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ. لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ

"O Allah! What ever favour has come to me or to anyone else of Your creatures in the morning, it comes from You alone. You have no partner and all praise belongs to You and gratitude is due to You."

Then he will have expressed full thanks for the day. He also said that if anyone says the same thing in the evening then he will have expressed full thanks for the night. (Abu Dawood)

Commentary: The truth is that man cannot give thanks for the blessings of Allah as they deserve. This by itself is a blessing of the Benevolent Lord that He accepts the brief, humble thanks as sufficient. It is said that Sayyidina Dawood عليه السلام submitted to Allah, the Exalted, "My Lord! Your favours are innumerable, how may I express gratitude for them.? He got his answer, "Your simple realisation that the blessings are from Me alone is enough gratitude." لَكَ الْحَمْدُ وَلَكَ الشُّكْرُ (All praise belongs to You and all thanks are due to You.)

(١١٧٠/١٢٧) عَنْ أَبِي مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَصْبَحَ أَحَدُكُمْ فَلْيَقُلْ "أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ وَفَتْحَهُ وَنَصْرَهُ وَنُورَهُ وَبَرَكَتَهُ وَهُدَاهُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهُ." ثُمَّ إِذَا أَمْسَى فَلْيَقُلْ مِثْلَ ذَلِكَ.

(رواه ابو داود)

(1170/127) Sayyidina Abu Malik Al-Ash'ari رضي الله عنه said that the Messenger of Allah ﷺ said that when it is morning one should say:

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ وَفَتْحَهُ وَنَصْرَهُ وَنُورَهُ وَبَرَكَتَهُ وَهُدَاهُ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ وَشَرِّ مَا بَعْدَهُ

We have reached the morning and so has the creation (of Allah). To Allah, Lord of the worlds, do we all belong (and we are in His Hands). O Allah! I beg of You the good of this day, the victory thereof, the help thereof, the light thereof, the blessing thereof, and the guidance thereof. And I seek refuge in You from the evil that is in it and the evil that is after it."

Then, when he enters upon evening, he must make a similar supplication.

(Abu Dawood)

(١١٧١/١٢٨) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِينَ يُصْبِحُ "فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ۝ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ۝ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ ۝" (روم ١٧: ٣٠-١٩) أَذْرَكَ مَا فَاتَهُ يَوْمَهُ ذَلِكَ وَمَنْ قَالَهُنَّ حِينَ يُمَسِّي أَذْرَكَ مَا فَاتَهُ فِي لَيْلَتِهِ.

(رواه ابو داود)

(1171/128) Sayyidina Ibn Abbas رضي الله عنه reported the Messenger of Allah ﷺ as saying, "If anyone recites the following verses of *surah Ar-Room* in the morning then he will receive all the benefits of that day which he may have missed. And, in the same way, he who recites them in the evening will get all the favours of that night which he may have missed. The verses of the Qur'an are:

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ۝ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ

وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ۖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَٰلِكَ تُخْرَجُونَ (الروم ١٧:٣٠-١٩)

So glorified be Allah when you enter the evening and when you enter the morning. And His is all praise in the heavens and the earth and (glorify Him) in the afternoon, and when you enter the time of declining of the sun. He brings forth the living from the dead, and brings forth the dead from the living, and He revives the earth after her death, and thus shall you be brought forth.¹

(Abu Dawood)

(١١٧٢/١٢٩) عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ عَبْدٍ يَقُولُ فِي صَبَاحِ كُلِّ يَوْمٍ وَمَسَاءٍ كُلِّ لَيْلَةٍ "بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ" ثَلَاثَ مَرَّاتٍ فَلَا يَضُرُّهُ شَيْءٌ.
(رواه الترمذی و ابو داؤد)

(1172/129) Sayyidina Uthman ibn Affan رضی اللہ عنہ has said that the Messenger of Allah ﷺ said that if anyone repeats the following words three times in the morning of every day and the same number of times in the evening of every night then he will not be harmed by anything and will not suffer by anything and will not suffer any accident. The words are:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

In the Name of Allah by virtue of Whose Name nothing in earth or heaven does hurt, and He is All-Hearing, All-Knowing."

(Tirmizi, Abu-Dawood)

Commentary: This *hadith* was narrated by Aban, son of Sayyidina Uthman ibn Affan رضی اللہ عنہ. He was afflicted by a stroke of paralysis. One day, he related this *hadith* and a man gazed at him with questioning eyes. Aban understood that the man wondered how when he had heard this *hadith* from his father, Uthman ibn Affan رضی اللہ عنہ, he came to be smitten with paralysis, while the *hadith* guarantees that no harm would befall one who makes this supplication morning and evening. Aban said to the man, "Why do

1. Ar-Room, 30:17-19.

you stare at me? Neither do I give a false statement nor has Sayyidina Uthman رضي الله عنه given me a wrong information. The *hadith* is very correct and the assurance it gives is true. The fact is that one day I had lost my temper because of some unpleasant happening so I forgot to make this supplication that day at the appointed time and I was afflicted with paralysis that very day. This malady was determined for me beforehand so I was made to forget these words that day." This statement of Aban is found with the *hadith* in *Abu Dawood* and *Tirmizi*.

It is among the practice of the pious slaves of Allah to make this supplication three times every morning and every evening. And, there is no doubt that they hold out an assurance of protection from natural calamities of the earth and heaven.

(١١٧٣/١٣٠) عَنْ عَبْدِ اللَّهِ بْنِ حُبَيْبٍ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اقْرَأْ قُلْ هُوَ اللَّهُ أَحَدٌ وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَحِينَ تُصْبِحُ ثَلَاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ.
(رواه ابو داؤد)

(1173/130) Sayyidina Abdullah ibn Khubayb رضي الله عنه said that the Messenger of Allah ﷺ said to him one day, "Recite *Qul huwwAllahu Ahad* (*Surah al-Ikhlās*), and the *Ma'uzatayn* (*surah al-Falaq* and *surah an-Naas*)¹, three times each, every morning and every evening. They will suffice you against every thing."

(Abu Dawood)

Commentary: The *surah Al-Ikhlās*, *Al-Falaq*, and *An-Naas* are among the very small chapters of the Qur'an but they cover a vast subject. We have mentioned this fact in the chapter on the merits of the Qur'an. The *hadith* means to tell us that those people who cannot recite much then they must at least recite these three chapters thrice every morning and every evening. *Insha Allah*, they would be enough as the *hadith* assures us, and every Muslim can recite them from memory, too.

Supplications At The Time of Sleeping

Sleep resembles death. He who sleeps is unconcerned with the world and what it has, and he is unaware of its happenings; he is

①. Respectively *surah* 112, 113, 114.

like a dead man in this regard. In this way, sleep is a condition between awakening and death. And, it is for this reason that the Messenger of Allah ﷺ has instructed us emphatically that before we prepare to sleep, we must remember Allah with proper attention and concentration and seek forgiveness for our sins. We must also make appropriate supplications (recommended) for the hour.

We give below the supplications that he made or instructed us to make regularly.

(١١٧٤/١٣١) عَنْ ابْنِ عُمَرَ أَنَّهُ أَمَرَ رَجُلًا قَالَ إِذَا أَخَذْتَ مَضْجَعَكَ قُلْ
 اللَّهُمَّ أَنْتَ خَلَقْتَ نَفْسِي وَأَنْتَ تَوْفِّقُهَا لَكَ مَمَاتُهَا وَمَحْيَاهَا إِنْ أَحْيَيْتَهَا
 وَأَحْفَظْهَا وَإِنْ أَمَتَهَا فَاعْفِرْ لَهَا اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ، فَقِيلَ لَهُ
 سَمِعْتَ هَذَا مِنْ عُمَرَ قَالَ سَمِعْتُهُ مِنْ خَيْرٍ مِنْ عُمَرَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ.

(رواه مسلم)

(1174/131) It is said about Sayyidina Ibn Umar ؓ that he advised someone to make the following supplication when he lies down on his bed to sleep:

اللَّهُمَّ أَنْتَ خَلَقْتَ نَفْسِي وَأَنْتَ تَوْفِّقُهَا لَكَ مَمَاتُهَا وَمَحْيَاهَا إِنْ أَحْيَيْتَهَا
 وَأَحْفَظْهَا وَإِنْ أَمَتَهَا فَاعْفِرْ لَهَا اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ

"O Allah! You are the one to have created me and You are the One Who will give me death when You choose. My death and my life are in Your Power. If You keep me alive then protect me (from every trial and sin, and from every evil and calamity). If You cause me to die then forgive me and give me security in this life and the next."

When he taught these words to that man, someone asked him, "You must have heard this supplication from your respected father, Sayyidina Umar ؓ?" He said, "No! I have heard them from him who is better than Sayyidina Umar ؓ. I have learnt this supplication direct from the Messenger of Allah ﷺ." (Muslim)

Commentary: This brief supplication is full of sentiments of servitude to Allah. The mercy of Allah is best attracted by humility, humbleness and an expression of helplessness towards Him. Particularly, if a slave is prompted to make such a supplication when he is about to sleep then it is a sign of Allah's favours on him.

(١١٧٥/١٣٢) عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا آوَى إِلَى فِرَاشِهِ قَالَ "الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَاكُمْ مَنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي لَهُ." (رواه مسلم)

(1175/132) It is related by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ used to say when he went to his bed:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَاكُمْ مَنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِي لَهُ
 "Praise be to Allah Who has fed us, given us drink, satisfied us and given us refuge. Many there are who have no one to provide sufficiently for them, or give them refuge." (Muslim)

Commentary: Whatever we eat and drink and whatsoever we get are all bestowed on us by our Merciful Lord. The credit does not go to our skill and ability. Hence, Allah alone is worthy of gratitude. He who makes this supplication at the time of sleeping does in fact thank Allah for the food and drink and other bounties He gives him.

(١١٧٦/١٣٣) عَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَخَذَ مَضْجَعَهُ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ "اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيُ" وَإِذَا اسْتَيْقَظَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

(رواه البخارى و رواه مسلم عن البراء بن عازب)

(1176/133) Sayyidina Huzayfah رضي الله عنه has said that when the Prophet ﷺ lay down on his bed at night, he placed his hand under his cheek (he placed his right hand under his cheek and lay down on his right side in the direction of the *qiblah* as we are told in other *hadith*) Then he made his submission before Allah:

"O Allah! In Your name I die and live." اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيُ
 When he got up from his sleep, he used to say:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

"Praise be to Allah who has given us life after causing us to die and to Whom we shall be resurrected." (Bukhari)

Commentary: Sleep resembles death in many ways. That is why this *hadith* refers to sleep as death and awakening to life. In this

way, the daily routine of sleep and awakening is presented as a reminder of resurrection after death for which we must make proper preparations. Of the many supplications at the times of sleeping and awakening, this is a very brief supplication and it should be easy to memorise it. May Allah enable His slaves to take it up. *Aameen!*

(١١٧٧/١٣٤) عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَيْتَ مَضْجَعَكَ فَتَوَضَّأْ وَضُوءَكَ لِلصَّلَاةِ ثُمَّ اضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ وَقُلْ "اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَالْجَنَاتِ ظَهْرِي إِلَيْكَ رَهْبَةً وَرَغْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَأَ مِنْكَ إِلَّا إِلَيْكَ أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَنَبِيِّكَ الَّذِي أَرْسَلْتَ" فَإِنْ مِتُّ مِتُّ عَلَى الْفِطْرَةِ وَاجْعَلْهُمْ أَحْرَمًا تَقُولُ فَقُلْتُ أَسْتَذْكِرُهُمْ وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ قَالَ بَنِيكَ الَّذِي أَرْسَلْتَ.

(رواه البخارى ومسلم)
(1177/134) Sayyidina Al-Bara ibn Aazib رضي الله عنه said that the Messenger of Allah ﷺ said to him that when he prepared to go to his bed to sleep he must first perform ablution and then lie down on his right side and submit to Allah:

اللَّهُمَّ أَسْلَمْتُ وَجْهِي إِلَيْكَ وَفَوَّضْتُ أَمْرِي إِلَيْكَ وَالْجَنَاتِ ظَهْرِي إِلَيْكَ رَهْبَةً وَرَغْبَةً إِلَيْكَ لَا مَلْجَأَ وَلَا مَنْجَأَ مِنْكَ إِلَّا إِلَيْكَ أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَنَبِيِّكَ الَّذِي أَرْسَلْتَ" فَإِنْ مِتُّ مِتُّ عَلَى الْفِطْرَةِ وَاجْعَلْهُمْ أَحْرَمًا تَقُولُ فَقُلْتُ أَسْتَذْكِرُهُمْ وَبِرَسُولِكَ الَّذِي أَرْسَلْتَ قَالَ بَنِيكَ الَّذِي أَرْسَلْتَ

"O Allah! I have handed over my soul to You and turned my face to You. I have entrusted my affairs to You and relied on You as my support fearing Your Greatness and craving for Your Mercy. There is no refuge and no place of safety from You except by having recourse to You. I believe in Your Book which You have sent down and in Your Prophet ﷺ whom You have sent."

The Messenger of Allah ﷺ then said to Sayyidina Al-Bara ibn Aazib رضي الله عنه that he should let these words be his last before he slept and he must not speak to anyone after that. If he died that

night by the Command of Allah then his death would be blessed on a natural religion.

Al-Bara ibn Aazib رضي الله عنه said that he began to memorise this supplication before the Prophet ﷺ and the last sentence he rendered *بِرسولك الذي ارسلت* instead of *بِنبيك الذي ارسلت* (in *Your Messenger* ﷺ whom You have sent, instead of *Your Prophet* ﷺ whom You have sent). This was minor difference of word that did not change the meaning but the Prophet ﷺ corrected him, saying, "No! Say, *In Your Prophet Whom You have sent*.

(Bukhari and Muslim)

Commentary: This supplication is based on reliance on Allah and submission to Him. The supplicant places his affaris in the Hands of Allah. He renews belief in Allah. The words are so compact and appropriate that the best of litterateurs cannot compose the like of this passage. Indeed, it is one of the marvellous supplications of the Messenger of Allah ﷺ.

(١١٧٨/١٣٥) عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُنَا إِذَا أَرَادَ أَحَدُنَا أَنْ يَنَامَ أَنْ يَضْطَجِعَ عَلَى شِقِّهِ الْأَيْمَنِ ثُمَّ يَقُولُ اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوَى، مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ إِقْضِ عَنَّا الدَّيْنَ وَآغِنَا مِنَ الْفَقْرِ.

(رواه مسلم)

(1178/135) Sayyidina Abu Hurayrah رضي الله عنه has narrated that the Messenger of Allah ﷺ used to instruct them that when they intended to sleep they should lie down on the right side and supplicate Allah in these words:

اللَّهُمَّ رَبَّ السَّمَوَاتِ وَرَبَّ الْأَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيمِ رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ فَالِقَ الْحَبِّ وَالنَّوَى، مُنْزِلَ التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ إِقْضِ عَنَّا الدَّيْنَ وَآغِنَا مِنَ الْفَقْرِ

"O Allah! Lord of the heavens and Lord of the earth, and Lord of the great Throne, Our Lord and Lord of everything else, (the

Lord) Who splits the grain and kernel (and brings out the fruit) , Who has sent down the *Torah*, the *Injeel* and the *Qur'an*. I seek refuge in You from the evil of everything (that walks or creeps on land) on which You have complete control (seizing it by the forelocks).

O Allah! You are the First, there is nothing before You, You are the Last (Who will remain while all else perish), there is nothing after You. (O Master of all! Absolutely capable, the First and the Last) relieve me from debt that is against me and remove poverty and want and grant me riches and happiness. (Muslim)

Commentary: This *hadith* also instructs us to turn on the right side when sleeping as the Prophet ﷺ used to sleep. In this position the heart which is on the left side remains high and suspended and the men of Allah have learnt that this position of sleep is ideal for remembrance of Allah for making supplications with concentration.

This supplication is most suitable for those worshippers who are in debt and straitened circumstances. The worshipper who is in such a situation must make this representation to Allah and sleep with confidence that He would get him out of his predicament.

(١١٧٩/١٣٦) عَنْ حَفْصَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ أَنْ يَرْقُدَ وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ ثُمَّ يَقُولُ "اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ" ثَلَاثَ مَرَّاتٍ. (رواه أبو داود)

(1179/136) Sayyidah Hafsa رضي الله عنها has said that it was the practice of the Messenger of Allah ﷺ when he wanted to go to sleep that he placed his right hand under his cheek and said three times:

اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

"O Allah guard me from Your punishment on the day when You raise up Your slaves." (Abu Dawood)

Commentary: one of the reasons he made this supplication at the time of sleeping was that sleep resembles death. When he lay on his bed to sleep, he would be remembering death and the Day of Resurrection, the reckoning, and reward and punishment. Anyone who has an intimate knowledge of Allah and if he remembers death

and the Last Hour, he will wish to be protected from the punishment of that day.

(١١٨٠/١٣٧) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ حِينَ يَأْوِي إِلَى فِرَاشِهِ "أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ" ثَلَاثَ مَرَّاتٍ غُفِرَتْ لَهُ ذُنُوبُهُ وَإِنْ كَانَ عَدَدَ وَرَقِ الْأَشْجَارِ وَإِنْ كَانَ عَدَدَ رَمْلِ عَالَجٍ وَإِنْ كَانَ عَدَدَ أَيَّامِ الدُّنْيَا.

(رواه الترمذی)

(1180/137) It is related by Sayyidina Abu Sa'eed رضی اللہ عنہ that the Messenger of Allah ﷺ said, "If anyone says three times when going to bed:

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

I seek the forgiveness of Allah besides Whom there is no God, He is the Living, the Eternal, and I turn in repentance to Him.

Allah will forgive him his sins, even if they are like the foam of the sea, or in number like the sands of the deserts Aaliq, or as many as the leaves of the trees, or as numerous as the days of the world.

(Tirmizi)

Commentary: This *hadith* instructs us to seek forgiveness of Allah in the specified words at the time of sleeping and it promises that all sins of the supplicant would be forgiven. It will be a great loss to us if we fail to take advantage of this assurance, of course, we must be sincere in our repentance and not just repeat the words with our tongues. Allah cannot be deceived by oral expressions, He sees into our hearts.

(١١٨١/١٣٨) عَنْ فَرَوَةَ بْنِ نَوْفَلٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي إِفْرَاءَ قُلْ يَا أَيُّهَا الْكَافِرُونَ (مُحْمَدُونَ ١: ١٠٩) ثُمَّ نَمْ عَلَى خَاتِمَتِهَا فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ.

(رواه ابو داود والترمذی)

(1181/138) It is narrated by Farwah ibn Nawfal that the Messenger of Allah ﷺ said to his father, "(When you go to bed,) Recite *Qul ya ayyooohal kafiroom* (*surah al-kafiroon*) and then go to sleep for it is a declaration of freedom from polytheism."

(Abu Dawood, Tirmizi)

Commentary: The version in Tirmizi tells us that Nawfal رضی اللہ عنہ had

asked the Messenger of Allah ﷺ to teach him something to say when he prepared to sleep. The Prophet ﷺ taught him to recite the *surah al-kafiroon*.

(١١٨٢/١٣٩) عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفْيَيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا قُلْ هُوَ اللَّهُ أَحَدٌ وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ ثُمَّ يَمْسَحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

(رواه ابو داود والترمذی)

(1182/139) Syidah Ayshah رضي الله عنها said that it was the practice of the Prophet ﷺ when he lay down on his bed to sleep, he recited *Qul huwAllahu Ahad*, *Qul-a'ouzu bi rabbil falaq* and *Qul a'aoozu bi rabibnaas*¹ and breathed on his hands. Then he wiped as much of his body as he could with them, beginning with his head, his face and the front of his body. He did it three times. (Abu Dawood, Tirmizi)

Commentary: We learn from one version of this *hadith* that when the Prophet ﷺ was bed-ridden with his last illness, he asked sayyidah Ayshah رضي الله عنها to recite the three chapters, blow on her own hands wipe his body with her hands. She has said that she used to do so.

Observation: It is possible that some people might find it difficult to memorise the other supplications of the Prophet ﷺ at the time of sleeping. Such people may, atleast, recite these three *surah*, namely, *al-Ikhlaas*, *al-Falaq* and *an-Naas*. That should suffice such people and they should abide by this little recital. If anyone of us cannot do this much then it is unfortunate for him.

Supplications for Sleeplessness

(١١٨٣/١٤٠) عَنْ بُرَيْدَةَ قَالَ شَكَى خَالِدُ بْنُ الْوَلِيدِ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ لَا يَنَامُ اللَّيْلَ مِنَ الْآرَقِ فَقَالَ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَقُلْ "اَللّٰهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَتْ وَرَبَّ الْأَرْضَيْنِ وَمَا أَقْلَتِ وَرَبَّ الشَّيَاطِينِ وَمَا أَضَلَّتْ كُنْ لِيْ جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيعًا أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ أَوْ أَنْ

①. Surah Al-Ikhlās, Al-Falaq, and An-Naas.

يَغْفِي عَلَيَّ عَزَّ جَارَكَ وَجَلَّ ثَنَاؤُكَ وَلَا إِلَهَ غَيْرُكَ لَا إِلَهَ إِلَّا أَنْتَ.

(رواه الترمذی)

(1183/140) Sayyidina Buraydah رضی اللہ عنہ said that Sayyidina Khalid ibn Walid رضی اللہ عنہ complained to the Prophet ﷺ that he faced insomnia at night. The Prophet ﷺ suggested to him that when he went to bed he should say:

اَللّٰهُمَّ رَبَّ السَّمٰوٰتِ السَّبْعِ وَمَا اَظْلَلَتْ وَرَبَّ الْاَرْضَيْنِ وَمَا اَقْلَتْ وَرَبَّ الشَّيَاطِيْنِ وَمَا اَضَلَّتْ كُنْ لِيْ جَارًا مِنْ شَرِّ خَلْقِكَ كُلِّهِمْ جَمِيْعًا اَنْ يُّفْرَطَ عَلَيَّ اَحَدٌ اَوْ اَنْ يُّغْفَى عَلَيَّ عَزَّ جَارَكَ وَجَلَّ ثَنَاؤُكَ وَلَا إِلَهَ غَيْرُكَ لَا إِلَهَ إِلَّا أَنْتَ

"O Allah! Lord of the seven heavens and of that over which they cast their shadows, and Lord of the earths and of what they bear, and Lord of the devils and what they mislead, be for a Protector from the evil of Your entire creation lest any of them do evil or oppress me. Strong is Your protection and great in Your praise. There is no God other than You. There is no God besides You."

(Tirmizi)

Supplication When Getting A Nightmare

(١١٨٤/١٤١) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ إِذَا فَرَعَ أَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ "أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعَذَابِهِ وَمِنْ شَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضُرُونَ" فَإِنَّهَا لَنْ تَضُرَّهُ وَكَانَ عَبْدُ اللَّهِ يُلْقِنُهَا مَنْ بَلَغَ مِنْ أَوْلَادِهِ وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَ فِي

صِكِّ وَعَلَّقَهَا فِي عُقْبِهِ.

(رواه ابو داؤد والترمذی)

(1184/141) it is reported by Sayyidina Abdullah ibn Amr رضی اللہ عنہ that the Messenger of Allah ﷺ said, "When one of you sees a nightmare (a frightening dream), he must make this supplication:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعَذَابِهِ وَمِنْ شَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَخْضُرُونَ" فَإِنَّهَا لَنْ تَضُرَّهُ وَكَانَ عَبْدُ اللَّهِ يُلْقِنُهَا مَنْ بَلَغَ مِنْ أَوْلَادِهِ وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَ فِي صِكِّ وَعَلَّقَهَا فِي عُقْبِهِ

"I seek refuge in the perfect words of Allah from His wrath and His punishment and from the mischief of His slaves and from the wishpers of the devils and what they bring and trouble me."

The Prophet ﷺ added, "The devil will not hurt him then in the least."

(this *hadith* was transmitted by Shu'ayb, the son of Sayyidina Abdullah ibn 'Amr ؓ from him. And he said further) It was my fathers' practice that he taught this supplication to his adult, grown-up children so that they kept up his practice. for those children who were young, he wrote it down on a piece of paper and put it round their neck (as an amulet) (Abu Dawood, Trimizi)

Commentary: This *hadith* discloses to us that frightening dreams are from the devils. If the supplication is made regularly then, *Insha Allah*, the supplicant will be protected from their harm. This practice of the Companion ؓ of the Prophet ﷺ reveals to us that there is no wrong in writing down the Name of Allah and His words on a piece of paper and using it as an amulet worn round the neck or on other part of the body.

Supplication on Arising From Sleep

(١١٨٥/١٤٢) عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اسْتَيْقَظَ مِنَ اللَّيْلِ قَالَ "لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ اسْتَغْفِرُكَ لِدُنْيِي وَأَسْأَلُكَ رَحْمَتَكَ اللَّهُمَّ زِدْنِي عِلْمًا وَلَا تُرْغِ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

(رواه ابو داود)
(1185/142) Sayyidah Ayshah رضي الله عنها has said that when the Prophet ﷺ got up from sleep he would make the following supplication to Allah:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ اسْتَغْفِرُكَ لِدُنْيِي وَأَسْأَلُكَ رَحْمَتَكَ اللَّهُمَّ زِدْنِي عِلْمًا وَلَا تُرْغِ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

There is no God save You. Glory be to You; O Allah! And with all praise for You. I seek Your forgiveness for my sins and I ask You for Your mercy. O Allah! Give me increase in knowledge, and guard my heart lest it turn away after having recieved Your guidance. And bestow on me Your mercy. Surely, You, only You, are the One Who bestows!" (Abu Dawood)

Commentary: This is a brief but comprhensvie supplication. Each

of its phrases smacks of the spirit of servitude. Anyone who has a little knowledge of the relationship between Allah and His creatures can recognise this distinction of the supplication. Any man who makes this supplication on arising from sleep sincerely surely deserves choicest of His mercy and favours, and love. May He grant us a true longing for His favours and mercy, and ability to receive them. *Aameen*

(١١٨٦/١٤٣) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ثُمَّ قَالَ اللَّهُمَّ اغْفِرْ لِي أَوْدَعَا أُسْتَجِيبَ فَإِنْ تَوَضَّأْتُ قَبِلَتْ صَلَاتُهُ.

(رواه البخارى)

(1186/143) It is reported by Sayyidina Ubadah ibn As-Samit رضي الله عنه that the Messenger of Allah ﷺ said that if anyone wakes up in the night and makes this supplication:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ الْحَمْدُ لِلَّهِ وَسُبْحَانَ اللَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

There is no God but Allah, Alone; He has no partner; to Him belong the dominion, and all praise is for Him, and He is over all things powerful; praise belongs to Allah and He is without blemish; and there is no God except Allah. And Allah is the Greatest, and there is no might or power except with Allah."

After which he says اللهم اغفر لي (O Allah, forgive me!) or makes any other supplication then Allah will grant him his request. After that if he draws himself together and (gets up and) performs ablution and offers prayer then his prayer will be accepted.

(Bukhari)

Commentary: The text of the *haidth* is as given by Bukhari and it has the words الحمد لله (Praise belongs to Allah) before the words سبحان الله (Allah is without blemish). However, in the text carried by other Books, among them Abu Dawood, Imam Tirmizi and others, the words سبحان الله precede the words الحمد لله as they are found in the *kalimah tamjeed*. Hence, Hafiz Ibn Hajr رحمه الله and other

exegetes of Bukhari have held that the words الحمد لله have preceded سبحان الله in Bukhari's transmission because of the oversight of one of the narrators in the chain, and they agree with the sequence found in *Abu Dawood* and *Tirmizi*.¹

The *hadith* gives glad tidings to the slave of Allah who wakes up in the night and declares the unity, majesty, glory and praise of Allah and confirms that without His help he cannot do or achieve anything. It assures him that if he seeks pardon or makes any supplication then his request will be approved.

Again, if he performs ablution and offers prayer (*Salah*) then that too will be accepted from him. Some of the religious Scholars suggest that the person who comes to know of this *hadith* should consider it to be a precious gift of the Messenger of Allah ﷺ to him. He should believe in the tidings of the Prophet ﷺ and put the teachings into practice, seeking forgiveness of Allah and making the supplication and thus receive acceptance of his efforts. Certainly, those who do not value the gift are deprived people.

Imam Abu Abdullah Farbari رحمه الله عليه who has transmitted the *Sahih al-Bukhari* from Imam Bukhari رحمه الله عليه said: "One night, I woke up from sleep and by the ability granted to me by Allah, I repeated these phrases. Then sleep overtook me and I had a dream, and saw someone met me and recited the verse:

وَهَدُّوْا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهَدُّوْا إِلَى صِرَاطِ الْحَمِيدِ (الحج ٢٢: ٢٤)

"And guided they have been unto goodly speech, and guided they have been to the way of the Praiseworthy."²

Supplication At the Time of *Istinja*³

Like sleeping and eating visits to the toilet to relieve oneself are also part of a man's life. Surely, at the time when one is relieving oneself, it is against etiquette to call the Name of Allah and to make supplication to Him. Therefore, the Messenger of Allah ﷺ has taught us to supplicate Allah before we go to relieve ourselves and after we have done that. These supplications are found in the

①. Accordingly, the Urdu translation follows the sequence of these authorities, not of the text reproduced here.

②. Fath Al-Bari V.5, p. 610. The verse is from Surah Al-Hajj (22: 24)

③. Absterion.

following *hadith*.

(١١٨٧/١٤٤) عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذِهِ الْحُشُوشُ مُحْتَضِرَةٌ فَإِذَا أَتَى أَحَدُكُمْ الْخَلَاءَ فَلْيَقُلْ أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ.

(رواه ابو داود و ابن ماجه)
(1187/144) Sayyidina Zayd ibn Arqam ؓ said that the Messenger of Allah ﷺ said: "These privies are the haunts of the devils and harmful things. Therefore, when anyone of you goes there to relieve himself, let him say:

أَعُوذُ بِاللَّهِ مِنَ الْخُبْثِ وَالْخَبَائِثِ

I seek refuge in Allah from the foul male and female devils"¹

(Abu Dawood, Ibn Majah)

Commentary: Just as flies and filthy insects land themselves on excreta, so too the foul devils and some harmful creatures keep themselves in dirty, foul places. That is why the Prophet ﷺ has taught us the foregoing supplication to be made when going to such places. A *hadith* by Sayyidina Anas ؓ the very personal attendant of the Prophet ﷺ is transmitted by *Bukhari* and *Muslim*. He has said that it was the habit of the Messenger of Allah ﷺ that before he entered the toilet he, made this supplication:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

O Allah! I seek regure in You from the foul male and female devils.

(١١٨٨/١٤٥) عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ مِنَ الْخَلَاءِ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي.

(رواه ابن ماجه)
(1188/145) Sayyidina Anas ؓ has reported that the Messenger of Allah ﷺ, when he came out of the privy said:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

Praise be to Allah who has removed harm from me and kept me in health."

(Ibn Majah)

Commentary: If it becomes difficult for anyone to pass urine or stool then that is a very painful experience. Doctors have to adopt

①. This is according to the Arabic text. The Urdu translation is different as may be seen in the explanation.

other means to relieve the patient of the unwanted body waste. If we pay attention to it, the natural process of discharge of urine and stool is a blessing from Allah and a great favour.

It was with this realisation that the Messenger of Allah ﷺ thanked Allah and praised Him in these words:

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي

This is a very apt and mystic supplication.

Supplication At The Time of Coming Out of The House & Entering It

Among the various activities of man, going out of his home and coming back to it are also part of his daily routine and at every step he is dependent on the mercy and favour of Allah and His protection. So, whenever he steps out of his house or gets into it, he must call upon the name of Allah to get His blessings and help. The following *ahadith* tell us of the supplications the Messenger of Allah ﷺ made on these occasions and taught us.

(١١٨٩/١٤٦) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهِ فَقَالَ "بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ" يُقَالُ لَهُ حَسْبُكَ هُدَيْتَ وَكُفِّيتَ وَوُقِّيتَ وَيَتَنَحَّى عَنْهُ الشَّيْطَانُ.

(رواه ابو داود والترمذى واللفظ له)

(1189/146) Sayyidina Anas رضي الله عنه said that the Messenger of Allah ﷺ said, "If anyone goes out of his house and says while going out:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

In the name of Allah, I trust in Allah. There is no might or power but in Allah.

Then it would be said about him in the unseen world (by the angels) (Slave of Allah, these words are enough for you, you are well guided and defended and protected), and the devil becomes dejected and goes away from him. (Tirmizi, Abu Dawood)

Commentary: This brief *hadith* conveys to us the message that when someone steps out of his house he should consider himself utterly helpless and entirely dependent on the mercy of Allah. He must submit himself to His protection. Allah will then take him in

His protection and the devil will not be able to harm him.

(١١٩٠/١٤٧) عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَزِلَّ أَوْ نُضِلَّ أَوْ نُظْلِمَ أَوْ يُظْلَمَ عَلَيْنَا أَوْ نَجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا. (رواه احمد والترمذى والنسائى)
(1190/147) Sayyidah Umm Salmah رضى الله عنها has said that it was the practice of the Prophet ﷺ that when he went out of his house he said:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَزِلَّ أَوْ نُضِلَّ أَوْ نُظْلِمَ أَوْ يُظْلَمَ عَلَيْنَا أَوْ نَجْهَلَ أَوْ يُجْهَلَ عَلَيْنَا

In the Name of Allah. I trust in Allah, O Allah, we seek refuge in You from slipping or straying (or causing other people to stray), or causing injustice or oppression, or suffering injustice, or doing wrong or having wrong done to us." (Ahmad, Tirmizi, Nasa'i)

Commentary: When a person goes out of his house to attend to some work, he encounters different people and faces different circumstances. If he does not have the help of Allah on his side then he might stray off path and do some wrong. Or, he may mislead someone else. Or, he may quarrel with someone, either causing injury to the other or suffering it himself. Therefore, the Messenger of Allah ﷺ, when he stepped out of his house, took the name of Allah and renewed his belief in Him, and placed reliance on Him. He also sought refuge in Him from these risks. He showed by his deeds that he was always dependent on the help of Allah and His protection.

The *hadith* of Sayyidina Anas رضى الله عنه preceding this one prescribed the brief expression of لا حول ولا قوة الا بالله. That too is enough for this purpose.

(١١٩١/١٤٨) عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَلَجَ الرَّجُلُ بَيْتَهُ فَلْيَقُلْ "اللَّهُمَّ اسْتَلِكْ خَيْرَ الْمَوَاجِ وَخَيْرَ الْمَخْرَجِ" بِسْمِ اللَّهِ وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا" ثُمَّ يُسَلِّمُ عَلَى أَهْلِهِ. (رواه ابو داود)

(1191/148) Sayyidina Abu Maalik Al-Ash'ari رضى الله عنه has said that

the Messenger of Allah ﷺ said, "When any man enters his house, let him say:

اَللّٰهُمَّ اَسْئَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا وَبِسْمِ اللّٰهِ خَرَجْنَا
وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

(O Allah! I ask You for the good of coming in the house and good of the going out of it (so that my coming into it and going out of it produces good and blessings for me). We enter it in the Name of Allah. and we go out with His Name and we place our trust in Allah. our Lord).

He should then greet his family, saying *السلام عليكم* (Peace be on you)". (Abu Dawood)

Commentary: The central point of the teaching of this *hadith* is that when one enters one's house or goes out of it, the eye of his heart must be towards Allah and the tongue must have on its edge the name of Allah. The heart must believe that He holds all good and blessings in His power. Supplication must be made to Him and trust His benevolence and mercy.

Then salutations must be presented to the members of the house, young or old. That, indeed is a supplication and favours on them.

Supplication On Entering & Going of The Mosque

The *Masjid* or mosque is the house of Allah and His court. The visitors to it come here to gain the pleasure and mercy of Allah through worshipping Him. So, the Prophet ﷺ has instructed us that none of us must enter the mosque carelessly nor emerge from it negligently. We must have proper words for supplication on our lips both when we enter it and when we come out of it. This is the correct etiquette for the court of Allah.

(١١٩٢/١٤٩) عَنْ أَبِي أُسَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا
دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَقُلْ "اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ" وَإِذَا خَرَجَ
فَلْيَقُلْ "اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ مِنْ فَضْلِكَ".
(رواه مسلم)

(1192/149) Sayyidina Abu Usayd رضي الله عنه reported that the

Messenger of Allah ﷺ said, "When one of you enters the mosque he must make supplication to Allah in these words:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

(O Allah! open for me the gates of Your mercy).

And when he comes out, he should say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

(O Allah! I ask You for Your favour). (Muslim)

Commentary: We learn from the Qur'an that the word *رحمة* (mercy) is used particularly for the spiritual and next-world blessings, for example, *nubuwat*, *wilayat*, position of closeness to, and pleasure of, Allah and blessings of Paradise. Thus, we see in surah *Az-zukhruf*:

وَرَحْمَةُ رَبِّكَ خَيْرٌ مِمَّا يَجْمَعُونَ (الزخرف ٤٣:٣٢)

(And the mercy of your Lord is better than what they amass).

(Az Zakhruf 43:32)

The word *فضل* (favour, bounty) is used particularly for worldly blessings, for example, abundant sustenance, happy life, and so on. Thus, we see in *Surah Al-Jumu'ah*:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ (الجمعة ٦٢:١٠)

(Then, when the *Salah* is ended, disperse in the land and seek the bounty of Allah).

(Al Jumu'ah 62:10)

Hence, because *masjid* is the centre of deeds whose rewards are spiritual and next-world blessings, we pray, on entering it, for the gates of mercy to be opened. Similarly, on coming forth from it, we seek the favour of Allah.

Supplication On Getting Up From An Assembly

When one sits among some people, he sometimes says something, or listens to something, which does not behave a Believer. He might have to account for that. Therefore, the Messenger of Allah ﷺ has taught us that when we leave assembly we must praise and glorify Allah, utter words of testimony of unity of Allah, repentance and forgiveness. This would serve as an

expiation for the carelessness in the meeting.

(١١٩٣/١٥٠) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ جَلَسَ مَجْلِسًا كَثُرَ فِيهِ لَغَطُهُ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ "سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ" إِلَّا غَفَرَ اللَّهُ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ. (رواه الترمذی)

(1193/150) Sayyidina Abu Hurayrah رضی اللہ عنہ has said that the Messenger of Allah صلی اللہ علیہ وسلم said that if anyone sits in an assembly where there is much clamour, wicked and meaningless talk and says before getting up:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ
إِلَيْكَ

(Glory be to You, O Allah, and I begin with Your praise; I testify that there is no God but You; I ask Your forgiveness for my sins and I turn to You in repentance).

He will be forgiven for what took place in that assembly where he was. (Tirmizi)

(١١٩٤/١٥١) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَلِمَاتٌ لَا يَتَكَلَّمُ بِهِنَّ أَحَدٌ فِي مَجْلِسِهِ عِنْدَ قِيَامِهِ ثَلَاثَ مَرَّاتٍ إِلَّا أَكْفَرَ بِهِنَّ عَنْهُ وَلَا يَقُولُهُنَّ فِي مَجْلِسٍ خَيْرٍ أَوْ مَجْلِسٍ ذِكْرٍ إِلَّا خُتِمَ لَهُ بِهِنَّ عَلَيْهِ كَمَا يُخْتَمُ بِالْخَاتَمِ عَلَى الصَّحِيفَةِ "سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ". (رواه ابو داؤد)

(1194/151) It is related by Sayyidina Abdullah ibn Amr ibn Al-Aas رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ وسلم said, "There are some expressions which a man utters three times when he gets up from an assembly he will be forgiven for what happened in the assembly; and no one utters them in an assembly held for a noble cause or for remembrance of Allah but that is stamped with them just as a document is stamped with a signet-ring. These expressions are:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

(Glory be to You, O Allah, and I begin with praise of You, there is no God but you; I ask for Your forgiveness and turn to You in repentance)."

(Abu Dawood)

Commentary: This is a brief but comprehensive expression which glorifies and praises Allah. It also affirms that He is One and Alone, and it also has words of forgiveness and repentance for the supplicant.

I have seen some close slaves of Allah who, after every little while, particularly after speaking with someone, repeated this expression from the depth of their hearts. Their sincerity was apparent from their faces and their voices, and their listeners were impressed by their words.

Indeed, the expression is deep in meaning and choice of its word-sequence. If uttered sincerely before Allah then His mercy and favours would definitely descend on him. It is among the main gifts of the Prophet ﷺ. May Allah enable us to realise its value and cause us to benefit from it.

(١١٩٥/١٥٢) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَلَّمَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُومُ مِنْ مَجْلِسٍ حَتَّى يَدْعُوْهُ بِهَؤُلَاءِ الدُّعَوَاتِ لِأَصْحَابِهِ "اللَّهُمَّ أَقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ وَمِنَ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا، وَمَتَعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوتِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَارَنَا عَلَى مَنْ ظَلَمْنَا وَانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تَسْلُطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا.

(رواه الترمذی)

(1195/152) Sayyidina Abdullah ibn Umar ﷺ said that it was very rare that the Prophet ﷺ got up from an assembly and did not pray for his Companions ﷺ also when he prayed for himself.

اللَّهُمَّ أَقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعْصِيَتِكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ وَمِنَ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا

وَمَتَّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوتِنَا مَا أَحْيَيْنَا، وَاجْعَلْ لَّارِثَ مِنَّا، وَاجْعَلْ ثَرَارَنَا
 عَلَى مَنْ ظَلَمْنَا وَانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا
 تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمًّا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا

"O Allah! Grant us so much fear of You as obstructs us from disobedience to You (so that our steps do not go towards disobedience from fear of You).

And grant us much obedience and worship so that by virtue of which You may send us to Paradise (and they become a means to our entry into Paradise).

And give us so much of belief in fate and decree as makes the worldly hardships light for us.

And let us use our ears, eyes and other senses and organs as long as You keep us alive. (So that until) we die we benefit from Your favours and blessings of the eyes, ears and so on) and retain them even after we die (so that we leave behind such things and deeds as are useful even after we are no more).

And (O Owner and Protector) let us retaliate against him who oppresses us (Your believing slaves).

And help us against him who displays enmity to us (and give us an upperhand against him)

And let us not misfortunes befall us in our religion (and protect us from religious problems and trials)

And do not make the world our chief goal and the limit of our knowledge and sight.

And (O Allah!) do not set him over us as authority who does not show mercy to us." (Tirmizi)

Commentary: This again is one of the most comprehensive supplications of the Messenger of Allah ﷺ. The truth is that we lack the words whereby we may express the value and esteem of his supplications.

May Allah grant light to the graves for the Companions رضي الله عنهم and their successors in every age who preserved these supplications for the *Ummah*! And may He enable us to recognise their worth and benefit from them. *Aameen*!

Supplication On Going To The Market

Man needs to go to the market to buy or sell and faces there possibilities of gain or loss. More than anywhere else, the market contains what may cause him to be neglectful and, therefore, it is called *شر البقاع*, the worst of places. So, whenever the Messenger of Allah ﷺ had to go there he was careful to pay more attention to *Zikr* (remembrance of Allah) and to make the following supplication.

(١١٩٦/١٥٣) عَنْ بُرَيْدَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ السُّوقَ قَالَ "بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ السُّوقِ وَخَيْرَ مَا فِيهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَصِيبَ فِيهَا صَفْقَةً خَاسِرَةً."
(رواه البيهقي في الدعوات الكبير).

(1196/153) Sayyidina Buraydah رضي الله عنه has reported that when the Prophet ﷺ went to the market, he was in the habit of making this supplication:

بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ السُّوقِ وَخَيْرَ مَا فِيهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَصِيبَ فِيهَا صَفْقَةً خَاسِرَةً

"In the Name of Allah. O Allah, I ask You for the good of this market and the good of what it has, and I seek refuge in You from its evil and the evil of what it contains. O Allah! I seek refuge in You lest I strike a bad bargain in it and incur loss.

(Bayhaqi)

Zikr in The Evil Atmosphere of The Market Fetches Extraordinary Reward

(١١٩٧/١٥٤) عَنْ عُمَرَ بْنِ رَسُولٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ دَخَلَ السُّوقَ فَقَالَ "لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ." كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ وَرَفَعَ لَهُ أَلْفَ أَلْفِ دَرَجَةٍ وَبَنَاهُ بَيْتًا فِي الْجَنَّةِ.
(رواه الترمذی وابن ماجه)

(1197/154) Sayyidina Umar رضي الله عنه said that the Messenger of

Allah ﷻ said that if anyone goes to the market and (unimpressed by the loud and worldly atmosphere there, sincerely) says:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"There is no God but Allah, Alone; no partner has He, to Him belongs the dominion, and all praise is for Him; He gives life and causes death while He is Living and never dies; in His Hand is all the good and He is Omnipotent."

Then Allah records for him millions of good deeds, obliterates from him millions of evil deeds, raises him millions of degrees and builds him a house in Paradise. (Tirmizi, Ibn Majah)

Commentary: Certainly, markets are places of negligence and sin, and haunts of the devils. The slave of Allah is worthy of being rewarded heavily if he chants such devotional expressions in the evil, devilish atmosphere of the market and remembers Allah much. In this way he counters the wicked atmosphere. He will receive credit for millions of pious deeds, millions of his wrongs will be erased from his record, his ranks will be raised millions of elevations and a beautiful palace will be built for him in Paradise.

In the market, a person sees so many things which divert him from Allah and make him forget that the world and what it contains will perish. He is attracted to those things which look to him beautiful and advantageous. He draws himself towards a big and successful trader or wealthy man in the hope that relations with him will further his ends. These are the thoughts and temptations that lead hearts and sights astray. The Messenger of Allah ﷺ has suggested a cure and protective measure against this malady, the *Kalimah tawheed*:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"There is no God but Allah. He is Alone. He has no partner. The dominion belongs to Him. All praise is for Him. He gives life and death and He is the Ever-living Who does not die. He holds all the good and He is powerful over all things."

These phrases directly deal a blow on the misleading thoughts and devilish promptings which one gets in the markets. These phrases refresh the following facts:

1. Allah is True. It is worthy of Him that we should love Him dearly with heart and should, and worship Him. We must make Him alone the aim of our life, and not associate anyone with Him.
2. Only He is the Sovereign over all the creation. His Command and rule holds supreme without any other partnership and only He is the Absolute Owner and Ruler of the entire universe.
3. Only He deserves praise. Anything else that appeals to us and seems worthy of praise are His Own creation and making and their beauty is bestowed on them by Him alone.
4. Only He owns the attribute *حي لا يموت* (Ever living, who does not die). Everyone and everything besides Him will perish and He alone holds the life and death of everyone.
5. He has in His Hand all the good and no one else has authority and control over anything.
6. He alone is Omnipotent. He has power and authority over everything; every change and turn of events is determined by Him.

Therefore, the person who remembers Allah in this way in the hustle and bustle of the market is one who raises the banner of Allah in the land of the devil and lights the light of guidance in the darkness of misguidance. He thus deserves the bounties promised to him in the *hadith*.

The words of the *hadith* *الف الف* are not translated *a million* but millions. We agree with those commentators who say that here a specific number is not indicted but the words *الف الف* refer to excess. But Allah knows best.

Supplication On Seeing Anything In Distress

Sometimes we see slaves of Allah who are distressed and in very strained circumstances. They are in a very bad condition. The Messenger of Allah ﷺ has commended us to praise Allah and

thank Him for preserving us from that condition when we see anyone so afflicted. He has assured us that if we do that then Allah will keep us safe from that misfortune.

(١١٩٨/١٥٥) عَنْ عُمَرَ بْنِ الْخَطَّابِ وَأَبِي هُرَيْرَةَ قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ رَجُلٍ رَأَى مُبْتَلًى فَقَالَ "الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا" إِلَّا لَمْ يُصِبْهُ ذَلِكَ الْبَلَاءُ كَانُوا مَا كَانُوا. (رواه الترمذی ورواه ابن ماجه عن ابن عمر)

(1198/155) Sayyidina Umar Ibn Al-Khattab رضی اللہ عنہ and Sayyidina Abu Hurayrah رضی اللہ عنہ have reported that the Messenger of Allah ﷺ said: "If anyone sees a person who is afflicted and in distress and says:

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا

(Praise belongs to Allah Who protected me from that which has afflicted you and made me to excel many others whom He has created with a marked excellence).

That affliction, whatever it be will not smite him." (Tirmizi)

Commentary: As if by way of, Imam Tirmizi has transmitted from Imam Baqir رضی اللہ عنہ the son of Imam Zayn al-Aabideen رضی اللہ عنہ that he said, "If anyone sees a person in distress, he must first ask for Allah's protection from that misfortune and then make this supplication inaudibly in such a way that the unfortunate person does not hear him otherwise his grief will increase."

It is stated about Shaykh Shibli رحمۃ اللہ علیہ that when he found anyone who was forgetful of Allah and unmindful of the Hereafter and occupied wholly in worldly affairs he made the above supplication, namely:

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا

"Praise belongs to Allah Who has protected me from what has afflicted you and has shown me favour and many whom He has created with marked favour."

Supplications Before & After Meals

Eating and drinking are necessary for man to continue living. Whenever the Prophet ﷺ got any thing to eat or drink, he regarded that as a gift from Allah and praised and thanked Him for that. He exhorted his companions to behave likewise.

(١١٩٩/١٥٦) عَنْ أَبِي سَعِيدٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَكَلَ
أَوْ شَرِبَ قَالَ "الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ."

(رواه ابو داؤد والترمذی)

(1199/156) Sayyidina Abu Sa'eed Al-Khudri رضي الله عنه has said that when the Prophet ﷺ ate or drank something, he said:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ

"Praise belongs to Allah Who fed us and gave us drink and made us Muslims."

(Abu Dawood, Tirmizi)

(١٢٠٠/١٥٧) عَنْ مَعَاذِ بْنِ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ
أَكَلَ طَعَامًا ثُمَّ قَالَ "الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ
غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ" غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

(رواه الترمذی)

(1200/157) Sayyidina Mu'az Ibn Anas رضي الله عنه said that the Messenger of Allah ﷺ said, that if anyone eats food and says:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا الطَّعَامَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

"Praise belongs to Allah Who has fed me this food and provided me with it through no might or power on my part."

He will be forgiven his former sins because of his gratitude.

(Tirmizi)

Commentary: Some actions are very minor to look at but they are esteemed highly by Allah and very heavy in the balance. Their reward is exceptional. This *hadith* tells us of such people who eat their food and then affirm sincerely that their Lord had given them the food and their own skill or ability had nothing to do with its procurement. They affirm that Allah had given the food to them merely out of His mercy and favour and He is worthy of all praise. When they do that Allah values so much that He forgives all their past sins.

Sunan Abu Dawood carries this *hadith* with an addition:

If anyone wore a garment and praised Allah in these words:

"All praise belongs to Allah
Who has clothed me with this
and provided me with it
through no might or power on
my part."

اَلْحَمْدُ لِلّٰهِ الَّذِیْ كَسَانِیْ هٰذَا
وَرَزَقَنِیْهِ مِنْ غَیْرِ حَوْلٍ مِّنِّیْ وَلَا
قُوَّةَ غَفِرَ لَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ وَمَا
تَأَخَّرَ.

will be forgiven his former and latter sins.

In fact the confession by a slave of Allah that whatever he has is a bounty from the Lord and he himself has no ability to get those things is the essence of servitude. It is viewed by Allah very highly, and is one of those deeds against which past sins are pardoned. May Allah enable us to understand these things and to practice the teachings.

Supplication For The Host

(۱۲۰۱/۱۵۸) عَنْ جَابِرٍ قَالَ صَنَعَ أَبُو الْهَيْثَمِ التَّيْهَانُ طَعَامًا فَدَعَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابَهُ فَلَمَّا فَرَّغُوا قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُنْبِئُوا أَحَاكُمُ قَالُوا يَا رَسُولَ اللَّهِ وَمَا أَثَابْتُهُ؟ قَالَ إِنَّ الرَّجُلَ إِذَا دَخَلَ بَيْتَهُ وَ أَكَلَ طَعَامَهُ وَ شَرِبَ شَرَابَهُ فَدَعَا لَهُ فَذَلِكَ إِثَابُهُ. (رواه ابو داود)

(1201/158) Sayyidina Jabir رضي الله عنه has reported that Abu Al-Haytham ibn At-Tayyihan prepared food at his house and invited the Prophet ﷺ and his Companions رضي الله عنهم to the meal. When they had partaken of the food, the Prophet ﷺ said: "Repay your brother." They said, "Messenger of Allah ﷺ! How may we repay him?" He said, "When we visit a brother and eat and drink with him and if we pray for his welfare and for blessings on him then that is the return from fellow-men to him." (Abu Dawood)

(۱۲۰۲/۱۵۹) عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَ إِلَى سَعْدِ بْنِ عُبَادَةَ فَجَاءَهُ بِخُبْزٍ وَزَيْتٍ فَأَكَلَ ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَفْطَرْتُكُمْ الصَّائِمُونَ" وَأَكَلَ طَعَامُكُمْ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ. (رواه ابو داود)

(1202/159) Sayyidina Anas رضي الله عنه has narrated that the Prophet ﷺ

visited Sayyidina Sa'd ibn Ubadah ؓ He presented before him cooked bread and olive oil. He ate it and then prayed for him thus:

أَفْطَرَ عِنْدَكُمْ الصَّائِمُونَ، وَأَكَلَ طَعَامُكُمْ الْأَبْرَارُ وَصَلَّتْ عَلَيْكُمْ الْمَلَائِكَةُ

"May the fasting slaves of Allah break their fast with you. May the righteous pious eat your meals and may the angels of Allah keep praying for you." (Abu Dawood)

(١٢٠٣/١٦٠) عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ قَالَ نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي فَقَرَّبْنَا إِلَيْهِ طَعَامًا وَوَطْبَةً فَأَكَلَ مِنْهَا ثُمَّ أَتَى بِتَمْرٍ فَكَانَ يَأْكُلُهُ وَيُلْقِي النَّوَى بَيْنَ إِصْبَعَيْهِ وَيَجْمَعُ السَّبَابَةَ وَالْوُسْطَى ثُمَّ أَتَى بِشَرَابٍ فَشَرِبَهُ فَقَالَ أَبِي وَآخِذًا بِلِجَامِ دَابَّتِهِ أَدْعُ اللَّهَ لَنَا فَقَالَ "اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ وَاعْفِرْ لَهُمْ وَارْحَمْهُمْ". (رواه مسلم)

(1203/160) Sayyidina Abdullah ibn Busr ؓ said, the Messenger of Allah ﷺ was a guest of my father, Busr Aslami, once. So, we presented before him food and *watbah*¹, He ate that and then dates were presented to him. He ate them and took the seeds with the middle finger and the fore-finger and threw them away with these fingers. Then he was given something to drink and he drank it. As he was departing, my father held the reins of his beast and said to him, 'Please pray for us!' So, he made this supplication:

اللَّهُمَّ بَارِكْ لَهُمْ فِي مَا رَزَقْتَهُمْ وَاعْفِرْ لَهُمْ وَارْحَمْهُمْ

"O Allah! Bless them in the provision You have bestowed on them. Forgive them, and have mercy on them. (Muslim)

Commentary: These *ahadith* tell us that just as we are required to praise Allah and thank Him after we have eaten and drunk so too we must supplicate Allah for His slave who serves us with meal. The Messenger of Allah ﷺ made a supplication after eating with Sayyidina Ubadah ؓ as is seen in the *hadith* narrated by Sayyidina Anas ؓ (May the fasting men break their fast with you.....). He also made a supplication at the house of Sayyidina Busr Aslami ؓ Abdullah ibn Busr ؓ (O Allah! Bless them the provision You have given them.....). Perhaps, the difference in

①. A preparation from dates, cheese and butter, Muslim p. 1127 H. M 5070

the words and request of the two supplications is because of the difference in the religious standing of the two men. Sayyidina Sa'd ibn Ubadah ؓ was very close to him and front-ranking Companion ؓ. The Prophet ﷺ prayed for him:

"May Allah always send fasting men to you to break their fasts, and may pious and righteous men always eat your food, and may the angels pray for blessings on you."

This supplication was more suited for the religious standing of Sayyidina Sa'd ibn Ubadah ؓ.

Sayyidina Busr Aslami ؓ did not belong to the same rank. So, the supplication made by the Prophet ﷺ was worthy for him in accordance with his rank — *may they have goodness and blessings and may they receive forgiveness and mercy*. But Allah knows best.

Supplication On Donning New Garments

Dress too is a great blessing of Allah and like food and drink it is a basic necessity of man. The Messenger of Allah ﷺ has instructed us that when Allah lets one of us have a new garment and he puts it on, he must remember the favour of Allah and praise and thank Him and he must give away in charity the old clothes that he is discarding. He has assured us that one who follows this advice will be protected and his secrets concealed by Allah in this life and the next.

(١٢٠٤/١٦١) عَنْ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَبَسَ ثَوْبًا جَدِيدًا فَقَالَ "الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَاتَّجَمَّلُ بِهِ فِي حَيَاتِي" ثُمَّ عَمِدَ إِلَى الثَّوْبِ الَّذِي أَخْلَقَ فَتَصَدَّقَ بِهِ كَانَ فِي كَنْفِ اللَّهِ وَفِي حِفْظِ اللَّهِ وَفِي سِتْرِ اللَّهِ حَيًّا وَمَيِّتًا.

(رواه احمد والترمذى وابن ماجه)

(1204/161) Sayyidina Umar ؓ reported that the Messenger of Allah ﷺ said: "If anyone puts on a new garment and says:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَتِي وَاتَّجَمَّلُ بِهِ فِي حَيَاتِي

"(Praise be to Allah Who clad me with something with which I cover my shame and adorn myself in my lifetime),

and takes the garment which he has worn out and gives it in

charity then he will remain in Allah's protection, guardianship and cover as long as he is alive and after death.

(Ahmad, Tirmizi, Ibn Majah)

Supplication On Beholding Oneself in The Mirror

(١٢٠٥/١٦٢) عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَظَرَ فِي الْمِرْآةِ قَالَ "الْحَمْدُ لِلَّهِ الَّذِي سَوَّى خَلْقِي وَأَحْسَنَ صُورَتِي وَزَانَ مِنِّي مَآشَانَ مِنْ غَيْرِي."

(رواه البزار)

(1205/162) Sayyidina Anas رضي الله عنه said that it was the practice of the Prophet ﷺ that when he saw the mirror, he said:

الْحَمْدُ لِلَّهِ الَّذِي سَوَّى خَلْقِي وَأَحْسَنَ صُورَتِي وَزَانَ مِنِّي مَآشَانَ مِنْ غَيْرِي
 "Praise belongs to Allah Who has formed my person well, made me fair of favour, and adorned in me that which He made unsightly in other than me."
 (Bazzar)

Commentary: The spirit of this *du'a* like that of all other supplications is that the man who sees in himself the beauty and fairness must regard it as given by Allah. He must praise and thank Allah for that. This behaviour will increase in him love for Allah and servitude for Him, and he will be safe from the wrong conduct of egotism and arrogance.

Supplications At the Time of Wedding

Marriage too is one of the necessities of a person's life. On the face of it, its purpose might seem merely to satisfy one's animal instincts and there is a great possibility of a man forgetting Allah in looking after the urge. however, the Prophet ﷺ has taught the *ummah*, that they must remember Allah even at the time of consummation of marriage. It is in the Hands of Allah to allot good or bad to His slaves who must persist in making supplications to Him. The Messenger of Allah ﷺ gave this aspect of life also the colour of religion."

(١٢٠٦/١٦٣) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا تَزَوَّجَ أَحَدُكُمْ امْرَأَةً أَوْ شَرَى خَادِمًا فَلْيَقُلْ "اللَّهُمَّ إِنِّي

أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.
(رواه ابو داؤد وابن ماجه)

(1206/163) Sayyidina Abdullah ibn Amr Ibn A-Aas ؓ has reported that the Prophet ﷺ said, "If anyone of you marries a woman or buys slave to serve him then he must make the following supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ

O Allah! I seek of You, her goodness and the good of the nature upon which You created her, and I beg Your protection from her mischief and the mischievous nature upon which You created her.
(Abu Dawood, Ibn Majah)

(١٢٠٧/١٦٤) عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَفَأَ الْإِنْسَانَ إِذَا تَزَوَّجَ قَالَ "بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ."
(رواه احمد والترمذى وابوداؤد وابن ماجه)

(1207/164) It is reported by Sayyidina Abu Hurayrah ؓ that the Prophet ﷺ congratulated the bridegroom with this supplication:

بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ

"May Allah bless you and shower His blessings on both of you and may He grant you both a pleasant and prosperous life."
(May you both see eye to eye in affairs of the world and the hereafter and may the evil not make mischief between you."

(Ahmad, Tirmizi, Abu Dawood Ibn Majah)

Supplication At The Time of Sexual Intercourse

(١٢٠٨/١٦٥) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ "بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا" فَإِنَّهُ إِنْ يُقَدَّرُ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا.
(رواه البخارى ومسلم)

(1208/165) Sayyidina Ibn Abbas رضي الله عنه has said that the Messenger of Allah ﷺ said, "If one of you says, when he has sexual relations with his wife:

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

(In the Name of Allah, O Allah! Protect me from the devil and protect what you bestow upon us from the devil).

and if it is destined that they should have a child then the devil will never be able to harm him." (Bukhari and Muslim)

Commentary: Shaykh Abdul Haq Muhaddith Dahalvi رحمة الله عليه in commenting on this *hadith* has written:

"It may be gathered from this *hadith* that if one does not make supplication to Allah in this manner (forgetting Allah and behaving like an animal) at the time of having sexual intercourse then children born out of such intercourse will not be protected from the mischief of the devil."

He has written further,

"The basic reason why the children of our times are misbehaved and ill-mannered is the omission to make supplication at the time of coupling."

May Allah enable us to hold the teachings of the Prophet ﷺ in this respect and to derive benefit from them.

Supplication Before & After Journey

The traveller to a new place may face many dangers and varying situations. The Messenger of Allah ﷺ has instructed us what we should ask Allah for when we embark on a journey and at the time of departure we must picture ourselves embarking on the unavoidable journey to the Hereafter, the most important journey. We must make preparations for that journey.

(١٢٠٩/١٦٦) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى السَّفَرِ كَبَّرَ ثَلَاثًا ثُمَّ قَالَ "سُبْحَانَ اللَّهِ إِذَا سَخَرْنَا هَذَا وَمَا كُنَّا لَهُ مُقَرَّنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِلْنَا بُعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ وَالْمَالِ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْأَهْلِ وَالْمَالِ. "وَإِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيهِنَّ أَتَيْوْنَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ".
(رواه مسلم)

(1209/166) Sayyidina Abdullah Ibn Umar رضي الله عنه has reported that when the Messenger of Allah ﷺ began a journey and sat down on a camel, he first called out thrice **الله أكبر** (Allah is greatest). Then, he said:

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقَرَّبِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ اللَّهُمَّ إِنَّا نَسْتَلُكَ فِي سَفَرِنَا هَذَا الْبَرِّ وَالتَّقْوَى وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِلْنَا بُعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ وَالْمَالِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْأَهْلِ وَالْمَالِ

"Glory be to Allah Who is without blemish Who has subjugated this creature (for our journey). By ourselves we were unable to subdue it (through our skill and strength and He did it out of mercy towards us). After all we are to return to our Lord. O Allah! We ask You in this journey of ours for righteousness and piety and a conduct which pleases You. O Allah! make this journey easy for us and, through Your mercy and power, roll up its distance for us.

O Allah! Only You are our Friend and Companion in this journey (and the greatest support lies in Your Companion). And, behind us, only You are the One to look after our family members and wealth and property (and in this regard too we rely on You and trust You).

O Allah! I seek refuge in You from the toil of this journey and from beholding a sad sight in the journey, and from finding a bad reverse in my wealth and household on returning from the journey."

And when returned, he said the same words again and added:

أَتَيْوْنَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ

"We are now returning, repenting to Allah, worshipping Him and praising our Lord."
(Muslim)

Commentary: Every phrase of this supplication carries a deep meaning. The *hadith* begins by telling us that the Messenger of Allah ﷺ said *Allahu Akbar* three times on settling himself on the camel. People rode on camels in those days and both rider and the on lookers could be impressed by the height and the former (riders) could have taken it into his head. The Prophet ﷺ dealt three blows to such a fancy by calling out الله اكبر (Allah is the Greatest) and making it clear to everyone that greatness belongs to Allah alone.

He then said:

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقَرَّنِينَ (الزخرف ٤٣:١٣)

"Glorified and without blemish is Allah Who has subjugated this beast to our use otherwise we had no ability to subdue it."

These words confirm that the speaker is unable on his own to seize control of his conveyance and us it for his own good; only Allah gives him control over it by His mercy.

The Prophet ﷺ said after that:

وَأَنَا إِلَى رَبِّنَا لَمُنْقَلِبُونَ (الزخرف ٤٣:١٤)

And, after all, we are to return to You.

This is to say that just as we are undertaking this journey today, in the same way we shall journey away from this world one day and travel to our God Who is our True Goal. That journey will be the real journey and we should never be careless in preparing ourselves for that journey and in thinking about it.

He then followed it with this supplication O Allah, enable me to be pious and righteous in this journey and to conduct myself in a manner that earns Your pleasure." In deed, this is the main concern of those who believe in Allah and the Hereafter and it, therefore was the Prophet's ﷺ first supplication.

He then requested Allah to make his journey easy and make him travel through the distance quickly. He placed reliance on Allah, saying:

اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْاَهْلِ وَالْمَالِ

O Allah! You are my Companion in the journey and The Supervisor over my household and property."

It places trust in Allah's Companionship as well as in His supervision over his family members and possessions whom he has left behind.

The Prophet ﷺ then sought refuge in Allah from the hardship in the journey as well as the toil of travelling and of return journey. It is to say that His protection looked upon during the journey and upon returning too.

The concluding part of the *hadith* tells us that when he set forth for the return journey, the Prophet ﷺ presented the same request before Allah and at the final words he added:

أَبُوءُ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ

"We are now returning home, repenting our shortcomings and mistakes and worshipping our Lord and Master with praise for Him."

We must imagine what his feelings would have been for Allah in solitude when this was his condition on riding the camel and journeying!

How fortunate are the people who own the treasure left behind by their Prophet ﷺ! And how unfortunate they ninety-nine percent of whom any more than that, are simply unaware of this treasure and so cannot use it!

(١٢١٠/١٦٧) عَنْ عُثْمَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَخْرُجُ مِنْ بَيْتِهِ يُرِيدُ سَفَرًا أَوْ غَيْرَهُ فَقَالَ حِينَ يَخْرُجُ "أَمَنْتُ بِاللَّهِ" اِعْتَصَمْتُ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ" إِلَّا رَزَقَ خَيْرَ ذَلِكَ الْمَخْرُجِ وَصَرَفَ عَنْهُ شَرُّ ذَلِكَ الْمَخْرُجِ." (رواه احمد)

(1210/167) Sayyidina Uthman ؓ has said that the Messenger of Allah ﷺ said, "If a Muslim goes out of his house with an intention to travel or without such an intention and says on leaving his house:

أَمَنْتُ بِاللَّهِ اِعْتَصَمْتُ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

(I have believed in Allah and I hold fast to Him placing trust in Him and I am confident that no power or might can help me without the Command of Allah)

then he will surely receive the blessings on emerging from his

house and he will be protected from its evil."

(Ahmad)

Supplication During Transit

(١٢١١/١٦٨) عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ نَزَلَ مِنْزِلًا فَقَالَ "أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ" لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْتَجِلَ مِنْ مَنْزِلِهِ.

(رواه مسلم)

(1211/168) Sayyidah Khawlah ibnt Hakeem رضى الله عنها said that she heard the Messenger of Allah ﷺ say that one who stops durign his journey and says:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

"I seek refuge in the perfect words of Allah from the mischief of what He has created,"

no harm will be fall him for as long as he remains in that place.

(Muslim)

Supplication On Entering A Town

(١٢١٢/١٦٩) عَنْ ابْنِ عُمَرَ قَالَ كُنَّا نَسَافِرُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا رَأَى قَرْيَةً يُرِيدُ أَنْ يَدْخُلَهَا قَالَ "اللَّهُمَّ بَارِكْ لَنَا فِيهَا" ثَلَاثَ مَرَّاتٍ "اللَّهُمَّ ارْزُقْنَا حَيَاَهَا وَحَبِّبْنَا إِلَى أَهْلِهَا وَحَبِّبْ صَالِحِي أَهْلِهَا إِلَيْنَا."

(رواه الطبراني في الاوسط)

(1212/169) Sayyidina Abdullah ibn Umar رضى الله عنه has said that they used to travel with the Porphet ﷺ. It was his practice that when he saw a town or city which he intended to enter, he said three times:

اللَّهُمَّ بَارِكْ لَنَا فِيهَا

"O Allah grant us blessing and prosperity in this town."

He then said:

اللَّهُمَّ ارْزُقْنَا حَيَاَهَا وَحَبِّبْنَا إِلَى أَهْلِهَا وَحَبِّبْ صَالِحِي أَهْلِهَا إِلَيْنَا

"O Allah! Let the best produce of this place be our sustenance and put in the hearts of these people love for us and let its pious people be lovable to us."

(Tabarani)

Commentary: These three things can be the most significant

concern of any visitor to a new settlement. Praise be to Allah! How brief yet complete this supplication is!

Supplication For & Advice To a Traveller

(١٢١٣/١٧٠) عَنْ أَبِي هُرَيْرَةَ قَالَ إِنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ أَنْ أَسَافِرَ فَأَوْصِنِي قَالَ عَلَيْكَ بِتَقْوَى اللَّهِ وَالتَّكْبِيرِ عَلَى كُلِّ شَرَفٍ فَلَمَّا وَلَّى الرَّجُلُ قَالَ "اللَّهُمَّ اطْوِلْهُ الْبُعْدَ وَهَوِّنْ عَلَيْهِ السَّفَرَ". (رواه الترمذی)

(1213/170) It is related by Sayyidina Abu Hurayrah رضی اللہ عنہ that someone came to the Messenger of Allah ﷺ and submitted to him that he intended to proceed on a journey and requested him to give him some advice and instructions. The Messenger of Allah ﷺ instructed him to maintain fear of Allah (and be mindful of not earning His wrath keeping himself away from even minor lapses and negligence). The next thing he advised him to do was to call out *Allahu Akbar*, (Allah is the Greatest) on every rising ground. As the man turned away, the Prophet ﷺ made this supplication for him:

اللَّهُمَّ اطْوِلْهُ الْبُعْدَ وَهَوِّنْ عَلَيْهِ السَّفَرَ

"O Allah, roll up the (long) distance for him and make the journey easy for him." (Tirmizi)

(١٢١٤/١٧١) عَنْ أَنَسٍ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ سَفَرًا فَزَوِّدْنِي فَقَالَ زَوَّدَكَ اللَّهُ التَّقْوَى قَالَ زِدْنِي قَالَ وَغَفَرَ ذَنْبَكَ قَالَ زِدْنِي بِأَبِي أَنْتَ وَ أُمِّي قَالَ وَيَسِّرْ لَكَ الْخَيْرَ حَيْثُ مَا كُنْتَ. (رواه الترمذی)

(1214/171) Sayyidina Anas رضی اللہ عنہ has reported that a man came to the Prophet ﷺ and submitted to him, "Messenger of Allah ﷺ! I intend to make a journey so give me provisions (meaning make supplications for me which might assist me in my journey). "He said, "May Allah let piety be your provision for the journey (and may you find that wealth with you all through the journey)." That man requested him to give him more and the Prophet ﷺ obliged him, "And may Allah forgive you your sins." But, that man insisted, saying, "May my father and

mother be ransomed to you, say more! "So, the Prophet ﷺ added. "May Allah give you abundance of good wherever you go and are."
(Tirmizi)

(١٢١٥/١٧٢) عَنْ عَبْدِ اللَّهِ الْخَطَمِيِّ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ أَنْ يُسَوِّدَ الْجَيْشَ قَالَ أَسْتَوْدِعُ اللَّهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيمَ أَعْمَالِكُمْ.
(رواه ابو داود)

(1215/172) It is narrated by Sayyidina Abdullah al-Khutami رضى الله عنه that the Prophet ﷺ used to say when he bid farewell to an army:

أَسْتَوْدِعُ اللَّهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيمَ أَعْمَالِكُمْ

"I entrust to Allah your religion, your trustworthy character and you final deeds."
(Abu Dawood)

Commentary: In this passage the word *amanah* is rendered trustworthiness. It refers to that character and condition in man which requires him to give the rights of Allah and His creatures in a correct manner. We may briefly interpret it as *the consciousness of the responsibilities of worship*.

The main asset of a Believer is made up of his trustworthy nature, his religion and his pious deeds. This is why the Messenger of Allah ﷺ entrusted these thing of the warriors to Allah and prayed to Him to protect them.

In the same way, it was the habit of the Prophet ﷺ that when he bid farewell to anyone, he held his hand in his and said:

أَسْتَوْدِعُ اللَّهَ دِينَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيمَ أَعْمَالِكُمْ

"I entrust your religion, your trustworthiness and your last deed to Allah. May He protect them." (Tirmizi has transmitted it from Ibn Umar).

We learn from this *hadith* that it was a custom of the Prophet ﷺ that when he bid farewell to anyone he shook hands with him. Allah knows best.

Supplication In Times of Severe Danger

(١٢١٦/١٧٣) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قُلْنَا يَوْمَ الْخُنْدِ يَارَسُولَ اللَّهِ هَلْ مِنْ شَيْءٍ نَقُولُهُ فَقَدْ بَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ قَالَ نَعَمْ "اللَّهُمَّ اسْتَرْعُو رَاتِنَا

وَأَمِنْ رَوْعَاتِنَا" قَالَ فَضَرَبَ اللَّهُ وَجُوهَ أَعْدَائِهِ بِالرِّيحِ هَزَمَ اللَّهُ بِالرِّيحِ.

(رواه احمد)

(1216/173) It is reported by Sayyidina Abu Sa'eed al-Khudri رضي الله عنه that on the day of the Battle of Trenches الخندق they asked the Messenger of Allah ﷺ if there was anything they could repeat and supplicate with for their hearts were in their mouths. He told them that they should make this supplication to Allah:

اللَّهُمَّ اسْتُرْعَوْ رَاتِنَا وَأَمِنْ رَوْعَاتِنَا

"O Allah! cover our openings (on the borders with the enemy) and give us security from fears."

Abu Sa'eed رضي الله عنه added that Allah sent a violet wind in the faces of His enemies and He routed them thus. (Ahmad)

Commentary: Of the most difficult days that the Messenger of Allah ﷺ and his companions رضي الله عنهم faced were some days during the Battle of Trench (الخندق *Al-Khundug*). The Qur'an has also mentioned them:

(Recall) when they came upon you from above and you from below you, and when (your) eyes swerved and (your) heats reached (your) throats, you were imaging vain thoughts about Allah. There it was that the Believers were tried, and they were shaken with a severe shaking. (Al-Ahzab, 33:10-11)

إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ
وَإِذْ رَاغَبِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ
الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا
هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا.

(الاحزاب ٣٣: ١١)

It was in these conditions that Sayyidina Abu Sa'eed Al-Khudri رضي الله عنه requested the Prophet ﷺ if they could supplicate Allah in any way and the Messenger of Allah ﷺ taught him the brief supplication:

اللَّهُمَّ اسْتُرْعَوْ رَاتِنَا وَأَمِنْ رَوْعَاتِنَا

as we have seen.

After that, violent wind was released by Allah which caused severe confusion in the enemy forces and they were compelled to flee.

(١٢١٧/١٧٤) عَنْ أَبِي مُوسَى أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَافَ قَوْمًا قَالَ "اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ."

(رواه احمد وابو داؤد)

(1217/174) It is reported by Sayyidina Abu Musa Al-Ash'ari رضي الله عنه that when the Prophet ﷺ faced the threat of an enemy attack, he made supplication to Allah in these words:

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

"O Allah, we put You in front of them and we seek refuge in You from their evils."

(Ahmad, Abu Dawood)

Supplication At The Time of Worry & Anxiety

(١٢١٨/١٧٥) عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ عِنْدَ الْكَرْبِ "لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ."

(رواه البخارى ومسلم)

(1218/175) Sayyidina Ibn Abbas رضي الله عنه has said that when the Messenger of Allah ﷺ was anxious he would say:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ

"There is no God but Allah, the Incomparably Great, the Clement. There is no God but Allah, Lord of the mighty Throne. There is no God but Allah, Lord of the heavens, Lord of the earth, Lord of the noble Throne."

(Bukhari and Muslim)

(١٢١٩/١٧٦) عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَرِهَ أَمْرًا يَقُولُ "يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ." وَقَالَ "أَلْطَوَابِيا ذَا جَلَالٍ وَإِلَهِاتٍ كَرَامٍ."

(رواه الترمذی)

(1219/176) It is reported by Sayyidina Anas رضي الله عنه that when anything caused anxiety to the Messenger of Allah ﷺ he made this supplication:

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

"O Living One, O Eternal One! In Your mercy I seek help!"

and he said to the other people:

الطَّوَابِيَا ذَا الْجَلَالِ وَالْإِكْرَامِ

"Attach yourselves to *ya zal jalaliwa al-ikram* (O the Lord of Majesty and Bounty)."

(Tirmizi)

(١٢٢٠/١٧٧) عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ لِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَلَا أَعْلِمُكُمْ كَلِمَاتٍ تَقُولِينَهِنَّ عِنْدَ الْكَرْبِ؟ "اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ
شَيْئًا."

(رواه ابو داود)

(1220/177) Sayyidah Asma ibnt Umais رضى الله عنها said that the Prophet ﷺ said to her, "Shall I not teach you the words that you may say in times of anxiety?" (*Insha Allah* you will find peace on reciting them)." He taught her to say:

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا

"Allah, Allah! My Lord, I do not ascribe any associate with Him."

(Abu Dawood)

(١٢٢١/١٧٨) عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ
كَثَرَ هَمُّهُ فَلْيَقُلْ "اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ وَفِي قَبْضَتِكَ
نَاصِيَّتِي بِيَدِكَ مَا ضِ فِي حُكْمِكَ عَذْلٌ فِي قَضَاءِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ
هُوَ لَكَ سَمِيَتْ بِهِ نَفْسِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ اسْتَأْثَرْتُ بِهِ فِي مَكْنُونِ
الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ الْعَظِيمَ، رَبِيعَ قَلْبِي وَجِلَاءَ هَمِّي وَغَمِّي" مَا
قَالَهَا عَبْدٌ قَطُّ إِلَّا أَذْهَبَ اللَّهُ هَمَّهُ أَبَدَلَهُ بِهِ فَرَجًا.

(رواه رزين)

(1221/178) Sayyidina Abdullah ibn Mas'ud رضى الله عنه has said that the Messenger of Allah ﷺ said that if anyone is afflicted by much care and worry, he should present his supplication to Allah thus:

اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ وَفِي قَبْضَتِكَ نَاصِيَّتِي بِيَدِكَ
مَا ضِ فِي حُكْمِكَ عَذْلٌ فِي قَضَاءِكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمِيَتْ
بِهِ نَفْسِكَ أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ أَوْ اسْتَأْثَرْتُ بِهِ فِي مَكْنُونِ الْغَيْبِ عِنْدَكَ أَنْ
تَجْعَلَ الْقُرْآنَ الْعَظِيمَ، رَبِيعَ قَلْبِي وَجِلَاءَ هَمِّي وَغَمِّي

"O Allah! I am Your slave, the son of Your bondsman and the son of Your bondwoman; and I am within Your grasp. My forelock is in Your Hand. Your Command is effective on me: Your decree is equitable concerning me. I ask You by every name You have, by which You have called Yourself, or which You have sent down in Your Book¹, or preferred to keep to Yourself among Your guarded secrets, to make the Qur'an the spring of my heart and the means of dispelling my anxiety and grief."

The Messenger of Allah ﷺ said, "No slave of Allah ever says it but Allah takes away his grief and gives him joy and abundance instead."
(Razin)

Commentary: Every phrase of this supplication taught by the Prophet ﷺ is full of a slave's emotions of servitude. It begins with an expression and confirmation of his own and his parent's servitude. He affirms, "I am Your slave. My father too is Your slave and my mother, again, is Your bondwoman, so I am Your slave down generations, You are my Master and Lord as also Master and Lord of my parents. I am always in Your hands. Whatever You decree concerning me is fair and equitable and applicable. Neither I nor anyone else can raise an objection.

This supplication further quotes the supplicant as confessing that he has no deed or anything else against which he might ask Allah for anything. Hence, he goes on to say, I ask You by Your own names which you have called Yourself by, or revealed in Your Books, or kept to Yourself concealed as secret, which no one knows except You. So, I ask You by these Names to make Your Book, the Qur'an, the Spring of my heart and remove my anxieties through its blessings.

The Messenger of Allah ﷺ declared, "If anyone makes a supplication in this manner then his anxieties will be dispelled surely."

①. There is a phrase here in other Books: *او علمته احدا من خلقك* meaning (or which You have taught any of Your creation).

Supplications When Faced With Problems, Difficulties & Distress

In his life, man does encounter problems and difficulties now and then. There is an aspect of good in these problems in that the trial trains the Believers and they get closer to Allah and their link with Him becomes stronger. The supplications that the Prophet ﷺ taught us to be made on such occasions are not only a means of removing problems and difficulties but also instrumental in achieving nearness to Allah.

(١١٢٢/١٧٩) عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعْوَةُ ذِي النُّونِ الَّذِي دَعَا بِهَا وَهُوَ فِي بَطْنِ الْحُوتِ "لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ." لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ.

(رواه احمد والترمذى والنسائى)

(1122/179) Sayyidina Sa'd ibn Abu Waqqas رضى الله عنه has reported that the Messenger of Allah ﷺ said, "When *Zu Al-Noon* (the Prophet of Allah, Yunus رضى الله عنه) was swallowed by a fish in the ocean, his supplication and call was:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

[There is no God except You. You are without blemish. Surely I am who has wronged himself. (Only You can be asked for mercy and help, and You have never wronged anyone).]

If a Muslim supplicates Allah in these words when he encounters difficulties, Allah certainly accepts his supplication."

(Ahmad, Tirmizi, Nasa'i)

Commentary: This supplication of Prophet Yunus رضى الله عنه is found in the Holy Qur'an (in *Surah Al-Ambiya*) in the same words. On the face of it, the expression simply declares the unity of Allah and glorifies Him and contains a confession of the supplicant that he is wrong and blameworthy; but, in reality it is the supplicant's repentance and request for forgiveness and his turning to Allah in the best possible manner. It has an unusual ability to draw the mercy of Allah to the supplicant.

(١١٢٣/١٨٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَقَعْتُمْ فِي الْأَمْرِ الْعَظِيمِ فَقُولُوا "حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ". (رواه ابن مردويه) (1123/180) Sayyidina Abu Hurayrah رضي الله عنه has said that the Messenger of Allah ﷺ said, "When a heavy and difficult affair is before you, say:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (آل عمران ١٧٣:٣)

(Allah is Sufficient for us, and He is an excellent Guardian)¹

(Ibn Mardawiyeh)

Commentary: This too is an expression from the Qur'an. It is transmitted by *Bukhari* that Sayyidina Abdullah ibn Abbas رضي الله عنه said that when the idolaters put Prophet Ibrahim عليه السلام in the fire, he had these very words on his lips:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ (آل عمران ١٧٣:٣)

Allah is Sufficient for us, and He is an excellent Guardian

This must be the call on the tongues of every Muslim in times of difficulty and problems.

(١١٢٤/١٨١) عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَالَ عَبْدُ

"اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ اكْفِنِي كُلَّ مُهِمٍّ مِنْ حَيْثُ

شِئْتُ مِنْ أَيْنَ شِئْتُ" إِلَّا أَذْهَبَ اللَّهُ تَعَالَى هَمَّهُ. (رواه الخرائطي في مكارم الاخلاق)

(1124/181) Sayyidina Ali رضي الله عنه said that the Messenger of Allah ﷺ

stated that a slave of Allah (who is surrounded by distress and problem) barely make the following supplication when Allah removes his problems and solves his difficulty. The supplication is:

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ اكْفِنِي كُلَّ مُهِمٍّ مِنْ حَيْثُ

شِئْتُ مِنْ أَيْنَ شِئْتُ

"O Allah! Lord of the seven heavens and Lord of the great Throne, suffice me in every difficulty and solve them as You desire and wherever You desire."

(Al-Khara'iti)

(١٢٢٥/١٨٢) عَنْ عَلِيٍّ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَلِيُّ

إِذَا حَزَبَكَ أَمْرٌ فَقُلْ "اللَّهُمَّ احْرُسْنِي بَعَيْنِكَ الَّتِي لَا تَنَامُ وَاكْفِنِي بِكَفِّكَ

الَّذِي لَا يَرَامُ وَاعْفِرْ لِي بِقُدْرَتِكَ عَلَيَّ فَلَا أَهْلِكَ وَأَنْتَ رَجَائِي رَبِّ كَمْ مِنْ
 نِعْمَةٍ أَنْعَمْتَهَا عَلَيَّ قُلْ لَكَ عِنْدَهَا شُكْرِي وَكَمْ بَلِيَّةٍ ابْتَلَيْتَنِي بِهَا قُلْ لَكَ
 عِنْدَهَا صَبْرِي قِيَامَنْ قُلْ عِنْدَ نِعْمَتِهِ شُكْرِي فَلَمْ يَحْرِمْنِي وَيَأْمَنْ قُلْ عِنْدَ بَلِيَّتِهِ
 صَبْرِي فَلَمْ يَخْذُلْنِي وَيَأْمَنْ رَأَيْتُ عَلَى الْخَطَايَا فَلَمْ يَفْضَحْنِي يَا ذَا الْمَعْرُوفِ
 الَّذِي لَا يَنْقُضِي أَبَدًا وَيَا ذَا النِّعَمَاءِ الَّتِي لَا تُحْصَى أَبَدًا أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ
 مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبِكَ أَدْرَأُ فِي نُحُورِ الْأَعْدَاءِ وَالْجَبَّارِينَ

(رواه الديلمي في مسند الفردوس)

(1225/182) Sayyidina Ali عليه السلام said that the Messenger of Allah ﷺ said to him, "O Ali! If you are faced with a difficult affair, make this supplication to Allah:

اللَّهُمَّ احْرُسْنِي بِعَيْنِكَ الَّتِي لَا تَنَامُ وَانْكُفْنِي بِكَفِّكَ الَّذِي لَا يَرَامُ وَاعْفِرْ لِي
 بِقُدْرَتِكَ عَلَيَّ فَلَا أَهْلِكَ وَأَنْتَ رَجَائِي رَبِّ كَمْ مِنْ نِعْمَةٍ أَنْعَمْتَهَا عَلَيَّ قُلْ
 لَكَ عِنْدَهَا شُكْرِي وَكَمْ بَلِيَّةٍ ابْتَلَيْتَنِي بِهَا قُلْ لَكَ عِنْدَهَا صَبْرِي قِيَامَنْ قُلْ
 عِنْدَ نِعْمَتِهِ شُكْرِي فَلَمْ يَحْرِمْنِي وَيَأْمَنْ قُلْ عِنْدَ بَلِيَّتِهِ صَبْرِي فَلَمْ يَخْذُلْنِي
 وَيَأْمَنْ رَأَيْتُ عَلَى الْخَطَايَا فَلَمْ يَفْضَحْنِي يَا ذَا الْمَعْرُوفِ الَّذِي لَا يَنْقُضِي أَبَدًا
 وَيَا ذَا النِّعَمَاءِ الَّتِي لَا تُحْصَى أَبَدًا أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَعَلَى آلِ
 مُحَمَّدٍ وَبِكَ أَدْرَأُ فِي نُحُورِ الْأَعْدَاءِ وَالْجَبَّارِينَ

"O Allah! Watch me with Your eye that never sleeps and never even winks, protect me with Your strength which none can assail and show mercy to me with Your power over me (and forgive me, the helpless sinner that I am, my sins) so that I may not perish while You are my Hope.

How many a bounty there is with which You have favoured me! Yet little has been my gratitude for that ! And , how many a trial have You passed me through for which little has been my patience! So, O You, my Generous Lord, for Whose bounties my gratitude has been little, yet You have not deprived me (of Your boundless favours).

And, O You, against whose trial I showed little patience, yet You did not abandon me (and continued to favour me). And, O You, my Kind Lord, Who saw me committing sin yet did not disgrace me (before the creation and concealed my faults). O

Possessor (and Dispenser) of good that will never end, and O Possessor (and Dispenser) of favours that can never be counted, I beseech You to shower blessings on (our chief, Your Prophet and Messenger) Muhammad ﷺ. (O Allah, my Lord), it is with Your strength alone that I face enemies and oppressors." (Dailami)

Commentary: Let us ponder over each phrase of this supplication taught to us by the Messenger of Allah ﷺ. The entire appeal and request is from the tongue of a humble slave.

May Allah cause us to understand and esteem, and then benefit from the truth of these words. *Aameen!*

Supplication Against A Tyrant Ruler

It happens in a man's life, particularly if he is a pious and righteous man, that he falls down in the eyes of a ruler who is angered at and displeased with him. He naturally fears that he would be subject to oppression and punishment. The Prophet ﷺ has taught us a supplication to be made at such times.

(١٢٢٦/١٨٣) عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَخَوَّفَ أَحَدُكُمْ السُّلْطَانَ فَلْيَقُلْ "اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ كُنْ لِي جَارًا مِنْ شَرِّ فَلَانِ ابْنِ فَلَانٍ وَشَرِّ الْجِنِّ وَالْإِنْسِ وَاتَّبَاعِهِمْ أَنْ يَفْرُطَ عَلَى أَحَدٍ مِنْهُمْ أَوْ أَنْ يُطْغَى عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا إِلَهَ غَيْرُكَ". (رواه الطبراني في الكبير)

(1226/183) It is narrated by Sayyidina Abdullah Ibn Mas'ud رضي الله عنه that the Messenger of Allah ﷺ said that if anyone of you fears oppression and wrong at the hands of the ruler then he must make the following supplication:

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَرَبَّ الْعَرْشِ الْعَظِيمِ كُنْ لِي جَارًا مِنْ شَرِّ فَلَانِ ابْنِ فَلَانٍ وَشَرِّ الْجِنِّ وَالْإِنْسِ وَاتَّبَاعِهِمْ أَنْ يَفْرُطَ عَلَى أَحَدٍ مِنْهُمْ أَوْ أَنْ يُطْغَى عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلَا إِلَهَ غَيْرُكَ

"O Allah! Lord of the seven heavens and Lord of the great Throne, be my Protector from the mischief of such-and-such, and the mischief of all mischievous jinns and men and their henchmen — and take me in Your protection — lest any of

them oppress me or exceed against me. Honoured is he who is in Your protection. Indeed, Your praise is great! And, there is none worthy of worship except You (You alone are the God).

(Tabarani)

Supplication For Relief From Debt

(١٢٢٧/١٨٤) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو أُمَامَةَ فَقَالَ يَا أَبَا أُمَامَةَ مَا لِي أَرَاكَ جَالِسًا فِي الْمَسْجِدِ فِي غَيْرِ وَقْتِ الصَّلَاةِ قَالَ هُمُومٌ لِرِمْتِي وَدُيُونٌ يَارَسُولَ اللَّهِ قَالَ أَقْلًا أَعْلَمَكَ كَلَامًا إِذَا قُلْتَهُ أَذْهَبَ اللَّهُ هَمَّكَ وَقَضَى عَنْكَ دَيْنَكَ قَالَ بَلَى يَارَسُولَ اللَّهِ قَالَ قُلْ إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ" قَالَ فَفَعَلْتُ ذَلِكَ فَأَذْهَبَ اللَّهُ هَمِّي وَقَضَى دَيْنِي.

(رواه ابو داؤد)

(1227/184) Sayyidina Abu Sa'eed Al-Khudri رضي الله عنه narrated that one day the Messenger of Allah ﷺ came to the mosque and found an Ansar Companion, by the name of Abu Umamah رضي الله عنه, already seated there. So, the Prophet ﷺ asked him, "O Abu Umamah! Why is it that you are sitting in the mosque while it is not yet time of prayer?" The Companion رضي الله عنه said, "Messenger of Allah! I have a burden of debts over me, and I am drowned in anxiety." The Prophet ﷺ said to him, "Shall I not teach you words which if you repeat, Allah will relieve you of your anxieties and pay all your debts?"

Abu Umamah رضي الله عنه said that he ask the Prophet ﷺ to teach him those words. So, he said that he should make this supplication in the morning and in the evening:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَأَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَأَعُوذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ وَأَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

"O Allah! I seek refuge in You from care and grief. I seek refuge in You from incapacity and slackness. I seek refuge in You from being overcome by debt and being put in subjection by men."

Sayyidina Abu Umamah رضي الله عنه said that he followed the guidance of the Prophet ﷺ (making the supplication his daily exercise in the morning and evening). His care was removed and his debts were settled.

(Abu Dawood)

Commentary: The Companion who is mentioned in the *hadith* as (Sayyidina) Abu Umamah رضي الله عنه is not the same person as Sayyidina Abu Umamah Bahili رضي الله عنه, the well-known Companion.

(١٢٢٨/١٨٥) عَنْ عَلِيٍّ أَنَّهُ جَاءَهُ مُكَاتَبٌ فَقَالَ إِنِّي عَجَزْتُ عَنْ كِتَابَتِي فَأَعِنِّي قَالَ أَلَا أَعْلَمُكَ كَلِمَاتٍ عَلَّمَنِيَهُنَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلٍ كَبِيرٍ دَيْنًا آدَاهُ اللَّهُ عَنْكَ قُلْ "اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ."

(رواه الترمذی والبيهقي في الدعوات الكبير)

(1228/185) Sayyidina Ali رضي الله عنه has narrated that a *mukatab*, (a slave who had a contract with his master to pay for his freedom) came to him and said that he was unable to fulfil his contract so requested help. Sayyidina Ali رضي الله عنه asked him, "Shall I not teach you the supplication which the Messenger of Allah ﷺ had taught me? If you had a debt as large as a huge mountain, Allah would pay it for you." (The brief words are:)

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

"O Allah! Grant me so much of what you make lawful as is enough for me so that I may dispense with what You make unlawful. And make me able, by Your benevolence, to be independent of all except You."

(Tirmizi, Bayhaqi)

Commentary: *Mukatab* is a slave whose Master has agreed to set him free if he pays a certain sum of money. When the slave will pay the specified amount he would be emancipated.

It was one such *Mukatab* who came to Sayyidina Ali رضي الله عنه with his predicament that he was helpless and could not buy his freedom. Sayyidina Ali رضي الله عنه did not help him monetarily but taught him a valuable supplication which he had learnt from the Messenger of Allah ﷺ.

We learn from this event that if we are unable to help a needy person monetarily then we must help him by guiding him to such a

supplication. This too is a way to support and serve someone.

Supplication In Times Of Sorrow And Happiness

(١٢٢٩/١٨٦) عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَأَى مَا يُسْرُّ بِهِ قَالَ "الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ" وَإِذَا رَأَى شَيْئًا مِمَّا يَكْرَهُ قَالَ "الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ".
(رواه ابن النجار)

(1229/186) Sayyidah Ayshah رضى الله عنها said that when the Prophet ﷺ saw what pleased him he said:

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

"All praise belongs to Allah by Whose favours and grace the good things are perfected."

And when he saw something that displeased, he said:

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

"All praise belongs to Allah under all circumstance."

(Ibn An Najjar)

Commentary: Whatever happens in this world, happens with the will of Allah whether it is pleasing to us or displeasing. Allah is All-Wise and his decision is never without wisdom. Therefore, he is always worthy of praise.

Supplication At the Time of Anger

(١٢٣٠/١٨٧) عَنْ مَعَاذِ بْنِ جَبَلٍ قَالَ اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى عُرِفَ الْغَضَبُ فِي وَجْهِ أَحَدِهِمَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَا أَعْلَمُ كَلِمَةً لَوْ قَالَ لَذَهَبَ غَضَبُهُ "أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ".
(رواه الترمذی)

(1230/187) Sayyidina Mu'az ibn Jabal رضى الله عنه said that two men were disputing with each other in the presence of the Prophet ﷺ until anger was apparent on the countenance of one of them. The Messenger of Allah ﷺ said, "I know of certain words of supplication which if he repeats, his anger would subside. These words are:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I seek refuge in Allah from the accursed devil." (Tirmizi)

Commentary: There is no doubt at all that if a man who is severely angry says these words consciously and with a spirit of supplication then Allah will cool down the heat of his anger. His anger will not produce evil consequences. the Qu'an says:

"If a provocation from Satan should provoke you (and arouse in you fiery anger) then seek refuge in Allah. Surely, He is the Hearer, the Knower.

(Ha-mim Al-Sajdah 41: 36)

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ
فَاستَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ
(حم السجده ٤١: ٣٦)

But it is also true that when in his anger man loses control over himself and fails to recognise the difference between good and bad, he rarely remembers the directions of the Prophet ﷺ. At such times, well-wishers must intervene and draw the angry person's attention to the instructions of the Prophet ﷺ judiciously.

Supplications On Visiting The Sick

The Messenger of Allah ﷺ has declared that visiting the sick and helping them out are very commendable deeds of worship. He has exhorted Muslims to adopt this behaviour. Besides, his practice and words teach us that we must visit the sick and pray for his recovery. Obviously, the patient will feel comforted by this behaviour. We have narrated many *ahadith* on this topic in the chapter *Kitab Al-Jana'iz* (Book of Funerals) in the third volume. We reproduce here some more *ahadith* on this subject.

(١٢٣١/١٨٨) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَكَى مِنْهُ إِنْسَانٌ مَسَحَهُ بِيَمِينِهِ ثُمَّ قَالَ "أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ وَأَشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاءُكَ لَا يُغَادِرُ سَقَمًا.

(رواه البخارى و مسلم)

(1231/188) Sayyidah Ayshah رضي الله عنها said that if one of us complained (of an illness), the Messenger of Allah ﷺ wiped him (over the body) with his right hand saying the while:

أَذْهَبِ الْبَاسَ رَبَّ النَّاسِ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاءُكَ لَا
يُغَادِرُ سَقَمًا

"Remove the harm, Lord of men. And give him healing, You only are the Healer. There is no healing but Yours, a healing that leaves no illness behind." (Bukhari and Muslim)

(١٢٣٢/١٨٩) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ إِنَّ جِبْرِيلَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا مُحَمَّدُ اشْتَكَيتَ فَقَالَ نَعَمْ قَالَ "بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ وَحَاسِدٍ، اللَّهُ يَشْفِيكَ بِسْمِ اللَّهِ أَرْقِيكَ".

(رواه مسلم)

(1232/189) It is narrated by Sayyidina Abu Sa'eed Al-Khurdri that once Jibril (عليه السلام) came to the Prophet (ﷺ) (When he was a' en ill). He said, "Do you have a complaint, Muhammad?" The Prophet (ﷺ) affirmed that he was ill, Jibril (عليه السلام) made this supplication (and breathed over the Prophet (ﷺ)):

بِسْمِ اللَّهِ أَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ وَحَاسِدٍ، اللَّهُ يَشْفِيكَ بِسْمِ اللَّهِ أَرْقِيكَ

"In the Name of Allah, I am applying a charm to you (and I am blowing over you) from every thing that may harm you, from the evil of every evil eye, or eye of an envious one. May Allah heal you. In the Name of Allah, I am applying a charm to you (and I am blowing over you)." (Muslim)

(١٢٣٣/١٩٠) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اشْتَكَى نَفَثَ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ وَمَسَحَ عَنْهُ بِيَدِهِ فَلَمَّا اشْتَكَى وَجَعَهُ الَّذِي تَوَفَّى فِيهِ كُنْتُ أَنْفُثُ عَلَيْهِ بِالْمُعَوِّذَاتِ الَّتِي كَانَ يَنْفُثُ وَأَمْسَحَ بِيَدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(رواه البخاري ومسلم)

(1233/190) Sayyidah Ayshah رضي الله عنها has said when the Prophet (ﷺ) had a complaint (of illness) he would breathe on himself (ejecting saliva), reciting the *Mu'awwizat*, (*Surah al-Falaq*, and *surah an-Naas*, and wipe himself with his hand. When he suffered from the pain of which he died, she would blow on him ejecting saliva and recite the *Mu'awwizat*, as he

did, and would take the Prophet's ﷺ hand to rub over his body.
(Bukhari, Muslim)

Commentary: The *Mu'awwizat*, in this *hadith* means the two surah of the Qur'an, *al-falaq* and *an-Naas*. It is also possible that this word refers to the supplications with which refuge in Allah is sought and which he often said in illness and blew over the sick. Some of these supplications have been mentioned above.

Supplication On Sneezing

It may seem to us that if a man sneezes, it is nothing of importance. But the Prophet ﷺ has recommended to us that we must make a supplication on sneezing too. Accordingly, it is one of the means of establishing closer links with Allah.

(١٢٣٤/١٩١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ الْحَمْدُ لِلَّهِ وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ يَرْحَمُكَ اللَّهُ فَإِذَا قَالَ لَهُ يَرْحَمُكَ اللَّهُ فَلْيَقُلْ يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ. (رواه البخارى)

(1234/191) It is reported by Sayyidina Abu Hurayrah ؓ that the Messenger of Allah ﷺ said, "When one of you sneezes, he must say الحمد لله (All praise belongs to Allah). And, his brothers who are near to him should say يرحمك الله (May Allah have mercy on you!). On hearing them the person who had sneezed must say,

يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ

"(May Allah guide you and correct your affairs)". (Bukhari)

Commentary: If someone sneezes without being ill with cold or a similar illness then it cleans his brain and makes him feel light. If he does not discharge mucus with sneeze then he might suffer from some kind of brain disease.

That is why the sneezer must praise Allah and thank Him, the least he must say is الحمد لله (All praise belongs to Allah). Some versions suggest that he should say:

الحمد لله على كل حال

(All praise belongs to Allah under all circumstances)

and some others that he should say:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (الفاتحه ١:١)

(All praise belongs to Allah, Lord of the worlds).

The one who hears him must respond *يرحمك الله* (May Allah have mercy on you!). This would be a supplication for the sneezer. Hence, he must now respond with a prayer for the second man and the Messenger of Allah ﷺ has said that he should say:

يهديكم الله ويصلح بالكم

"(May Allah guide you and correct your affairs!)."

Glory be to Allah! A sneeze is a means of getting blessings on the sneezer and those people who are around him and of increasing his relationship with Allah.

If anyone gets a bout of sneezes because of cold or any other illness then neither is he required to say *الحمد لله* every time nor are those around bound to respond to him with *يرحمك الله* (if he says *الحمد لله* every time).

عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَطَسَ رَجُلٌ عِنْدَهُ فَقَالَ لَهُ يَرْحَمُكَ اللَّهُ ثُمَّ عَطَسَ أُخْرَى فَقَالَ الرَّجُلُ مَزْكُومٌ. (رواه مسلم وفي رواية للترمذی انه قال له في الثالثة انه مذكوم)

(1235/192) Sayyidina Salamah ibn al-Akwa' ؓ has narrated that someone sneezed and the Prophet ﷺ who was there, said *يرحمك الله*. He sneezed again and the Prophet ﷺ said, "This man has a cold so it is not necessary to say *يرحمك الله* everytime."

(Muslim)

Commentary: A *hadith* in *Tirmizi* tells us that the Prophet ﷺ said this when the man had sneezed three times.

Another Companion Ubayd Ibn Rifa'ah ؓ has said that the Messenger of Allah ﷺ said:

شَمِتَ الْعَاطِسُ ثَلَاثًا فَمَا زَادَ فَإِنْ شِئْتَ فَشِمْتُهُ وَإِنْ شِئْتَ فَلَا

"Say *يرحمك الله* to the sneezer (upto) three times. Beyond that say it, if you like, or do not say it, if you like".

(Abu Dawood, Tirmizi)

عَنْ نَافِعٍ أَنَّ رَجُلًا عَطَسَ إِلَى جَنْبِ ابْنِ عُمَرَ فَقَالَ الْحَمْدُ لِلَّهِ

وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ قَالَ ابْنُ عُمَرَ وَأَنَا أَقُولُ الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَآلِهِ هَكَذَا، عَلَّمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَقُولَ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.
(رواه الترمذی)

(1236/193) Sayyidina Nafi' رضی اللہ عنہ the attendant of Sayyidina Abdullah ibn Umar رضی اللہ عنہ has related that someone who was sitting next to Sayyidina Abdullah ibn Umar رضی اللہ عنہ sneezed and said :

الحمد لله والسلام على رسول الله

"All praise belongs to Allah, and peace be on the Messenger of Allah ﷺ."

Sayyidina Abdullah ibn Umar رضی اللہ عنہ said, " I too agree that all praise belongs to Allah and peace be on His Messenger ." (That is, the expression is very auspicious without doubt, there being praise of Allah and blessings on the Prophet ﷺ)." But it is not correct to say it on this occasion. The Prophet ﷺ has taught us to say on this occasion:

الحمد لله على كل حال

(All praise belongs to Allah under all circumstances). (Tirmizi)

Commentary: We learn of an important principle from the saying of Sayyidina Abdullah ibn Umar رضی اللہ عنہ. It is that it is not correct to make additions to the supplications taught by the Messenger of Allah ﷺ even by invoking blessings on him although by itself that is a commendable act. May Allah cause us to esteem the Prophet ﷺ in a proper way and to abide by his teachings correctly.

Supplication During Thunder & Lightening

Thunder and lightening are signs of Allah's glory and might. When a slave of Allah faces them, he must supplicate Allah very humbly for mercy and compassion, and forgiveness of his sins. This is exactly what the Prophet ﷺ has taught us and what he practiced.

(١٢٣٧/١٩٤) عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا سَمِعَ

صَوْتُ الرُّعْدِ وَالصَّوَاعِقِ قَالَ "اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ
وَعَافِنَا قَبْلَ ذَلِكَ".
(رواه احمد والترمذی)

(1237/194) According to Sayyidina Abdullah ibn Umar رضی اللہ عنہ when the Prophet ﷺ heard thunder-clap or a thunder-bolt he supplicated Allah in these words:

اللَّهُمَّ لَا تَقْتُلْنَا بِغَضَبِكَ وَلَا تُهْلِكْنَا بِعَذَابِكَ وَعَافِنَا قَبْلَ ذَلِكَ

'O Allah! exterminate us not with Your wrath and destroy us not with Your punishment, but preserve us before that.'

(Ahmad, Tirmizi)

Supplication When The Wind Blows Violently

A strong wind or storm has brought punishment with it, sometimes and has come as mercy, sometimes (as a prelude to rain). Therefore, pious slaves of Allah must sit down to make supplications to Allah when a strong wind blows, fearing the wrath of Allah. They must pray that the winds should not be a fore runner for loss and destruction, but they should be the herald of the mercy of Allah. This is what the Messenger of Allah ﷺ did.

(١٢٣٨/١٩٥) عَنْ ابْنِ عَبَّاسٍ قَالَ مَاهَبَتْ رِيحٌ قَطْرًا إِلَّا جَئَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رُكْبَتَيْهِ وَقَالَ اللَّهُمَّ اجْعَلْهَا رَحْمَةً وَلَا تَجْعَلْهَا عَذَابًا اللَّهُمَّ اجْعَلْهَا رِيحًا وَلَا تَجْعَلْهَا رِيحًا.
(رواه الشافعي والبيهقي في الدعوات الكبير)

(1238/195) Sayyidina Abdullah Ibn Abbas رضی اللہ عنہ has narrated that never did a wind blow but the Prophet ﷺ bowed down on his knees before Allah and made this supplication:

اللَّهُمَّ اجْعَلْهَا رَحْمَةً وَلَا تَجْعَلْهَا عَذَابًا اللَّهُمَّ اجْعَلْهَا رِيحًا وَلَا تَجْعَلْهَا رِيحًا
"O Allah, let this wind be a herald of mercy and life and let it not be a harbinger of punishment and death. Let it be what the Qur'an calls رِيحًا (Riyah), a blessed wind, not رِيحًا (Reeh), an accursed wind.
(Bayhaqi)

Commentary: Some of the verses of the Qur'an describe the wind which was sent to destroy the disobedient people as Reeh. Other verses of the Qur'an describe the wind that was sent as mercy as

Riyah. On this basis the Prophet ﷺ made this supplication when a strong wind blew, "O Allah, let it not be *Reeh* that is the wind of punishment but let it be *Riyah*, the wind of mercy."

(١٢٣٩/١٩٦) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَصَفَ الرِّيحُ قَالَ "اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ" وَإِذَا تَخَيَّلَتِ السَّمَاءُ تَغْيِيرَ لَوْنِهِ وَخَرَجَ وَدَخَلَ وَأَقْبَلَ وَأَذْبَرَ فَإِذَا مَطَرَتْ سُرِّي عَنْهُ فَعَرَفَتْ ذَلِكَ عَائِشَةُ فَسَأَلَتْهُ فَقَالَ لَعَلَّه يَا عَائِشَةُ كَمَا قَالَ قَوْمٌ عَادٍ فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالُوا هَذَا عَارِضٌ مُمِطِرُنَا.

(رواه البخارى ومسلم)
(1239/196) Sayyidah Ayshah رضى الله عنها has said that when a strong wind blew and darkness enveloped the sky, the Prophet ﷺ made this supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسِلَتْ بِهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسِلَتْ بِهِ

"O Allah! I ask You for this wind and the good of what it contains, and the good of that with which it is sent. And I seek refuge in You from the evil of this wind and the evil of what it contains, and the evil of that with which it is sent."

When clouds gathered over head (which might spell good and evil or mercy and punishment), the Messenger of Allah ﷺ feared Allah's wrath and the colour of his face changed. He went out now, and came in now; he paced forward now and retrace his steps now. When the rain was over peacefully, this condition in him ended. Sayyidah Ayshah رضى الله عنها observed this condition and asked him, "Why does this condition come over you?" He said, "On seeing the clouds above in the sky, I feel the danger lest these clouds may be of the kind that came over the people of Aad who saw them moving towards the valley and said that they would rain down and irrigate their fields (although they were the clouds of punishment that brought them destruction and annihilation)."

(Bukhari)

Supplication When Clouds Are Overhead & It Rains

(١٢٤٠/١٩٧) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَبْصَرْنَا شَيْئًا مِنَ السَّمَاءِ تَعْنِي السَّحَابَ تَرَكَ عَمَلَهُ وَاسْتَقْبَلَهُ وَقَالَ "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ." فَإِنْ كَشَفَهُ حَمْدُ اللَّهِ وَإِنْ مَطَرَتْ قَالَ "اللَّهُمَّ سَقِيَا نَافِعًا." (رواه ابو داؤد والنسائي وابن ماجة والشافعي واللفظ له)

(1240/197) It is reported by Sayyidah Ayshah رضي الله عنها that when they perceived clouds rising in the sky, the Prophet ﷺ ceased to work in what he was occupied and turning toward the cloud would say to Allah:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهِ

"O Allah! I seek refuge in You from the evil of that which is in these clouds."

Then, when the clouds dispresed and the sky was clear, he praised Allah and thanked Him. But, if the clouds burst down in rain, he would say:

"O Allah, make it a wholesome drink." اللَّهُمَّ سَقِيَا نَافِعًا

(Abu Dawood, Nasa'i, Ibn Majah, Musnad Shafa'ee)

(١٢٤١/١٩٨) عَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَأَى الْمَطَرَ قَالَ "اللَّهُمَّ صَيِّبًا نَافِعًا." (رواه البخارى)

(1241/198) Sayyidah Ayshah رضي الله عنها said that when he saw it rain, the Messenger of Allah ﷺ made this supplication to Allah:

"O Allah! Let it be a profitable downpour!" اللَّهُمَّ صَيِّبًا نَافِعًا (Bukhari)

Commentary: It is again the same thing with rain that it plays havoc with people and land, causes destrcution all round, or it comes as mercy for the creation and a means of life for them.

Therefore, the pious people must pray to Allah to make the rain profitable and merciful.

Also, when the need of rain was felt the Messenger of Allah ﷺ supplicated Allah to send to them which is profitable and merciful.

Supplication For Rain

(١٢٤٢/١٩٩) عَنْ جَابِرٍ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوسِّئِي فَقَالَ "اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مُرِيئًا مُرِيئًا نَافِعًا غَيْرَ ضَارٍ عَاجِلًا غَيْرَ أَجَلٍ" قَالَ فَاطْبَقْتُ عَلَيْهِمُ السَّمَاءَ. (رواه ابو داؤد)

(1242/199) Sayyidina Jabir رضي الله عنه said that he once saw the Messenger of Allah ﷺ raise his hands and pray for rain. He was supplicating Allah, in these words:

اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مُرِيئًا مُرِيئًا نَافِعًا غَيْرَ ضَارٍ عَاجِلًا غَيْرَ أَجَلٍ

O Allah, send us rain abundantly, good for the land, making the fields green, and fertile, profitable wholesomely, very harmless. (And, O Allah!) quickly, not delayed!" (Abu Dawood)

(١٢٤٣/٢٠٠) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَتَسَقَى قَالَ "اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهِيمَتَكَ وَأَنْشُرْ رَحْمَتَكَ وَأَخْيِ بَلَدَكَ الْمَيِّتَ." (رواه مالك و ابو داؤد)

(1243/200) It is reported by Sayyidina Amr ibn Shuaib رضي الله عنه that when the Prophet ﷺ supplicated Allah for rain, he said:

اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهِيمَتَكَ وَأَنْشُرْ رَحْمَتَكَ وَأَخْيِ بَلَدَكَ الْمَيِّتَ

"O Allah, send down rain to Your slaves and the mute quadrupeds and animals created by You. Send Your mercy. And, enliven with rain Your lands which have died for want of rain." (Muwatta Imam Malik, Abu Dawood)

Commentary: What an appeal this supplication has! And, how well may it attract the mercy of Allah to the supplicants!

Supplication on Observing The New Moon

(١٢٤٤/٢٠١) عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَأَى الْهِلَالَ قَالَ "اللَّهُمَّ أَهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ رَبِّي وَرَبُّكَ اللَّهُ." (رواه الترمذی)

(1244/201) Sayyidina Talha ibn Ubaydullah رضي الله عنه has reported that when the Messenger of Allah ﷺ saw the new moon he said:

اللَّهُمَّ اهْلُهُ عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَالْإِسْلَامِ رَبِّي وَرَبُّكَ اللَّهُ

"O Allah, make the new moon rise on us with security, faith, safety and Islam. (O moon!) My Lord and Your Lord is Allah".

(Tirmizi)

Commentary: Every month is a stage in a man's life. As a month ends and the new moon is signalling the beginning of the next month it seems to announce that a stage in every man's life has been passed and a new one begins. The most suitable supplication at this time can only be: "O Allah! Cause the new stage, which is the new month, to pass with peace, security, faith and Islam. and make us obedient to You."

Because there are people in the world who worship the moon, the Messenger of Allah ﷺ made part of the supplication as a declaration that moon is merely a creation of Allah and just as Allah is our Lord so too He is the Lord of the moon.

(١٢٤٥/٢٠٢) عَنْ قَتَادَةَ بَلَّغَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَأَى الْهِلَالَ قَالَ "هِلَالٌ خَيْرٌ وَرُشْدٌ" هِلَالٌ خَيْرٌ وَرُشْدٌ هِلَالٌ خَيْرٌ وَرُشْدٌ "أَمَنْتُ بِالَّذِي خَلَقَكَ ثَلَاثَ مَرَّاتٍ ثُمَّ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ بِشَهْرٍ كَذَا وَجَاءَ بِشَهْرٍ كَذَا.

(رواه ابو داود)
(1245/202) Sayyidina Qatadah ؓ has reported having heard that the Messenger of Allah ﷺ when he saw the new moon, said three times:

"Moon of good and right guidance," هِلَالٌ خَيْرٌ وَرُشْدٌ

and added, again three times:

"I believe in Him Who created you." أَمَنْتُ بِالَّذِي خَلَقَكَ

And then he said:

الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ بِشَهْرٍ كَذَا وَجَاءَ بِشَهْرٍ كَذَا

"All praise belongs to Allah Who has made *such-and-such* a month to pass and has brought *such-and-such* a month."

(Abu Dawood)

Commentary: This is the second supplication on beholding the new moon. The Prophet ﷺ made either of the two supplications on seeing the new moon.

The saying هلال خير و رشد (Moon of good and right guidance) three times was perhaps to counter those people who considered some months to be inauspicious. These words reject such an idea and suspicion and they confirm that every month is a month of good, blessings and guidance.

By saying امنت بالذى خلقك (I have believed in Him Who has created you), the misled, polytheists who regard the moon as a deity are firmly belied.

The narrator of this *hadith*, Qatadah, is probably Qatadah ibn Di'amah As-Sadusi, the *taba'ee*. He must have heard the *hadith* from one of the Companions. Some of these people, the *taba'ee*, or their successors even (known as the *taba' taba'ee*) related a *hadith* without naming the source of the narrators in the chain of transmissions, saying only that they had heard the *hadith*. These *ahadith* are called *balaghat* in the terminology of the science of *hadith*. There are many such in the Muwatta' of Imam Malik رحمه الله عليه.

Supplication On The Laylat-ul-Qadr

We have presented already the *ahadith* on the significance of *Laylat ul-Qadr* in regard to the acceptance of *du'a*. these will be found in volume 4 in the Chapter *Kitab As-Sawm* (Book of Fasting). We reproduce here, too, the briefest of supplications of the Prophet ﷺ on this night.

(١٢٤٦/٢٠٣) عَنْ عَائِشَةَ قُلْتُ يَا رَسُولَ اللَّهِ إِنْ وَافَقْتُ لَيْلَةَ الْقَدْرِ مَا أَدْعُو بِهِ؟

قَالَ قُولِي "اللَّهُمَّ إِنَّكَ عَفُورٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي". (رواه الترمذی)

(1246/203) It is narrated by Sayidah Ayshah رضي الله عنها that she asked the Messenger of Allah ﷺ what supplication should she make if she found out the *Laylat al-Qadr*. He said to her that she should make this supplication:

اللَّهُمَّ إِنَّكَ عَفُورٌ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

"O Allah! You are Forgiving (for those who are sinful), You love to forgive. So, forgive me."

(Tirmizi)

Supplication At Arafah

It is on the 9th *Zul Hajjah* that the pilgrims who perform Hajj stand on the plain of *Arafah* as guests of Allah. We have seen in the *ahadith* narrated in the Chapter on *Hajj* (*Kitaab Al-Hajj*) that mercy of Allah seems to rain on them heavily. That place is the most worthy place where supplications are answered. Let us read the *du'a* taught by the Messenger of Allah ﷺ to us for this occasion.

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الدُّعَاءِ يَوْمَ عَرَفَةَ وَأَفْضَلُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ قَبْلِي "لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ".
(رواه الترمذی)

(1247/204) It is reported by Abdullah ibn Amr ibn Al-Aas رضی اللہ عنہ that the Messenger of Allah ﷺ said, "The best *du'a* on the day of *Arafah* and the best expression that I have recited and the Prophets عليهم السلام before me have recited in the following expression:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
"There is no deity except Allah. He is Alone. He has no partner. To Him belongs the dominion. All praise is for him. And, He is over all things Powerful."
(Tirmizi)

Commentary: This expression does not look like a supplication because there is no request in it. However, if one says, "Only You are the Lord and worthy of worship, You alone are Omnipotent and Sovereign," then this is a kind of resignation and, therefore, a supplication. Indeed, it is the most eloquent one. According to some *ahadith* and some angles it is the most excellent of supplications. We have explained this expression somewhat earlier in this Book when the phrases of *Zikr* were discussed.

(١٢٤٨/٢٠٥) عَنْ عَلِيٍّ قَالَ أَكْثَرُ مَا دَعَا بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ عَرَفَةَ فِي الْمَوْقِفِ "اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي تَقُولُ وَخَيْرًا مِمَّا نَقُولُ اللَّهُمَّ لَكَ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي وَإِلَيْكَ مَابِي وَلَكَ رَبِّ تَرَانِي

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَ وَسْوَةِ الصَّدْرِ وَ شَتَاتِ الْأَمْرِ اللَّهُمَّ
 إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا تَجِيئُ بِهِ الرِّيحُ.

(رواه الترمذی)

(1248/205) It is related by Sayyidina Ali عليه السلام that the supplication the Prophet of Allah ﷺ made frequently on the day of Arafah was:

اللَّهُمَّ لَكَ الْحَمْدُ كَالَّذِي تَقُولُ وَخَيْرًا مِمَّا نَقُولُ اللَّهُمَّ لَكَ صَلَوَتِي
 وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي وَإِلَيْكَ مَابِي وَلَكَ رَبِّ تُرَائِي اللَّهُمَّ إِنِّي
 أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَ وَسْوَةِ الصَّدْرِ وَ شَتَاتِ الْأَمْرِ اللَّهُمَّ إِنِّي
 أَعُوذُ بِكَ مِنْ شَرِّ مَا تَجِيئُ بِهِ الرِّيحُ

"O Allah, praise belongs to You just as You mention, and better than what we utter. O Allah! My prayer (*as-Salah*), my sacrifice and *hajj* and every worship, my living and my dying are all for You. To You is my returning (after death) and (whatever I leave behind) for You is my heritage. O Allah! I seek refuge in You from the punishment in the grave, from the evil suggestions of the heart and from confusion in affairs. O Allah! I seek refuge in You from the evil of what the wind brings." (Tirmizi)

(١٢٤٩/٢٠٦) عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ دُعَاءُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 فِي حَجَّةِ الْوَدَاعِ عَشِيَّةَ عَرَفَةَ "اللَّهُمَّ إِنَّكَ تَسْمَعُ كَلَامِي وَتَرَى مَكَانِي
 وَتَعْلَمُ سِرِّي وَعَلَانِيَتِي لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي وَأَنَا الْبَائِسُ الْفَقِيرُ
 الْمُسْتَغِيثُ الْمُسْتَجِيرُ الْوَجِلُ الْمُسْفِقُ الْمُقِرُّ الْمُعْتَرِفُ بِذَنْبِهِ اسْأَلُكَ مَسْئَلَةَ
 الْمُسْكِينِ وَابْتِهَالُ إِلَيْكَ ابْتِهَالُ الْمَذْنِبِ الدَّلِيلِ وَادْعُوكَ دُعَاءَ الْخَائِفِ
 الضَّرِيرِ وَدُعَاءَ مَنْ خَضَعَتْ لَكَ رَقَبَتُهُ وَفَاضَتْ لَكَ عَبْرَتُهُ وَذَلَّ لَكَ
 جِسْمُهُ وَرَغِمَ لَكَ أَنْفُهُ اللَّهُمَّ لَا تَجْعَلْنِي بِدُعَائِكَ شَقِيًّا وَكُنْ بِي رَوْفًا رَحِيمًا
 يَا خَيْرَ الْمَسْئُولِينَ يَا خَيْرَ الْمُعْطِينَ."

(رواه الطبرانی فی الکبیر)

(1249/206) It is reported by Sayyidina Abdullah ibn Abbas عليه السلام that the Messenger of Allah ﷺ made the following supplication in the evening at Arafah during his farewell pilgrimage (*Hajjah Al-Wada'*):

اللَّهُمَّ إِنَّكَ تَسْمَعُ كَلَامِي وَتَرَى مَكَانِي وَتَعْلَمُ سِرِّي وَعَلَانِيَتِي لَا يَخْفَى

عَلَيْكَ شَيْءٌ مِنْ أَمْرِي وَأَنَا الْبَائِسُ الْفَقِيرُ الْمُسْتَغِيثُ الْمُسْتَجِيرُ الْوَجِلُ
 الْمُسْفِقُ الْمُقْرَأُ الْمُعْتَرِفُ بِذَنْبِهِ اسْتَأْذَنَ الْمَسْكِينُ الْيَتِيمَ الْيَتِيمَ
 الْيَتِيمَ الْمَذْنِبَ الدَّلِيلَ وَأَدْعُوكَ دُعَاءَ الْخَائِفِ الضَّرِيرِ وَدُعَاءَ مَنْ خَضَعَتْ
 لَكَ رَقَبَتُهُ وَقَاضَتْ لَكَ عِبْرَتُهُ وَذَلَّ لَكَ جِسْمُهُ وَرَغِمَ لَكَ أَنْفُهُ اللَّهُمَّ
 لَا تَجْعَلْنِي بِدُعَائِكَ شَقِيًّا وَكُنْ بِي رَوْفَارِحِيًّا يَا خَيْرَ الْمَسْئُولِينَ وَيَا خَيْرَ
 الْمُعْطِينَ

"O Allah! You hear my speech and behold my situation. You know my secret and that which is manifest in me. Nothing is concealed from You of my affairs. And I am the miserable, needy, suppliant who seeks succour and protection, fearful and anxious. I acknowledge and confess my sins. I beg of You the begging of the destitute. I implore You the imploring of an abased sinner. And I pray to You the prayer of the fearful inflicted, whose neck is bowed down before You, whose eyes pour out tears before You, whose body has languished for You and whose nose cleaves to ground for You. O Allah! Do not make me, my Lord, unblest in my supplication to You. And be You to me Compassionate, Merciful. O You! The Best of those who are asked, and the Best of all bestowers!" (Tabarani)

Commentary: Every word of this supplication comes out from the core of the supplicant's heart and shows how deep an intimate knowledge does he possess. We cannot find an example of these eloquence of this passage in the literature of the world in any language and in their supplications and prayers to Allah.

Quite often did I get an opportunity to read out the supplications of the beloved Prophet ﷺ to educate and intelligent non-Muslims. Their reaction on listening to them and the translation was that only one who has been granted specialised knowledge by Allah can make such deep meaning, heart-rendering supplications. They were compelled to agree that only one having an intimate knowledge of Allah and possessed of His awareness can make such soul-inspiring supplications. This person also has a proper awareness of the soul and its relationship with Allah.

May Allah enable us to value and esteem the worth of the heritage of the Prophet ﷺ and to benefit from it.

COMPREHENSIVE SUPPLICATIONS

We have stated earlier in this Book of Supplications that the supplications of the Messenger of Allah ﷺ may be divided into three types as far as their subject-matter is concerned.

- (i) Those that pertain to *As-Salah* (Prayer).
- (ii) Those that relate to specified moments or specified occasions and situations, and
- (iii) Those that do not fall in the forgoing two classes but are of a general nature.

We have narrated the supplications of the first two kinds in the preceding pages and now present the third kind before our readers. Most of these are comprehensive and blanket type as far as the nature of their contents is concerned. Therefore, scholars of *hadith* tend to place them under the heading *Jami' ad-Do'waat* (All-embracing Supplications) in their collections. These supplications are the choicest gift for the *Ummah*. May Allah inspire us to value them and to show gratitude, and to make these supplications the voice of our hearts and its palpitation. He who attains this position truly gets every thing.

(١٢٥٠/٢٠٧) عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا
مَعَاشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ
خَيْرٍ وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ.
(رواه مسلم)

(1250/207) Sayyidina Abu Hurayrah ؓ has said that the Messenger of Allah ﷺ used to make this supplication often:

اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا
مَعَاشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ

خَيْرٍ وَأَجْعَلِ الْمَوْتَ رَاحَةً لِّي مِنْ كُلِّ شَرٍّ

"O Allah! Put in order for me my religion on which lies the safety of my affairs. And put in order for me my worldly affairs in which lies my livelihood. And put in order my life to come which is my ultimate destination and where I have to live for ever. And make life for me a means of increase in all that is good, and cause death a rest for me from every evil. (Muslim)

Commentary: This is a very comprehensive supplication. Its first sentence is:

اَللّٰهُمَّ اَصْلِحْ لِيْ دِيْنِيْ الَّذِيْ هُوَ عِصْمَةُ اَمْرِيْ

"O Allah ! Correct for me my religious life which is the support of my living. The good of my affairs depends on that."

Actually, it is religion alone, which is sound and on a right course, allows man to be safe from the wrath of Allah and His curse and punishment. He then entitles himself to His pleasure and mercy. The Islamic law then allows him protection of his life, property and honour, and they are respected. Thus, his security, peace, well-being and success depend on religion. This is to what the words عصمة امرى (safety of my affairs) refer.

correction, or putting to order, of religion implies that the man's faith and belief are correct. So are his thoughts, sentiments, deeds and manners. In every department of life, he abides by the Commands of Allah and shuns the temptations of his base self. Obviously, this attitude depends on the prompting of Allah and the ability given by Him. Hence, this request should be made to Allah by every believing person and he should make it the demand of his heart.

The second phrase of the *du'a* is:

وَأَصْلِحْ لِيْ دُنْيَايَ الَّتِيْ فِيْهَا مَعَاشِيْ

"And correct for me my worldly life in which lies my livelihood."

To get one's worldly life corrected is to have one's needs like provision etc, in a proper lawful manner. Indeed, every Believer's second request to Allah must centre round these things.

The third phrase of the supplication is:

وَأَصْلِحْ لِيْ أُخْرَتِيْ الَّتِيْ فِيْهَا مَعَادِي

"And let my next life be good for I have to return to it for ever."

Although correction of religion necessarily means correction of the next life and success there, but the Messenger of Allah ﷺ has specifically included this phrase in the supplication. This could be because of the extra-ordinary importance of the Hereafter. The second reason is that even if a man is on a sound religious footing, he must continue to worry about the Hereafter and not become complacent about his chances. The Qur'an defines the nature of the pious people in these words:

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ (المؤمنون ٢٣:٦٠)

And those who give whatever they give, while their hearts are full of fear that to their Lord they are to be returned.

(al-Mu'minoon, 23:60)

The fourth and fifth phrases of the supplication are:

وَأَجْعَلِ الْحَيَاةَ زِيَادَةً لِّيْ فِي كُلِّ خَيْرٍ وَاجْعَلِ الْمَوْتَ رَاحَةً لِّيْ مِنْ كُلِّ شَرٍّ.

"And cause life for me a means of increase in piety and goodness and death a means of comfort and protection from every evil."

Every man has to pass through his life in this world, spend the allotted number of days and die. Man can use the life allotted to him by Allah to do good deeds and be pious, or to be wicked. His life may become a means of auspiciousness, or a means of loss and degradation. Everything is in the Hand of Allah. Therefore, where the Messenger of Allah ﷺ prayed for success and progress in religion, worldly life and Hereafter, he also included a supplication to Allah to make his life a means of increase in piety and auspiciousness, to enable him to spend the moments of his life in a way that pleased Allah and thus progress to higher stations in life. His supplication also included a request to make death a means of relief from evil and trials. If there is a rise in evil and wickedness, Allah may cause his death to prevent him being subjected to that trial.

This supplication too is an example of comprehensive supplications. The phrase is very brief but the meanings are very

significant and deep.

(١٢٥١/٢٠٨) عَنْ أَنَسٍ قَالَ كَانَ أَكْثَرَ دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 ”اللَّهُمَّ إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ.“

(رواه البخارى و مسلم)

(1251/208) It is reported by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ frequently made this supplication:

O Allah! Grant us what is good in this world, and what is good in the Hereafter, and save us from the chastisement of the Fire!"

(Bukhari and Muslim)

Commentary: Glory be to Allah! This is a very brief but complete supplication. Allah is asked for the blessings of this life and of the next too. Clearly this includes all the wishes of the two worlds. The *du'a* concludes with a request for protection from punishment in Hell. In short, the supplication in its few words *includes* whatever a man could want in this life and the next. Further, it is its distinction that it is a supplication from the Qur'an with the only difference that it begins in the Qur'an with the word ربنا (*Rabbana*, meaning "Our Lord") while in the *hadith* the word is اللهم (*Allahumma*, "O Allah"), both referring to the same Being.

Sayyidina Anas رضي الله عنه has said that the Prophet ﷺ made this supplication very often. May Allah make us follow in the footsteps of the Prophet ﷺ and supplicate Allah in these words frequently.

(١٢٥٢/٢٠٩) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ
 يَقُولُ ”اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالْعِفَافَ وَالْغِنَى.“ (رواه مسلم)

(1252/209) It is reported by Sayyidina Abdullah Ibn Mas'ud رضي الله عنه that the Messenger of Allah ﷺ often made this supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالتَّقَى وَالْعِفَافَ وَالْغِنَى

"O Allah! I ask you for guidance, piety, self-control and a complete independence from Your creatures." (Muslim)

Commentary: The Believer asks Allah for four things in this supplication:

- (i) Guidance — that is to tread the Right Path and be steadfast on that path.

- (ii) Piety and a Godfearing attitude — that is, fear of Allah should keep us away from disobedience, sin and forbidden things.
- (iii) Self-control — to be chaste and to shun immorality.
- (iv) Competence and independence from Allah's creatures — that is, the Believer must not feel dependent on anyone besides Allah in Whose obedience he must find satisfaction.

This is another example of a comprehensive supplication.

(١٢٥٣/٢١٠) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "اللَّهُمَّ إِنِّي أَسْأَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَالْأَمَانَةَ وَحُسْنَ الْخُلُقِ

وَالرِّضَى بِالْقَدْرِ". (رواه البيهقي في الدعوات الكبير)

(1253/210) Sayyidina Abdullah Ibn Amr Ibn Al-Aas ؓ has reported that the Messenger of Allah ﷺ used to make this supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَالْأَمَانَةَ وَحُسْنَ الْخُلُقِ وَالرِّضَى بِالْقَدْرِ
 "O Allah! I ask You for health, chastity, integrity, good character and acceptance of what is decreed." (Bayhaqi)

Commentary: The first thing that the Prophet ﷺ has asked Allah for in this supplication is health. Sound health is indeed a great blessing from the point of view of this life and the next. A person comes to realise this fact when he is sometimes deprived of this blessing and falls ill. It is then that he knows that every moment of health was a great asset and a great blessing. The mystics feel the loss to a greater extent because their schedule of devotional exercises gets upset when they fall ill. Their condition and dedication to Allah is somewhat disturbed. Such a thing causes them a spiritual restlessness.

Integrity or trustworthiness is used here for the Arabic word *Amanat* (Amanat) which is an important word of the Qur'an having a wide meaning. It implies that the internal feelings of man are such that he is constantly thinking of ways and means to fulfil his responsibilities concerning Allah and fellow-men correctly.

As for good character and acceptance of what is decreed, these things are self-explanatory and need no more explanation. The Prophet ﷺ has prayed to Allah for sound health and with it for

chastity, integrity, good character and acceptance of what is decreed. These things are characteristics of faith and are its departments, and if anyone is deprived of them then he misses many things. Like other blessings of religion and the world they too are favoured by Allah on whom He wishes.

(١٢٥٤/٢١١) عَنْ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ عَلَّمَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قُلْ "اللَّهُمَّ اجْعَلْ سِرِّي خَيْرًا مِنْ عَلَانِيَتِي وَاجْعَلْ عَلَانِيَتِي صَالِحَةً اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ صَالِحِ مَا تُؤْتِي النَّاسَ مِنَ الْأَهْلِ وَالْمَالِ وَالْوَلَدِ غَيْرِ الضَّالِّ وَالْمُضِلِّ." (رواه الترمذی)

(1254/211) Sayyidina Umar رضی اللہ عنہ has said that the Messenger of Allah صلی اللہ علیہ وسلم taught him a supplication and told him to make it to Allah in these words:

اللَّهُمَّ اجْعَلْ سِرِّي خَيْرًا مِنْ عَلَانِيَتِي وَاجْعَلْ عَلَانِيَتِي صَالِحَةً اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ صَالِحِ مَا تُؤْتِي النَّاسَ مِنَ الْأَهْلِ وَالْمَالِ وَالْوَلَدِ غَيْرِ الضَّالِّ وَالْمُضِلِّ

"O Allah! make my secret conduct better than my known conduct and make my known good and righteous. O Allah! I too ask You of the abundance that You bestow upon Your slaves of family, wealth and property, and children who are neither misled nor mislead anyone." (Tirmizi)

Commentary: The first part of this supplication requests Allah to make the outer nature of the supplicant good and righteous and his concealed or inner nature not only good and righteous but also better than the hidden nature in this respect.

The second part of the supplication requests that his family members, his children and his wealth and property may all be righteous, good and lawful. They may not be misled nor may they lead anyone astray.

(١٢٥٥/٢١٢) عَنْ أَبِي هُرَيْرَةَ قَالَ دُعَاءَ حَفِظْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا أَدْعُهُ "اللَّهُمَّ اجْعَلْنِي أَكْثَرُ شُكْرَكَ وَأَكْثَرُ ذِكْرَكَ وَاتَّبِعْ نَصِيحَكَ وَأَحْفَظْ وَصِيَّتَكَ." (رواه الترمذی)

(1255/212) Sayyidina Abu Hurayrah رضي الله عنه has narrated that he learnt a supplication from the Messenger of Allah ﷺ (and kept supplicating Allah in those words) and never omitted it.

اَللّٰهُمَّ اجْعَلْنِيْ اَعْظَمُ شُكْرِكَ وَاَكْثَرُ ذِكْرِكَ وَاَتَّبِعْ نُصْحَكَ وَاَحْفَظْ وَصِيَّتَكَ
 "O Allah! Make me such as I may thank You for Your blessings regularly realising the importance of it, I may remember You much, I may follow Your counsel, and I may maintain and reserve Your Commands (and always abide by them). (Tirmizi)

(١٢٥٦/٢١٣) عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَدْعُوْهُ يَقُوْلُ رَبِّ اَعِنِّيْ وَلَا تُعِنْ عَلَيَّ وَاَنْصُرْنِيْ وَلَا تَنْصُرْ عَلَيَّ وَاْمْكُرْنِيْ وَلَا تَمْكُرْ عَلَيَّ وَاَهْدِنِيْ وَيَسِّرْ لِّهْدْيِيْ وَاَنْصُرْنِيْ عَلٰى مَنْ بَغٰى عَلَيَّ رَبِّ اجْعَلْنِيْ لَكَ شَكَارًا لَكَ ذِكْرًا لَكَ رَهَابًا لَكَ مِطْوَاعًا لَكَ مُّحِبًّا اِلَيْكَ اَوْ اَهَا مُنِيًّا رَبِّ تَقَبَّلْ تَوْبَتِيْ وَاغْسِلْ حَوْبَتِيْ وَاَجِبْ دَعْوَتِيْ وَثَبِّتْ حُجَّتِيْ وَسَدِّدْ لِسَانِيْ وَاَهْدِ قَلْبِيْ وَاَسْأَلُ سَخِيْمَةَ صَدْرِيْ. (رواه الترمذی و ابو داؤد)

(1256/213) It is reported by Sayyidina Ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ used to make this supplication:

رَبِّ اَعِنِّيْ وَلَا تُعِنْ عَلَيَّ وَاَنْصُرْنِيْ وَلَا تَنْصُرْ عَلَيَّ وَاْمْكُرْنِيْ وَلَا تَمْكُرْ عَلَيَّ وَاَهْدِنِيْ وَيَسِّرْ لِّهْدْيِيْ وَاَنْصُرْنِيْ عَلٰى مَنْ بَغٰى عَلَيَّ رَبِّ اجْعَلْنِيْ لَكَ شَكَارًا لَكَ ذِكْرًا لَكَ رَهَابًا لَكَ مِطْوَاعًا لَكَ مُّحِبًّا اِلَيْكَ اَوْ اَهَا مُنِيًّا رَبِّ تَقَبَّلْ تَوْبَتِيْ وَاغْسِلْ حَوْبَتِيْ وَاَجِبْ دَعْوَتِيْ وَثَبِّتْ حُجَّتِيْ وَسَدِّدْ لِسَانِيْ وَاَهْدِ قَلْبِيْ وَاَسْأَلُ سَخِيْمَةَ صَدْرِيْ

"My Lord help me and do not help my enemies against me, aid me to victory and do not aid my enemies to victory over me. Use Your plan for me and do not use Your plan against me. Guide me and make it easy for me to walk on the Right Path. Aid me to victory against those who act wrongfully towards me. My Lord, make me grateful to You, one who constantly remembers You, full of fear towards You, fully obedient to You, humble before You, earnest in supplication and petitioner. My Lord, accept my repentance, wash away my sin, grant my supplication, strengthen my faith (which will be evidence for me

in the Hereafter), make my tongue true, guide my heart, and throw out the malice in my heart (and every lie).

(Tirmizi, Abu Dawood, Ibn Majah)

Commentary: It is very obvious that this supplication is comprehensive. The peculiarity of all the above supplications is that the Prophet ﷺ has presented himself before Allah as one who depends on Him for everything and all his affairs of this life. He has shown himself absolutely dependent and helpless in all matters so much so that he confirmed that he had no say even on his outer and his inner nature, and on his tongue and his heart. Also, in correcting and setting to order his character and sentiments, his deeds and his conditions he depended on the mercy and guidance of Allah. His sound health and illness was in Allah's Hand and he could be protected from his enemies and antagonists only by Allah, he was always helpless and dependent. While Allah was his Lord, Merciful and Sustainer, he was the supplicant who begged of Him. This was the perfect servitude of the Messenger of Allah ﷺ in relation to Allah and, without doubt, perfection ended with him and the seal was applied at this stage. This perfection was superior to all other perfections:

صلى الله تعالى عليه وآله وصحبه وسلم

"(May blessings of Allah, the Exalted, be on him and his family, and his companions. And, likewise peace!)"

(١٢٥٧/٢١٤) عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَّمَهَا هَذَا الدُّعَاءَ "اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ مِنْهَا مِنْ قَوْلٍ وَعَمَلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ وَعَمَلٍ" وَأَسْأَلُكَ أَنْ تَجْعَلَ كُلَّ قَضَاءٍ تَقْضِيهِ لِي خَيْرًا.

(رواه ابن أبي شيبة وابن ماجه)

(1257/214) Sayyidah Ayshah رضي الله عنها has said that the Messenger of Allah ﷺ had taught her the following comprehensive supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْخَيْرِ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ
وَأَعُوذُ بِكَ مِنَ الشَّرِّ كُلِّهِ عَاجِلِهِ وَآجِلِهِ مَا عَلِمْتُ مِنْهُ وَمَا لَمْ أَعْلَمْ اللَّهُمَّ إِنِّي
أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا
اسْتَعَاذَ مِنْهُ عَبْدُكَ وَنَبِيُّكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ مِنْهَا مِنْ قَوْلٍ
وَعَمَلٍ وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ وَعَمَلٍ وَأَسْأَلُكَ أَنْ
تَجْعَلَ كُلَّ قَضَاءٍ تَقْضِيهِ لِي خَيْرًا

'O Allah , I ask You for all the good and blessings of this world and of the next, even those of which I know and which I know not. And I seek refuge in You against all evil and wickedness of this world and of the next, even those of which I know and which I know not. O Allah! I ask You for every good that Your close slave and Prophet ﷺ asked You for, and I seek refuge in You from everything from which Your close slave and Prophet ﷺ sought refuge. O Allah! I ask You for Paradise and I ask You for the word and deed that may take me near to it. And, O Allah! I ask You that You make every decree, which You have ordained for me, a blessing for me. (Ibn Abi Sahybah, Ibn Majah)

Commentary: Let us ponder over every word of this supplication which encompasses every need a man could want. In a version of this *hadith*, the circumstance are also mentioned in which the Prophet ﷺ taught it to Sayyidah Ayshah رضي الله عنها. One day Sayyidina Abu Bakr رضي الله عنه visited the Prophet ﷺ and wished to speak to him privately while Sayyidah Ayshah رضي الله عنها was also there and she was engaged in *As-Salah* (prayer) and making long supplication to Allah. In order to gain privacy with Sayyidina Abu Bakr رضي الله عنه, the Prophet ﷺ said to her, "Make a comprehensive supplication and hurry up!" She submitted that he may teach her one such supplication . So, the Prophet ﷺ taught her this supplication.

(١٢٠٨/٢١٥) عَنْ أَبِي أُمَامَةَ قَالَ دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِدُعَاءٍ كَثِيرٍ
لَمْ نَحْفَظْ مِنْهُ شَيْئًا فَقُلْنَا يَا رَسُولَ اللَّهِ دَعَوْتَ بِدُعَاءٍ كَثِيرٍ لَمْ نَحْفَظْ مِنْهُ شَيْئًا
قَالَ إِلَّا أَذَلُّكُمْ عَلَى مَا يَجْمَعُ ذَالِكُ كُلُّهُ؟ تَقُولُ اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ خَيْرِ مَا
سَأَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ

مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْتَ الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

(رواه الترمذی)

(1258/215) Sayyidina Abu Umamah رضی اللہ عنہ said that the Prophet ﷺ taught them many supplications which they could not remember so they said to the Prophet ﷺ, "Messenger of Allah ﷺ! You have made many supplications all of which we cannot remember (but wish to ask Allah for all that, so what should we do?)" The Prophet ﷺ said, "I will teach you a supplication that will include all those other requests. Pray to Allah in these words."

اَللّٰهُمَّ اِنَّا نَسْتَلِكَ مِنْ خَيْرِ مَا سَاَلَكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَنَعُوْذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْتَ
الْمُسْتَعَانُ وَعَلَيْكَ الْبَلَاغُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

"O Allah! We ask You for all the blessings and good that Your Prophet, Muhammad ﷺ, asked You for. and we seek refuge in You from all those things from which Your Prophet, Muhammad ﷺ, sought refuge in You. Indeed, You are The One Whose help is sought, and hopes and aims depend on reaching Your mercy. And, endeavour to attain an objective depends on power and might which rest in Allah alone and no one else.

(Tirmizi)

Commentary: There are many people in the world who cannot commit to memory all the supplications attributed to the Prophet ﷺ. This *hadith* shows them an easy way to make all those requests in these simple words: "O Allah! I ask You for whatever Your Prophet, Sayyidina Muhammad ﷺ, asked Your for, and I seek refuge in You from whatever he sought Your protection."

Humble and lowly that I am, I wish to submit that there is no harm and nothing wrong in making this request in one's own language. Only, the request must be made to Allah sincerely with proper devotion. For, *du'a* is actually what comes from the heart.

(١٢٥٩/٢١٦) عَنْ ابْنِ مَسْعُودٍ مَرْفُوعًا "اَللّٰهُمَّ اِنَّا نَسْأَلُكَ مُوْجِبَاتِ
رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ وَالْغَنِيْمَةَ مِنْ كُلِّ بَرٍّ

وَالْفُورَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ. (رواه الحاكم)

(1259/216) Sayyidina Abdullah ibn Mas'ud رضي الله عنه has reported the following supplication from the Prophet ﷺ:

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ مُوَجِّبَاتِ رَحْمَتِكَ وَغَزَائِمَ مَغْفِرَتِكَ وَالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ وَالْغَنِيْمَةَ مِنْ كُلِّ بَرٍّ وَالْفُورَ بِالْجَنَّةِ وَالنَّجَاةَ مِنَ النَّارِ

"O Allah! We ask You to make Your mercy on us definite, and (We ask You) for confirmation of Your forgiveness (through deeds of that type), and for safety from all sins, and to enable us to do pious deeds, and for honouring us with Paradise and delivering us from Hell." (Hakim)

(١٢٦٠/٢١٧) عَنْ ابْنِ مَسْعُوْدٍ مَرْفُوعًا "اَللّٰهُمَّ احْفَظْنِيْ بِالْاِسْلَامِ قَائِمًا وَّاحْفَظْنِيْ بِالْاِسْلَامِ قَاعِدًا وَّاحْفَظْنِيْ بِالْاِسْلَامِ رَاقِدًا وَلَا تُشْمِتْ بِيْ عَدُوًّا وَلَا حَاسِدًا اَللّٰهُمَّ اِنِّيْ اَسْتَلْكَ مِنْ كُلِّ خَيْرٍ خَزَائِنُهُ بِيَدِكَ وَاَعُوْذُ بِكَ مِنْ كُلِّ شَرٍّ خَزَائِنُهُ بِيَدِكَ." (رواه الحاكم)

(1260/217) Sayyidina Abdullah ibn Mas'ud رضي الله عنه has reported that the following supplication from the Messenger of Allah ﷺ:

اَللّٰهُمَّ احْفَظْنِيْ بِالْاِسْلَامِ قَائِمًا وَّاحْفَظْنِيْ بِالْاِسْلَامِ قَاعِدًا وَّاحْفَظْنِيْ بِالْاِسْلَامِ رَاقِدًا وَلَا تُشْمِتْ بِيْ عَدُوًّا وَلَا حَاسِدًا اَللّٰهُمَّ اِنِّيْ اَسْتَلْكَ مِنْ كُلِّ خَيْرٍ خَزَائِنُهُ بِيَدِكَ وَاَعُوْذُ بِكَ مِنْ كُلِّ شَرٍّ خَزَائِنُهُ بِيَدِكَ

"O Allah! Protect me with Islam while I am standing, Protect me with Islam while I am sitting and Protect me with Islam while I am lying down (whether I am standing, sitting, or sleeping — in every condition, protect me with Islam). And let not an enemy or a jealous person feel happy over my plight. O Allah! I ask You for all the good and blessings whose treasures are in Your Hands, and I seek refuge in You from all the evil whose treasures are in Your Hands." (Hakim)

(١٢٦١/٢١٨) عَنْ بُرَيْدَةَ مَرْفُوعًا "اَللّٰهُمَّ اجْعَلْنِيْ شَكُوْرًا وَّاجْعَلْنِيْ صَبُوْرًا وَّاجْعَلْنِيْ فِيْ عَيْنِيْ صَغِيْرًا وَّفِيْ اَعْيُنِ النَّاسِ كَبِيْرًا." (رواه البزار)

(1261/218) Sayyidina Buraydah رضي الله عنه has reported the following du'a from the Messenger of Allah ﷺ:

اللَّهُمَّ اجْعَلْنِي شُكُورًا وَاجْعَلْنِي صَبُورًا وَاجْعَلْنِي فِي عَيْنِي صَغِيرًا وَفِي عَيْنِ
النَّاسِ كَبِيرًا

"O Allah! Make me one who is grateful make me one who is patient and perseverant. And (O Allah! Let me (see myself) small in my sight but large and prominent in the eyes of other people."
(Bazaar)

Commentary: The concluding part of this supplication is worth heeding. One must consider oneself lowly and humble but go on requesting Allah not to cause him despised and degraded in the sight of other people.

(١٢٦٢/٢١٩) عَنْ الْأَوْزَاعِيِّ مُرْسَلًا "اللَّهُمَّ إِنِّي أَسْأَلُكَ التَّوْفِيقَ
لِمَحَابِبِكَ مِنَ الْأَعْمَالِ وَصِدْقَ التَّوَكُّلِ عَلَيْكَ وَخُسْنَ الظَّنِّ بِكَ."

(رواه ابو نعيم في الحلية)

(1262/219) Imam Awza'ee has reorted the following supplication from the Prophet ﷺ in a mursal form:

اللَّهُمَّ إِنِّي أَسْأَلُكَ التَّوْفِيقَ لِمَحَابِبِكَ مِنَ الْأَعْمَالِ وَصِدْقَ التَّوَكُّلِ عَلَيْكَ
وَخُسْنَ الظَّنِّ بِكَ

"O Allah! I beseech You to enable to do those deeds which You love and to grant me sincere reliance on You and pure thoughts about You."
(Abu Na'eem)

(١٢٦٣/٢٢٠) عَنْ عَلِيِّ مَرْفُوعًا "اللَّهُمَّ افْتَحْ مَسَامِعَ قَلْبِي لِذِكْرِكَ
وَارْزُقْنِي طَاعَتَكَ وَطَاعَةَ رَسُولِكَ وَعَمَلًا بِكِتَابِكَ." (رواه الطبرانی فی الاوسط)

(1263/220) It is reported by Sayyidina Ali ؑ that the Messenger of Allah ﷺ made the following supplication:

اللَّهُمَّ افْتَحْ مَسَامِعَ قَلْبِي لِذِكْرِكَ وَارْزُقْنِي طَاعَتَكَ وَطَاعَةَ رَسُولِكَ
وَعَمَلًا بِكِتَابِكَ

"O Allah! Open the hearing of my heart to remember You (better, and to recieve Your guidance). And cause me to obey You and to obey Your Messenger ﷺ and to abide by Your Book, the Holy Qur'an."
(Tabarani)

(١٢٦٤/٢٢١) عَنْ أَبِي هُرَيْرَةَ مَرْفُوعًا "اللَّهُمَّ إِنِّي أَسْأَلُكَ صِحَّةً فِي إِيمَانٍ وَإِيمَانًا فِي حُسْنِ خُلُقٍ وَنَجَاحًا تَتَّبِعُهُ فَلَاحًا وَرَحْمَةً مِنْكَ وَعَافِيَةً وَمَغْفِرَةً مِنْكَ وَرِضْوَانًا.
(رواه الطبراني في الاوسط والحاكم في المستدرک)

(1264/221) It is reported by Sayyidina Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ made this supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ صِحَّةً فِي إِيمَانٍ وَإِيمَانًا فِي حُسْنِ خُلُقٍ وَنَجَاحًا تَتَّبِعُهُ فَلَاحًا وَرَحْمَةً مِنْكَ وَعَافِيَةً وَمَغْفِرَةً مِنْكَ وَرِضْوَانًا

"O Allah! I ask You for sound health with faith, and for faith with good manners, and for success in receiving my objectives followed by success in the Hereafter and mercy from You and Your security and forgiveness with Your pleasure."

(Tabarani, Hakim)

(١٢٦٥/٢٢٢) عَنْ ابْنِ عُمَرَ مَرْفُوعًا "اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا يَبَاسِرُ قَلْبِي وَيَقِينًا صَادِقًا حَتَّى أَعْلَمُ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي وَرِضًا مِنَ الْمَعِيشَةِ بِمَا قَسَمْتَ لِي.
(رواه البزار)

(1265/222) Sayyidina Abdullah ibn Umar رضي الله عنه has said that the Prophet ﷺ made the following supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا يَبَاسِرُ قَلْبِي وَيَقِينًا صَادِقًا حَتَّى أَعْلَمُ أَنَّهُ لَا يُصِيبُنِي إِلَّا مَا كَتَبْتَ لِي وَرِضًا مِنَ الْمَعِيشَةِ بِمَا قَسَمْتَ لِي

"O Allah! I ask You for faith that settles deep in my heart and firm conviction with true belief so that I may know that nothing can afflict me beyond what You have decreed for me and that I may be pleased with the provision which You have appotioned for me."

(Bazzar)

(١٢٦٦/٢٢٣) عَنْ أَبِي هُرَيْرَةَ مَرْفُوعًا "اللَّهُمَّ الْطُفْ بِي فِي تَسِيرِ كُلِّ عَسِيرٍ فَإِنَّ تَسِيرَ كُلِّ عَسِيرٍ عَلَيْكَ يَسِيرٌ وَأَسْأَلُكَ الْيُسْرَ وَالْمُعَافَاةَ فِي الدُّنْيَا وَالْآخِرَةِ."
(رواه الطبراني في الاوسط)

(1266/223) It is reported by Sayyidina Abu Hurayrah رضي الله عنه that the Prophet ﷺ made this supplication:

اللَّهُمَّ الطُّفْ بِى فِى تَيْسِيرِ كُلِّ عَسِيرٍ فَإِنَّ تَيْسِيرَ كُلِّ عَسِيرٍ عَلَيْكَ يَسِيرٌ
وَأَسْأَلُكَ الْيُسْرَ وَالْمُعَافَاةَ فِى الدُّنْيَا وَالْآخِرَةِ

"O Allah! be gracious to me in making all difficulties easy, for to make a difficulty easy is very easy for You. And, I ask You for ease and safety in the world and the Hereafter. (Tabarani)

(۱۲۶۷/۲۲۴) عَنْ مَالِكٍ قَالَ بَلَغَنِى أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ
يَدْعُو "اللَّهُمَّ إِنِّى أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبِّ
الْمَسَاكِينِ وَإِذَا أَرَدْتُ بِقَوْمٍ فِتْنَةً فَأَقِضْنِى إِلَيْكَ غَيْرَ مَقْتُونٍ."

(مالك فى الموطأ)

(1267/224) It is stated by Imam Maalik رحمه الله عليه that he learnt that the Prophet ﷺ made this supplication:

اللَّهُمَّ إِنِّى أَسْأَلُكَ فِعْلَ الْخَيْرَاتِ وَتَرْكَ الْمُنْكَرَاتِ وَحُبِّ الْمَسَاكِينِ وَإِذَا
أَرَدْتُ بِقَوْمٍ فِتْنَةً فَأَقِضْنِى إِلَيْكَ غَيْرَ مَقْتُونٍ

"O Allah! I ask You to enable me to do good deeds and to shun bad deeds, and to love the poor. And when intend to try a people cause me to die without putting me to trial." (Imam Maalik)

Commentary: We have stated before that Imam Maalik رحمه الله عليه was a *taba' taba'een* (a successor of the successors of the Companions — third generation) and he has related some *ahadith* without mentioning the chain of narrators, saying simply بلغنى (Balaghni) it has reached me). These *ahadith* are known as (Balaghaat Maalik) and Scholars of *hadith* have regrated them as worthy of acceptance. The foregoing *hadith* is one of them.

(۱۲۶۸/۲۲۵) عَنْ بُسْرِ بْنِ أَرْطَاةَ (مَرْفُوعًا) "اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِى الْأُمُورِ
كُلِّهَا وَاجْرُنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ" (رواه احمد وابن جهان والحاكم)
(1268/225) Sayyidina Busr ibn Artah has reported this supplication from the Prophet ﷺ:

اللَّهُمَّ أَحْسِنْ عَاقِبَتَنَا فِى الْأُمُورِ كُلِّهَا وَاجْرُنَا مِنْ خِزْيِ الدُّنْيَا وَعَذَابِ الْآخِرَةِ
"O Allah, let the conclusion of all our affairs be the best and deliver us from disappointment and disgrace in this world and torment in the Hereafter. (Ahmad, Ibn Hiban, Hakim)

Commentary: This is a very brief but very complete supplication.

(١٢٦٩/٢٢٦) عَنْ أُمِّ مَعْبَدٍ الْخُزَاعِيَّةِ مَرْفُوعًا "اللَّهُمَّ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ وَعَمَلِي مِنَ الرِّيَاءِ وَلِسَانِي مِنَ الْكِذْبِ وَعَيْنِي مِنَ الْخِيَانَةِ فَإِنَّكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورِ". (رواه الحكيم الترمذی والخطیب)

رضی اللہ عنہا (1269/226) Sayyidah Umm Ma'bad Khuza'iyah has reported that the Prophet ﷺ made the following supplication:

اللَّهُمَّ طَهِّرْ قَلْبِي مِنَ النِّفَاقِ وَعَمَلِي مِنَ الرِّيَاءِ وَلِسَانِي مِنَ الْكِذْبِ وَعَيْنِي مِنَ الْخِيَانَةِ فَإِنَّكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورِ

"O Allah! Purge my heart from hypocrisy, my deeds from vain show, my tongue from falsehood, and my eyes from wrongful glances. For, indeed, You know the treacherous looks of the eyes and that which is concealed in breasts. Nothing about me is hidden from You."

(Hakim, Tirmizi, Khateeb)

Commentary: It is very obvious that all these supplications are all-embracing and complete. They also do not demand further explanation. Those who ponder over them and understand their inner meaning know that they are part of a treasure of intimate knowledge of Allah.

May Allah cause us to value the precious gift of the Messenger of Allah ﷺ which is presented for us. May we receive blessings and mercy of the Absolute Sovereign by making these supplications to Him.

(١٢٧٠/٢٢٧) عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَلِّمُنَا أَنْ نَقُولَ "اللَّهُمَّ إِنِّي أَسْأَلُكَ الثَّبَاتَ فِي الْأَمْرِ وَأَسْأَلُكَ غَرِيمَةَ الرُّشْدِ وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَأَسْأَلُكَ لِسَانًا صَادِقًا وَقَلْبًا سَلِيمًا وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ مِمَّا تَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ". (رواه الترمذی والنسائی)

(1270/227) Sayyidina Shaddad ibn Aws ؓ has said that the Messenger of Allah ﷺ taught them to make supplication to Allah in these words:

اَللّٰهُمَّ اِنِّىْ اَسْئَلُكَ الثَّبَاتَ فِى الْاَمْرِ وَاَسْئَلُكَ عَزِيْمَةَ الرُّشْدِ وَاَسْئَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ وَاَسْئَلُكَ لِسَانًا صَادِقًا وَ قَلْبًا سَلِيْمًا وَاَعُوْذُبِكَ مِنْ شَرِّ مَا تَعْلَمُ وَاَسْئَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَاَسْتَغْفِرُكَ مِمَّا تَعْلَمُ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ

"O Allah! I ask You for steadfastness and firm footedness in religious affairs. And I ask You for great mental ability and guidance. And I ask You to enable me to show gratitude for Your bounties and to be able to worship You with best devotion. And I ask You for a truthful tongue and sound heart. And I seek Your protection from every evil of which You know. And, I ask You of the good and blessings of which You know. And I seek forgiveness from what You know (of my sins). Surely, You are the All-Knowing, and nothing is hidden from You. (Tirmizi, Nasa'i)

Commentary: Just pay attention to the words of this supplication. This *du'a* includes every request that a Believer should make.

This supplication is reported by Ibn Asakir too with the addition that after exhorting Shaddad ibn Aws رضي الله عنه to make this supplication, the Messenger of Allah ﷺ said:

"O Shaddad ibn Aws! When you see people hoarding gold and silver ask their treasure, you must take this supplication as Your treasure."

(١٢٧١/٢٢٨) عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَجُلًا قَالَ يَا رَسُوْلَ اللّٰهِ سَمِعْتُ دُعَاءَكَ اللَّيْلَةَ فَكَانَ الَّذِى وَصَلَ اِلَيَّ مِنْهُ اَنَّكَ تَقُوْلُ "اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَوَسِّعْ لِيْ فِىْ دَارِيْ وَبَارِكْ لِيْ فِىْمَا رَزَقْتَنِيْ" قَالَ فَهَلْ تَرَاهُنَّ تَرَكْنَ شَيْئًا (رواه الترمذى)
(1271/228) Sayyidina Abu Hurayrah رضي الله عنه said that a man said to the Prophet ﷺ, "Messenger of Allah ﷺ, last night I heard you making a supplication. I received the words very well and you were saying:"

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ وَوَسِّعْ لِيْ فِىْ دَارِيْ وَبَارِكْ لِيْ فِىْمَا رَزَقْتَنِيْ

"O Allah! Forgive me my sin, and make my house spacious for me, and bless me in the provision You have provided me with."

The Prophet ﷺ asked him, "Did you find these words omit

anything?"

(Tirmizi)

Commentary: A man gets everything from Allah when He blesses his provision for him, gives him a house to live in and then makes it spacious so that it is more than enough for him and then He forgives him so that he is safe in the Hereafter.

The Messenger of Allah ﷺ concluded his message with the question. "Did you find the words omit anything?" It meanse that whatever one could wish for is found in this brief supplication. The three small phrases in Arabic have omitted nothing.

(١٢٧٢/٢٢٩) عَنْ طَارِقِ الْأَشْجَعِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاتَّاهُ رَجُلٌ فَقَالَ كَيْفَ أَقُولُ حِينَ أَسْأَلُ رَبِّي قَالَ قُلْ "اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَارْزُقْنِي" (وَجَمَعَ أَصَابِعَهُ الْأَرْبَعَ إِلَّا الْإِبْهَامَ) فَإِنَّ هَؤُلَاءِ يَجْمَعْنَ لَكَ دِينَكَ وَدُنْيَاكَ.

(رواه ابن أبي شيبة)

(1272/229) Sayyidina Tariq Al-Ashja'ee ؓ has narrated that someone came to the Messenger of Allah ﷺ and asked him, "Tell me when I ask my Lord for something what should I ask him for and how should I ask?" He said to him that he should say:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَارْزُقْنِي

"O Allah! Forgive me my sins have mercy on me, give me comfort and peace, and provide me with sustenance."

Then he joined the four fingers of his hand leaving aside the thumb and said, "These four expressions are enough for all your needs of this world and the Hereafter." (Ibn Abi Shaybah)

Commentary: Indeed, if anyone gets from Allah in this life what he needs of sustenance and peace and comfort and is assured of forgiveness and mercy in the Hereafter then he has every thing one could wish for.

This supplication is again one of the brief and comprehensive supplication taught by the Prophet ﷺ.

There is a *hadith* in *Sahih Muslim* which tells us that when anyone embraced Islam, the Messenger of Allah ﷺ taught him how to offer prayers (*salah*) and urged him to make this supplication:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي

(١٢٧٣/٢٣٠) عَنْ ابْنِ عُمَرَ (مَرْفُوعًا) اللَّهُمَّ عَافِنِي فِي قُدْرَتِكَ وَأَذِلِّنِي فِي رَحْمَتِكَ وَأَقْضِ أَجَلِي فِي طَاعَتِكَ وَاخْتِمْ لِي بِخَيْرِ عَمَلِي وَاجْعَلْ ثَوَابَهُ الْجَنَّةَ.

(رواه البيهقي في السنن)

(1273/230) Sayyidina Abdullah Ibn Umar رضي الله عنه has reported this supplication from the Messenger of Allah ﷺ:

اللَّهُمَّ عَافِنِي فِي قُدْرَتِكَ وَأَذِلِّنِي فِي رَحْمَتِكَ وَأَقْضِ أَجَلِي فِي طَاعَتِكَ وَاخْتِمْ لِي بِخَيْرِ عَمَلِي وَاجْعَلْ ثَوَابَهُ الْجَنَّةَ

"O Allah, grant me security with Your power, admit me to Your mercy, enable me to spend my life in Your obedience and worship (so that I continue to obey and worship You till the last moments of my life), and let my life end with my best deed and make Paradise its reward."

(Bayhaqi)

(١٢٧٤/٢٣١) عَنْ ابْنِ مَسْعُودٍ (مَرْفُوعًا) "اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ فَإِنَّهُ لَا يَمْلِكُهُمَا إِلَّا أَنْتَ."

(رواه الطبراني في الكبير)

(1274/231) Sayyidina Abdullah Ibn Mas'ud رضي الله عنه has said that the Messenger of Allah ﷺ made this supplication:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ فَإِنَّهُ لَا يَمْلِكُهُمَا إِلَّا أَنْتَ

"O Allah! I ask You for Your favours and Your mercy for no one owns them except You."

(Tabarani)

Commentary: We have pointed out earlier in this book *The Ma'riful Hadith* that the material bounties and blessings of Allah received in this world are called in the terminology of the Qur'an *فضل (Fadl)* and the spiritual next-world blessings are called *رحمة (Rahmah)*. Hence the supplication may be interpreted in this way:

"O Allah! You alone are the Owner of the blessings of this world and the next, the material and the spiritual. There is no one besides You who may give us anything. Hence, I request You alone for the blessings of both kinds."

(١٢٧٥/٢٣٢) عَنْ ابْنِ عُمَرَ (مَرْفُوعًا) اللَّهُمَّ إِنِّي أَسْأَلُكَ عِيشَةً نَقِيَّةً وَمِيتَةً

سَوِيَّةً وَمَرَدًّا غَيْرُ مُخْزِيٍّ وَلَا فَاضِحٍ. (رواه البزار والحاكم والطبراني في الكبير)
(1275/232) It is related by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ made his supplication in these words:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عَيْشَةً نَقِيَّةً وَمِيتَةً سَوِيَّةً وَمَرَدًّا غَيْرُ مُخْزِيٍّ وَلَا فَاضِحٍ.
"O Allah! I ask You for a pure, righteous life and a clear, straight death (without disgrace or an evil mark) and a return (to the original place) without regret and disgrace.

(Bazzaar, Hakim, Tabarani)

Commentary: There are only three stages in a man's life:

- (i) The life of this world.
- (ii) Death.
- (iii) The life of the Hereafter.

The supplication covers all the three stages in very simple words and style.

(١٢٧٦/٢٣٣) عَنْ أَبِي هُرَيْرَةَ (مَرْفُوعًا) اللَّهُمَّ أَنْفَعْنِي بِمَا عَلَّمْتَنِي وَعَلِّمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ وَأَعُوذُ بِاللَّهِ مِنْ حَالِ أَهْلِ النَّارِ.
(رواه الترمذی وابن ماجه)

(1276/233) Sayyidina Abu Hurayrah رضي الله عنه has narrated the following supplication from the Messenger of Allah ﷺ:

اللَّهُمَّ أَنْفَعْنِي بِمَا عَلَّمْتَنِي وَعَلِّمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ وَأَعُوذُ بِاللَّهِ مِنْ حَالِ أَهْلِ النَّارِ

"O Allah, Cause me to profit by what You have taught me (so that I am enabled to practice what I know) and give me the knowledge that will profit me and increase me in knowledge. All praise belongs to Allah in every condition and I seek refuge in Allah from the condition of the dwellers of the Fire."

(Tirmizi, Ibn Majah)

(١٢٧٧/٢٣٤) عَنْ ابْنِ عُمَرَ (مَرْفُوعًا) اللَّهُمَّ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَلَا تَنْزِعْ مِنِّي صَالِحَ مَا أُعْطِيتَنِي.
(رواه البزار)

(1277/234) Sayyidina Abdullah Ibn Umar رضي الله عنه has transmitted this invocation from the Messenger of Allah ﷺ:

اللَّهُمَّ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَلَا تَنْزِعْ مِنِّي صَالِحَ مَا أُعْطِيتَنِي

"O Allah, do not leave me to my self even for the twinkling of an eye and do not take away from me the good (deed or anything else) which You have bestowed on me." (Bazzaar)

Commentary: Whatever good man possesses is bestowed on him by Allah alone. If Allah turns away His sight from man for so much as a moment and leaves him to himself then he will deprive himself. Hence every knowing slave of Allah must make it his call: "O Allah, do not entrust me for a moment even to my self. Keep Your eyes on me always and ever be favourable to me."

(۱۲۷۸/۲۳۵) عَنْ عَائِشَةَ (مَرْفُوعًا) "اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ

كِبَرِ سِنِّيْ وَإِنْقِطَاعِ عُمْرِيْ." (رواه الحاكم)

(1278/235) The mother of the Faithful, Sayyidah Ayshah رضى الله عنها has reported that the Messenger of Allah ﷺ made the following supplication:

اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّيْ وَإِنْقِطَاعِ عُمْرِيْ

"O Allah! Let the greater share of my provision be during my old age and when my life is on the verge of being seized." Hakim

Commentary: Paucity of provision can be very telling in old age when one is at the fag end of one's life. The reason is that, at that age, one is not capable of doing much work. Besides, that period of one's life is just a step away from death and every Believer must hope to devote himself to Allah and prepare for the next world by giving up all other engagements. Therefore, this *du'a* of the Prophet ﷺ must be the heart beat of every Believer.

اللَّهُمَّ اجْعَلْ أَوْسَعَ رِزْقِكَ عَلَيَّ عِنْدَ كِبَرِ سِنِّيْ وَإِنْقِطَاعِ عُمْرِيْ

(۱۲۷۹/۲۳۶) عَنْ أَنَسٍ (مَرْفُوعًا) "اللَّهُمَّ اجْعَلْ خَيْرَ عُمْرِيْ آخِرَهُ وَخَيْرَ

عَمَلِيْ خَوَاتِيمَهُ وَخَيْرَ أَيَّامِيْ يَوْمَ الْقَاكَ فِيهِ." (رواه الطبرانی)

(1279/236) Sayyidina Anas رضى الله عنه has said that the Messenger of Allah ﷺ made supplication in the following words:

اللَّهُمَّ اجْعَلْ خَيْرَ عُمْرِيْ آخِرَهُ وَخَيْرَ عَمَلِيْ خَوَاتِيمَهُ وَخَيْرَ أَيَّامِيْ يَوْمَ الْقَاكَ فِيهِ

"O Allah, cause the last portion of my life to be the best, and the best of my deeds to be the last ones, and the best of my days the

day on which I meet You."

(Tabarani)

(١٢٨٠/٢٣٧) عَنْ أَبِي أُمَامَةَ (مَرْفُوعًا) "اللَّهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا وَارْضَ عَنَّا وَتَقَبَّلْ مِنَّا وَأَدْخِلْنَا الْجَنَّةَ وَنَجِّنَا مِنَ النَّارِ وَأَصْلِحْ لَنَا شَأْنَنَا كُلَّهُ." قِيلَ زِدْنَا قَالَ أَوْلَيْسَ قَدْ جَمَعْنَا الْخَيْرَ كُلَّهُ." (رواه احمد وابن ماجه والطبرانی فی الكبير)

(1280/237) Sayyidina Abu Umamah رضی اللہ عنہ has narrated the following supplication from the Messenger of Allah ﷺ:

اللَّهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا وَارْضَ عَنَّا وَتَقَبَّلْ مِنَّا وَأَدْخِلْنَا الْجَنَّةَ وَنَجِّنَا مِنَ النَّارِ وَأَصْلِحْ لَنَا شَأْنَنَا كُلَّهُ." قِيلَ زِدْنَا قَالَ أَوْلَيْسَ قَدْ جَمَعْنَا الْخَيْرَ كُلَّهُ

"O Allah! Forgive us! Have mercy on us! And be pleased with us! Accept from us! Admit us to Paradise and protect us from Hell! And rectify our affairs!"

Someone said to the Prophet ﷺ, "Make more (supplication)," and he said, "Is it not that we have included the blessings, all of them?" (Ahmad, Ibn Majah, Tabarani)

Commentary: This supplication includes a request to Allah for forgiveness, His mercy, His pleasure and acceptance. It also includes a request for admittance to Paradise and deliverance from Hell. The final appeal is to correct and reform the suplicant's affairs and overall condition"

وَأَصْلِحْ لَنَا شَأْنَنَا كُلَّهُ

It leaves no human desire outside the scope of this supplication. If anyone asks more then that would only be an expansion of the basic requests contained in this invocation. That is why the Prophet ﷺ asked this supplication all that a man could need in this world and the next?)

(١٢٨١/٢٣٨) عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْزَلَ عَلَيْهِ الْوَحْيَ يَوْمًا..... فَاسْتَقْبَلَ الْقِبْلَةَ وَرَفَعَ يَدَيْهِ وَقَالَ "اللَّهُمَّ زِدْنَا وَلَا تَنْقُصْنَا وَآكِرْمْنَا وَلَا تُهِنَّا وَاعْظِنَا وَلَا تَحْرِمْنَا وَابْرُرْنَا وَلَا تُؤْبِرْ عَلَيْنَا وَارْضْنَا وَارْضَ عَنَّا." (رواه احمد والترمذی)

(1281/238) Sayyidina Umar Ibn Al-Khattab رضی اللہ عنہ has said that one day the Prophet ﷺ received a revelation (wahi). He turned

towards the *qiblah* and raised his hands and supplicated Allah in these words:

اَللّٰهُمَّ زِدْنَا وَلَا تَقْصُصْنَا وَاکْرِمْنَا وَلَا تُهِنَّا وَاعْظِنَا وَلَا تَحْرِمْنَا وَائْتِرْنَا وَلَا تُؤْتِرْ عَلَيْنَا وَارْضِنَا وَارْضَ عَنَّا

"O Allah! Increase us and do not decrease us (in numbers). Honour us and do not humiliate us. Give us all kinds of Your bounties and do not withhold from us. Choose us and do not prefer others to us. Please us and be pleased with us."

(Ahmad, Tirmizi)

Commentary: This *hadith* goes on to say that the initial ten verses of the *surah Al-Mu'minoon* were revealed to him and he had found an extra-ordinary effect on himself because of that. That is why he made this supplication for his Companions and *Ummah*. This *hadith* also tells us that if a supplication has to be made with a greater devotion then the supplicant must face the *qiblah* and raise his hands.

(۱۲۸۲/۲۳۹) عَنْ ابْنِ مَسْعُودٍ (مَرْفُوعًا) "اَللّٰهُمَّ اَصْلِحْ ذَاتَ بَيْنِنَا وَاَلِفَ بَيْنِ قُلُوْبِنَا وَاهْدِنَا سُبُلَ السَّلَامِ وَنَجِّنَا مِنَ الظُّلُمَاتِ اِلَى النُّوْرِ وَجَنِّبْنَا الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ اَللّٰهُمَّ بَارِكْ لَنَا فِيْ اَسْمَاعِنَا وَابْصَارِنَا وَقُلُوْبِنَا وَاَزْوَاجِنَا وَذُرِّيَّاتِنَا وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ وَاجْعَلْنَا شَاكِرِيْنَ لِنِعْمَتِكَ مُتَمِيْنِيْنَ بِهَا قَابِلِيْهَا وَاتِمِّمْهَا عَلَيْنَا". (رواه الطبرانی فی الکبیر والحاکم فی المستدرک)

(1282/239) Sayyidina Abdullah ibn Mas'ud رضی اللہ عنہ has reported that the Prophet ﷺ made the following supplication:

اَللّٰهُمَّ اَصْلِحْ ذَاتَ بَيْنِنَا وَاَلِفَ بَيْنِ قُلُوْبِنَا وَاهْدِنَا سُبُلَ السَّلَامِ وَنَجِّنَا مِنَ الظُّلُمَاتِ اِلَى النُّوْرِ وَجَنِّبْنَا الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ اَللّٰهُمَّ بَارِكْ لَنَا فِيْ اَسْمَاعِنَا وَابْصَارِنَا وَقُلُوْبِنَا وَاَزْوَاجِنَا وَذُرِّيَّاتِنَا وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ وَاجْعَلْنَا شَاكِرِيْنَ لِنِعْمَتِكَ مُتَمِيْنِيْنَ بِهَا قَابِلِيْهَا وَاتِمِّمْهَا عَلَيْنَا

"O Allah! Correct our mutual relations and affairs, and reconcile our hearts, and guide us to path of peace. And deliver us from the dark, misled ways into light, and save us from all kinds of immoral acts — whatever is open of that and whatever is secret.

O Allah! Grant us blessings in our hearing, our sight, our hearts

and , indeed, in our spouses and our children. And relent towards us, You are the Ever-Relenting, the Most Merciful. And make us grateful for Your favours, make us appreciate and praise them and value and accept them. And (O Allah!) grant them to us fully and perfectly. (Tabarani, Hakim)

Commentary: This is the most comprehensive of supplications. It begins with a request to bring mutual relations on a correct line and join hearts in friendship. The truth is that if hearts are not compromised and people bear malice towards one another then they will find themselves losers from the religious angle as well as from the worldly point of view. The blessings of Allah, whether religious or worldly, material or spiritual , can all be properly utilised if society is not be set with the evil of malice and hatred. Also, mutual harmony of hearts and happy relationship are by themselves commendable characteristics of the Believers.

The request for blessings in eyes, ears, spouses and children implies constancy and continuance of these blessings without withdrawl. It is also a request for ability to recieve from them the benefit that Allah has placed in them.

The ability to value a blessing and be grateful for it and praise it is also a Divine blessing. One who is not given to appreciate a blessing is a deprived person. Hence, we must continue to ask for that; and in the manner of a helpless and needy person we must also request Allah to perfect His blessings on us.

(١٢٨٣/٢٤٠) عَنْ عَائِشَةَ (مَرْفُوعًا) رَبِّ أَعْطِ نَفْسِي تَقْوَاهَا وَزَكَّيْهَا أَنْتَ

خَيْرٌ مَنْ زَكَّاهَا أَنْتَ وَلِيِّهَا وَمَوْلَاهَا. (رواه احمد)

(1283/240) Sayyidah Ayshah رضى الله عنها has said that the Prophet ﷺ made the following supplication:

رَبِّ أَعْطِ نَفْسِي تَقْوَاهَا وَزَكَّيْهَا أَنْتَ خَيْرٌ مَنْ زَكَّاهَا أَنْتَ وَلِيِّهَا وَمَوْلَاهَا

"O my Lord! Bestow on my soul its piety (and remove its wrongs) Purify it, for You are the Best of those who purify. You alone are its Guardian and Master. (Ahmad)

(١٢٨٤/٢٤١) عَنْ أَبِي أُمَامَةَ (مَرْفُوعًا) قُلْ "اللَّهُمَّ إِنِّي أَسْأَلُكَ نَفْسًا

مُطْمَئِنَّةٌ تُؤْمِنُ بِإِلْقَائِكَ وَتَرْضَى بِقَضَائِكَ وَتَقْنَعُ بِعَطَائِكَ.

(رواه الضياء في المختار والطبراني في الكبير)

(1284/241) Sayyidina Abu Umamah رضي الله عنه has said that the Messenger of Allah ﷺ made supplication to Allah in these words:

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ نَفْسًا مُّطْمَئِنَّةٌ تُؤْمِنُ بِإِلْقَائِكَ وَتَرْضَى بِقَضَائِكَ وَتَقْنَعُ بِعَطَائِكَ

"O Allah! I ask You for *nafs mutma'innah* (a peaceful soul) that finds happiness with You, and firmly believes in the meeting with You after its death, and is pleased with Your decrees, and is contented with what You bestow." (Al-Mukhtarab, Tabarani)

Commentary: The *Nafs mutma'innah* is described in the *hadith*. This blessings is granted to the chosen slaves of Allah. May He grant it to us! *Aameen*

(۱۲۸۵/۲۴۲) عَنِ الْحَارِثِ قَالَ قَالَ لِيْ عَلِيٌّ اَلَا اَعْلَمُكَ دُعَاءَ عَلَمَنِیْهِ

رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُلْتُ بَلٰی قَالَ قُلْ "اَللّٰهُمَّ افْتَحْ مَسَامِعِ قَلْبِيْ

لِلذِّكْرِ وَارْزُقْنِيْ طَاعَتَكَ وَطَاعَةَ رَسُوْلِكَ وَعَمَلًا بِكِتَابِكَ"

(رواه الطبراني في الاوسط)

(1285/242) Sayyidina Al-Harith al-A'war said that Sayyidina Ali رضي الله عنه said to him that he would teach him a supplication he had learnt from the Messenger of Allah ﷺ. And he said that it was:

اَللّٰهُمَّ افْتَحْ مَسَامِعِ قَلْبِيْ لِلذِّكْرِ وَارْزُقْنِيْ طَاعَتَكَ وَطَاعَةَ رَسُوْلِكَ

وَعَمَلًا بِكِتَابِكَ

"O Allah! Open the ears of my heart that I might remember You (and receive Your guidance and the Qur'an) and make me obey You and obey Your Messenger ﷺ and act according to Your Book, the Holy Qur'an." (Tabarani)

(۱۲۸۶/۲۴۳) عَنْ أَبِي هُرَيْرَةَ (مَرْفُوعًا) اَللّٰهُمَّ اجْعَلْنِيْ اَخْشَاكَ كَانِيْ

اَرَاكَ اَبَدًا حَتّٰی اَلْفَاكَ وَاَسْعِدْنِيْ بِتَقْوَاكَ وَلَا تُشَقِّنِيْ بِمَعْصِيَتِكَ.

(رواه الطبراني في الاوسط)

(1286/243) Sayyidina Abu Hurayrah رضي الله عنه has reported that the Messenger of Allah ﷺ made this supplication:

اللَّهُمَّ اجْعَلْنِي أَخْشَاكَ كَأَنِّي أَرَاكَ أَبَدًا حَتَّى الْقَاكَ وَأَسْعِدْنِي بِتَقْوَاكَ
وَلَا تُشْقِنِي بِمَعْصِيَتِكَ

"O Allah! Make me such that fear You always as though I see You (full of Majesty and Authority) until I meet You (on my death). Make me fortunate by bestowing on me *taqwa* (Your fear and piety) and let me not be unfortunate by disobeying You."
(Tabarani)

Commentary: The foregoing supplications, particularly the above one, are made up of brief phrases which request great blessings. These supplications are a heritage of the Prophet ﷺ. May Allah cause us to value and esteem these legacies of the Prophet ﷺ.

(١٢٨٧/٢٤٤) عَنِ ابْنِ عُمَرَ (مَرْفُوعًا) اللَّهُمَّ ارْزُقْنِي عَيْنَيْنِ هَاطَتَيْنِ تَسْقِيَانِ
الْقَلْبَ بِذُرُوفِ الدَّمْعِ مِنْ خَشْيَتِكَ قَبْلَ أَنْ تَكُونَ الدَّمُ دَمْعًا وَالْأَضْرَاسُ
جَمْرًا.

(رواه ابن عساكر)

(1287/244) Sayyidina Ibn Umar ؓ has related that the Prophet ﷺ made the following supplication:

اللَّهُمَّ ارْزُقْنِي عَيْنَيْنِ هَاطَتَيْنِ تَسْقِيَانِ الْقَلْبَ بِذُرُوفِ الدَّمْعِ مِنْ خَشْيَتِكَ
قَبْلَ أَنْ تَكُونَ الدَّمُ دَمْعًا وَالْأَضْرَاسُ جَمْرًا

"O Allah! Let me have eyes that shed tears profusely and water the heart with tears that flow out of fear of Your punishment and wrath before the tears of many eyes become blood and the teeth of many wrong-doers become cinders."
(Ibn Asakir)

Commentary: Those people who are blessed with true knowledge and insight consider an eye as alive and seeing only if it weeps — raining tears, as it were, — from fear of Allah. Their hearts are quenched with these tears and that is why they request Allah to give them eyes that weep.

(١٢٨٨/٢٤٥) عَنِ الْهَيْثَمِ الطَّائِي (مَرْفُوعًا) اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ
الْأَشْيَاءِ إِلَيَّ كُلِّهَا وَاجْعَلْ خَشْيَتِكَ أَخَوْفَ الْأَشْيَاءِ عِنْدِي وَأَقْطَعْ عَنِّي
حَاجَاتِ الدُّنْيَا بِالشُّوقِ إِلَى لِقَائِكَ وَإِذَا أَفْرَرْتُ أَهْلَ الدُّنْيَا مِنْ دُنْيَاهُمْ
فَأَفْرُرُ عَيْنِي مِنْ عِبَادَتِكَ.

(رواه ابو نعيم فى الحلية)

(1288/245) Sayyidina Haytham ibn Maalik At-Taa'iy رضي الله عنه has reported that the Messenger of Allah ﷺ made this supplication:

اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ الْأَشْيَاءِ إِلَيَّ كُلِّهَا وَاجْعَلْ خَشْيَتِكَ أَخْوَفَ الْأَشْيَاءِ عِنْدِي وَاقْطَعْ عَنِّي حَاجَاتِ الدُّنْيَا بِالشُّوقِ إِلَى لِقَائِكَ وَإِذَا أَقْرَرْتُ أَعْيُنَ أَهْلِ الدُّنْيَا مِنْ دُنْيَا هُمْ فَأَقْرُرُ عَيْنِي مِنْ عِبَادَتِكَ

"O Allah! Make Your love dearer to me than every other thing and let Your fear be to me the most feared of all things. And cut off from me desire of everything worldly against the longing to meet You. And while You cool the eyes of the men of the world with what they crave of worldly possessions, cool my eyes with obedinece and worship (by making me interested in worship so that I involve myself deeply in it and so have my eyes cooled)".

(Abu Na'eem)

(١٢٨٩/٢٤٦) عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ مِنْ دُعَاءِ دَاوُدَ يَقُولُ "اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ اللَّهُمَّ اجْعَلْ حُبَّكَ إِلَيَّ مِنْ نَفْسِي وَأَهْلِي وَمِنَ الْمَاءِ الْبَارِدِ" قَالَ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذَكَرَ دَاوُدَ يُحَدِّثُ عَنْهُ قَالَ كَانَ عَبْدًا لَبِشَرٍ.

(رواه الترمذی)

(1289/246) Sayyidina Abu Darda' رضي الله عنه has said that the Messenger of Allah ﷺ said, "Of the invocations of Prophet Dawood عليه السلام this one stands out:"

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ اللَّهُمَّ اجْعَلْ حُبَّكَ إِلَيَّ مِنْ نَفْسِي وَأَهْلِي وَمِنَ الْمَاءِ الْبَارِدِ

"O Allah! I ask You for Your love (so cause me to love You), and love of him who loves You, and love for deeds that will take me to Your love.

O Allah! Make Your love dearer to me than myself, my family and cold water."

Sayyidina Abu Darda' رضي الله عنه added that the Messenger of Allah ﷺ said about Sayyidina Dawood عليه السلام whenever he mentioned him that he was the most worshipping human being. (Tirmizi)

Commentary: The Prophet ﷺ liked very much this supplication of Sayyidina Dawood عليه السلام for it reflected Prophet Dawood's enthusiastic love for Allah. That is why he taught it to his Companions رضي الله عنهم. Although the qualities and characteristics of all Prophets عليهم السلام are common yet there are certain traits in some Prophets عليهم السلام which distinguish them from others. Accordingly, Prophet Dawood عليه السلام was known for greater devotion and much worship.

(١٢٩٠/٢٤٧) عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطِيمِيِّ الْأَنْصَارِيِّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ فِي دُعَائِهِ "اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يُنْفَعُنِي حُبُّهُ عِنْدَكَ اللَّهُمَّ مَا رَزَقْتَنِي مِمَّا أَحِبُّ فَاجْعَلْهُ قُوَّةً لِي فِيْمَا تُحِبُّ وَمَا رَزَوَيْتَ عَنِّي مِمَّا أَحِبُّ فَاجْعَلْهُ فَرَاغًا لِي فِيْمَا تُحِبُّ." (رواه الترمذی)

(1290/247) Sayyidian Abdullah ibn Yazid Al-Khatmi Ansari has stated that the following is one of the supplications of the Messenger of Allah:

اللَّهُمَّ ارْزُقْنِي حُبَّكَ وَحُبَّ مَنْ يُنْفَعُنِي حُبُّهُ عِنْدَكَ اللَّهُمَّ مَا رَزَقْتَنِي مِمَّا أَحِبُّ فَاجْعَلْهُ قُوَّةً لِي فِيْمَا تُحِبُّ وَمَا رَزَوَيْتَ عَنِّي مِمَّا أَحِبُّ فَاجْعَلْهُ فَرَاغًا لِي فِيْمَا تُحِبُّ

"O Allah! Provide me with Your love and the love of those whose love will benefit me with You.

O Allah! With the things that I love and which You have provided me grant me strength to do what You love.

O Allah! With the hours available to me because of the things that I crave but which You have not provided me let me devote myself to do what You love." (Tirmizi)

Commentary: It is possible that man may use the things that he craves for, and which Allah gives him, in such a way that he begins to neglect Allah through deep involvement in them. It is also possible that he might distance himself from Allah because of his involvement in those things, may Allah forbid that. In the same way, if he does not get those things, he might involve himself in undesirable pursuit and waste his time.

Therefore, man must always pray to Allah that if he grants him

his wishes. He may also enable him to use them to earn His pleasure and nearness to Him. Again, if he does not get what he wants, Allah may make him use the spare time available to him to please Allah.

Without doubt, every supplication of the Messenger of Allah ﷺ and every phrase of it is a treasure of insight and intimate knowledge of Allah.

(١٢٩١/٢٤٨) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ لِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قُلْ "اللَّهُمَّ الْهَمْنِي رُشْدِي أَعِزَّنِي مِنْ شَرِّ نَفْسِي". (رواه الترمذی)

(1291/248) Sayyidina Imran ibn Husayn رضي الله عنه said that the Prophet ﷺ taught him the following supplication:

اللَّهُمَّ الْهَمْنِي رُشْدِي أَعِزَّنِي مِنْ شَرِّ نَفْسِي

"O Allah! Put in my heart that in which I find good for me, and save me from the mischief of my (base) self. And keep me in Your protection." (Tirmizi)

(١٢٩٢/٢٤٩) عَنْ أُمِّ سَلَمَةَ أَنَّ أَكْثَرَ دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا
كَانَ عِنْدَهَا يَأْمُقِلِّبُ الْقُلُوبَ ثَبَّتَ قَلْبِي عَلَى دِينِكَ. (رواه الترمذی)

(1292/249) It is narrated by the Mother of the Faithful, Sayyidah Umm Salamah رضي الله عنها that whenever the Prophet ﷺ was with her, he made this supplication frequently.

يَأْمُقِلِّبُ الْقُلُوبَ ثَبَّتَ قَلْبِي عَلَى دِينِكَ

"O Turner of hearts! Keep my heart steadfast on Your religion!" (Tirmizi)

Commentary: The *hadith* goes on to quote Sayyidah Umm Salamah رضي الله عنها that she asked the Prophet ﷺ why was it that he made this *du'a* often. (Perhaps, she meant to say that he was safe from committing mistakes and there was no need for him to make such a request.) The Prophet ﷺ said to her, "Allah holds the heart of every man. It is in His Power to keep it on the Straight Path or to let it go astray." The Prophet ﷺ meant to assert that his conduct also depended on the Will of Allah and so he too needed to pray to Allah and request Him.

Surely, he who has intimate knowledge of his own self and of Allah will behave in this manner and he will never consider himself safe and protected. Indeed, this is the elevated station of Allah's slaves:

قريباً را بیش بود حیرانی

(The more close one is, the more he is subject to censure.)

(۱۲۹۳/۲۵۰) عَنْ ابْنِ عُمَرَ (مَرْفُوعًا) اللَّهُمَّ إِنِّي ضَعِيفٌ فَقْوَرٌ نِي رِضَاكَ ضَعْفِي وَخُذْ إِلَى الْخَيْرِ بِنَاصِيَتِي وَاجْعَلِ الْإِسْلَامَ مُنْتَهَى رِضَائِي اللَّهُمَّ إِنِّي ضَعِيفٌ فَقْوَرٌ وَإِنِّي ذَلِيلٌ فَأَعِزَّنِي وَإِنِّي فَقِيرٌ فَارْزُقْنِي. (رواه الطبرانی فی الکبیر)
(1293/250) Sayyidina Abdullah ibn Umar رضی اللہ عنہ has reported that the Prophet ﷺ made this supplication:

اللَّهُمَّ إِنِّي ضَعِيفٌ فَقْوَرٌ وَإِنِّي ذَلِيلٌ فَأَعِزَّنِي وَإِنِّي فَقِيرٌ فَارْزُقْنِي

"O Allah! I am weak, give strength to my weakness that I may seek Your pleasure. And turn me by my forelocks towards what is good (piety). And, make Islam the ultimate goal of my pleasure (so that I am extremely happy on entering it fully).

O Allah! I am weak, so turn my weakness into strength. I am humiliated, so give me honour. And I am indigent and poor, so provide me with my necessities." (Tabarani)

(۱۲۹۴/۲۵۱) عَنْ ابْنِ مَسْعُودٍ (مَرْفُوعًا) إِلَيْكَ رَبِّ فَحَبِّبْنِي وَفِي نَفْسِي لَكَ فَذَلِّلْنِي وَفِي أَعْيُنِ النَّاسِ فَعَظِّمْنِي وَمِنْ سَيِّئِ الْأَخْلَاقِ فَجَنِّبْنِي.

(رواه ابن لال فی مکارم الاخلاق)

(1294/251) Sayyidina Abdullah ibn Mas'ud رضی اللہ عنہ has said that the following supplication was among the Prophet's ﷺ supplications.

إِلَيْكَ رَبِّ فَحَبِّبْنِي وَفِي نَفْسِي لَكَ فَذَلِّلْنِي وَفِي أَعْيُنِ النَّاسِ فَعَظِّمْنِي وَمِنْ سَيِّئِ الْأَخْلَاقِ فَجَنِّبْنِي

"O Allah! Make me dear to You. And, make me such that I consider myself humble before You and in the eyes of other slaves (of Yours) make me honourable, and protect me from bad manners and distance me from them." (Ibn Laal)

Commentary: It is the greatest asset of a slave of Allah if Allah loves him. Every Believer must cherish it with his heart. This supplication requests for this blessing right in its first words.

In the same way, it is also a greater favour of Allah on a slave if he regards himself as humble and lowly but his fellow-men regard him highly and give him respect. In the preceding pages, we have seen the supplication of the Messenger of Allah ﷺ:

اللهم اجعلنى فى عينى صغيرا و فى اعين الناس كبيرا

("O Allah! Let me be small in my own eyes but great in the eyes of men.)



(١٢٩٥/٢٥٢) عَنْ جَابِرٍ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْ
 "اللَّهُمَّ أَنْتَ الْخَلَّاقُ الْعَظِيمُ اللَّهُمَّ إِنَّكَ سَمِيعٌ عَلِيمٌ اللَّهُمَّ إِنَّكَ غَفُورٌ
 رَحِيمٌ اللَّهُمَّ إِنَّكَ رَبُّ الْعَرْشِ الْعَظِيمِ اللَّهُمَّ إِنَّكَ الْجَوَادُ الْكَرِيمُ فَاعْفِرْ لِي
 وَارْحَمْنِي وَعَافِنِي وَرَزُقْنِي وَاسْتُرْنِي وَاجْبُرْنِي وَارْقِنِي وَاهْدِنِي وَلَا تُضِلَّنِي
 وَأَدْخِلْنِي الْجَنَّةَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ." تَعْلَمُهُنَّ وَعَلِمَهُنَّ عَفَبِكَ
 مِنْ بَعْدِكَ.

(رواه الديلمي)

(1295/252) Sayyidina Jabir رضي الله عنه has said that the Messenger of Allah ﷺ exhorted him to make this supplication:

اللَّهُمَّ أَنْتَ الْخَلَّاقُ الْعَظِيمُ اللَّهُمَّ إِنَّكَ سَمِيعٌ عَلِيمٌ اللَّهُمَّ إِنَّكَ غَفُورٌ رَحِيمٌ
 اللَّهُمَّ إِنَّكَ رَبُّ الْعَرْشِ الْعَظِيمِ اللَّهُمَّ إِنَّكَ الْجَوَادُ الْكَرِيمُ فَاعْفِرْ لِي
 وَارْحَمْنِي وَعَافِنِي وَرَزُقْنِي وَاسْتُرْنِي وَاجْبُرْنِي وَارْقِنِي وَاهْدِنِي وَلَا تُضِلَّنِي
 وَأَدْخِلْنِي الْجَنَّةَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

"O Allah! You are the Mighty Creator of everything. O Allah! You are All-Hearing, All-Knowing. O Allah! You are the Forgiving, The Merciful. O Allah! You are the Lord of the great Throne! O Allah, You are The Most Generous, The Benevolent. Forgive me! Have mercy on me! Protect me! Provide me sustenance! Conceal my faults! Support me! Grant me honour and rank! Guide me a right! Do not let me go astray! And admit me to Paradise through Your mercy, O The Most Merciful of those who show Mercy."

Sayyidina Jabir  said further that the Messenger of Allah  exhorted him to make this supplication and said to him, "Learn it and teach it to those who will follow you." (Daylami)

Commentary: This is a very comprehensive supplication. He who does not learn it is indeed in a great loss.

May Allah cause us to realise the worth of these precious words. And, may He cause us to derive benefit from them. *Aameen!*

SEEKING REFUGE IN ALLAH

In the *ahadith* that transmit to us the supplications which the Messenger of Allah ﷺ made to Allah himself or taught his *Ummah*, most of them comprise requests for blessings in this life or the next, physical or spiritual, individual or collective. They contain a specified request to get a desire or a need fulfilled. The supplications that we have seen in this Book so far are of this nature, and are positive.

There are supplications apart from these in which no request is made for any favour or a specified desire or need but the Prophet ﷺ has taught us to seek refuge in Allah from an evil, a trial or a punishment in this world or the Hereafter.

We have seen that the supplications of the first type do not leave out request for any good, favour or blessing of this life or the Next. The Messenger of Allah ﷺ has not omitted any request to Allah in these supplications and every imaginable goodness and piety and desire is incuded. In the same way, we can safely say of the second type of supplications that he has sought protection of Allah from every imaginable evil, mischief, corruption, trial and calamity and has taught his *Ummah* accordingly.

For those people who are intelligent and understand it, this is a bright and clear a miracle as can be. His supplications embrace all needs and desires of man. They may relate to this life or the next. They may relate to his spiritual life or physical. Or, they may have to do with an individual life or a collective life and have manifest or secret character. They may be of an affirmative and definite nature or they may be requests to avert and avoid something. We cannot point out to the most trivial need of man and say that the Prophet's ﷺ supplications do not include it; in fact, he has requested Allah for the least imaginable needs in the best possible

manner and has taught his *Ummah* to use those words. The Qur'an, too, has within its contents supplications of these two types — requests for something of a definite nature and requests to avert something. Its last two chapters, the *sural Al-Falaq* and the *sural An-Naas* are entirely of the second type from the first word to the last, they teach us to seek refuge in Allah and are, therefore, called the *ma'uzatayn* and the text of the Qur'an concludes with these *sural*.

It is in following the style of the Qur'an which has concluded its text with these chapters of the nature of seeking to avert something that we have chosen to place the *ahadith* of this nature in our concluding pages. These *ahadith* are made up of such invocations which seek Allah's protection from evil, mischief, trial, corruption, bad deeds and bad manners and all those things which are disliked. Let us now see the *ahadith*.

(١٢٩٦/٢٥٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
تَعَوَّذُوا بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ وَدَرْكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشَمَاتَةِ الْأَعْدَاءِ.

(رواه البخاري و مسلم)

(1296/253) Sayyidina Abu Hurayrah رضي الله عنه has reported that the Messenger of Allah ﷺ said, "Seek refuge in Allah from severe calamity, the depth of misery, evil destiny, and triumphant mockery of enemies."

(Bukhari and Muslim)

Commentary: On the face of it this *hadith* exhorts us to seek refuge from four things. However, we cannot find any evil, hardship, difficulty or anxiety of this world or the next which may be outside the purview of this classification.

The first kind is *جهْدُ الْبَلَاءِ* (severity and pain of calamity). The *البلاء* (*Al-Bala*) is used for every condition which is painful and worrying to man and he is put to test because of it and it could be faced in religion or worldly life. It might be of a spiritual kind or physical, individual or collective. This one word embraces all problems, difficulties, calamities and trial.

The second kind is *دَرْكُ الشَّقَاءِ* (depth of misery) and the third kind *سُوءُ الْقَضَاءِ* (evil destiny). The *hadith* urges us to seek refuge from these two kinds too. The combination of the two types is very obvious. The man who receives the protection of Allah from every

kind of misfortune and misery, and evil destiny, in fact, has every thing he could want.

The last kind from which we are asked to seek refuge is شَمَاتَة (mockery of enemies on our reverses). Often happiness and mockery of enemies is very painful spiritually and it is very unbearable. This has been mentioned specifically although the first three kinds encompass it.

The correct and appropriate words of the supplication are thus:

"O Allah I seek Your protection from severity of a trial, from being overtaken by misery and misfortune, from evil destiny and from rejoicing of enemies and their mockery."

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ
الْبَلَاءِ وَدَرْكِ الشَّقَاءِ وَسُوءِ
الْقَضَاءِ وَشِمَاتَةِ الْأَعْدَاءِ.

(١٢٩٧/٢٥٤) عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدِّينِ وَغَلَبَةِ الرِّجَالِ".
(رواه البخارى ومسلم)

(1297/254) It is reported by Sayyidina Anas رضي الله عنه that the Prophet ﷺ supplicated Allah in these words:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ وَالْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَضَلَعِ الدِّينِ وَغَلَبَةِ الرِّجَالِ

"O Allah! I seek refuge in You from anxiety and grief, inability and sloth, higgardliness and cowardice, burden of indebtedness and coercion of men."

(Bukhari and Muslim)

Commentary: In this supplication refuge is sought in Allah from eight things. Four of them — anxiety and grief, indebtedness and coercion of men — are such problems that if a sensitive man is overpowered by any of them, he misses the joy of life and he is spiritually uneasy so that he finds himself incapable of doing many things. He cannot then achieve success in the world and his ability to improve his next life is hampered.

As for the remaining four things — inability sloth, cowardice and miserliness — they are weaknesses that take away from him boldness and hard-working nature. Again, he cannot hope to

achieve success in this life and the next and thus is unable to attain the position that could bring him the pleasure of Allah.

(١٢٩٨/٢٥٥) عَنْ غَائِثَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
 "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْمُعْرَمِ وَالْمَأْتَمِ اللَّهُمَّ إِنِّي
 أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ وَمِنْ شَرِّ فِتْنَةِ
 الْغِنَى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ اللَّهُمَّ اغْسِلْ
 خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرْدِ وَنَقِّ قَلْبِي كَمَا يُنْقَى الثُّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ
 وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ."

(رواه البخارى ومسلم)

(1298/255) Sayyidah Ayshah رضي الله عنها has said that the Prophet ﷺ used to say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ وَفِتْنَةِ النَّارِ وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ
 وَمِنْ شَرِّ فِتْنَةِ الْغِنَى وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ اللَّهُمَّ
 اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرْدِ وَنَقِّ قَلْبِي كَمَا يُنْقَى الثُّوبُ الْأَبْيَضُ مِنَ
 الدَّنَسِ وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ

"O Allah! I seek refuge in You from sloth (and slackness) and decrepitude (old, infirm age when one is unable to do anything at all) and from the burden of debt and all kinds of sin.

O Allah! I seek refuge in You from the punishment in Hell and the trial that leads to Hell, from the trial in the grave and the torment in the grave, from the evil of the trial of wealth and riches and the evil of the trial of poverty and destitution, and from the evil of the trial of *dajjal*.

O Allah! Wash away the stains of my sins with snow and hail water and purify my heart (of the filth of bad deeds and evil conduct) as a white garment is purified from filth, and put my sins as far away from me as You have put the East away from the West.

(Bukhari and Muslim)

Commentary: Among other things, refuge in Allah is sought from extreme old age. Life is requested to such an extent that the senses are not disturbed and one is able to perceive and think correctly (so that he continues to earn for the Hereafter); this is a

great blessing of Allah. But the old age that robs man from his abilities and capabilities is from what refuge in Allah is sought. The Qur'an refers to it as *أرذل العمر* (Meanest of age, most abject age) and *هرم* is that age.

In this supplication, Allah is requested to give protection from punishment in the Fire as well as from the trial of Fire, and from the punishment in the grave as well as from the trial in the grave. Punishment in the fire in the punishment that its denizens will be given for their serious crimes of disbelief and polytheism. Similarly, punishment in the grave is the punishment these people will receive in the grave.

However, there are other criminals who are not first rank criminals. Their crime is of a lesser degree than the ones punished in Hell and tormented in the grave. They will not be thrown in Hell like the denizens of Hell and they will not be punished in the grave with the first-degree punishment. However, they will have to face some of the torment of Hell-fire and the grave and that would be enough punishment for them. In the opinion of this humble writer this is what is meant by, *فتنة النار* and *فتنة القبر* (translated respectively as trial of the Fire and trial of the grave). The Messenger of Allah ﷺ has asked for Allah's protection from the torment in the grave as well as from the trial of the Fire and the trial of the fire and the torment in the grave, and he has taught us too to do so by the example of his own action.

The trial of *dajjal*, too, is among the great trials from which the Prophet ﷺ sought refuge in Allah, and asked the Believers to do likewise. May Allah protect us from the trial of *dajjal* (about which the Messenger of Allah ﷺ informed us) and from every other trial of similar nature. And may He keep us on the believing and Islamic course till we die. *Aameen!*

This *du'a* also includes a request to be protected from the trial of riches and the trial of poverty. Wealth and riches are not bad things. Rather it is a blessing of Allah for a man to possess wealth if he is enabled to give his rights as a wealthy man and to spend his wealth in a proper way. Sayyidina Uthman ؓ used his wealth in such a pious way that the Messenger of Allah ﷺ said about him,

مَا عَلَيَّ عُثْمَانُ مَا عَمِلَ بَعْدَ هَذَا مَرَّتَيْنِ

"Uthman رضي الله عنه may do anything after this, it will not count against him. Anything he does will not count against Uthman رضي الله عنه after this". (Tirmizi)

In the same way, if poverty is accompanied by patience and contentment then it is a great blessing of Allah. The Prophet ﷺ chose for himself and his family the life of poverty and he extolled the life of poverty and the poor and described their merits.

However, if wealth makes a man arrogant and he spends it wrongly then he is following in the footsteps of Qaroon and will go to Hell. In the same way, if poverty and want are not faced with patience and contentment and forbidden deeds are committed to counter it then that is a punishment from Allah. It is about this attitude that the Prophet ﷺ said:

"Poverty may lead a man to disbelief." كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْرًا

Hence, it is this evil and trial of riches and poverty from which refuge is sought and it is something from which one must seek protection thousands of times.

The supplication concludes with the request to wash away stains of sin, purify the heart and distance the supplicant from sins. Although it looks like a positive supplication with a request to receive something but in fact it is a supplication of the second type with a request to avert something. It seeks to avert sin.

(١٢٩٩/٢٥٦) عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيِّهَا وَمَوْلَاهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا."

(رواه مسلم)

(1299/256) Sayyidina Zayd ibn Arqam رضي الله عنه has quoted the Messenger of Allah ﷺ as saying:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ نَفْسِي تَقْوَاهَا وَزَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيِّهَا وَمَوْلَاهَا

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ
وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

"O Allah, I seek refuge in You from incapacity and slackness, from cowardice and niggardliness, from extreme, infirm old age and torment in the grave.

O Allah! Cause my soul to fear You and purify it. You are the Best of those who purify it. You are its Patron and Master.

O Allah! I seek refuge in You from a knowledge that does not profit, from a heart that is not submissive, from a (greedy) soul that is not ever satisfied, and from a supplication that is not granted an answer." (Muslim)

Commentary: Through this supplication, the supplicant requests Allah for protection from knowledge that does not benefit, a heart that does not humble itself, a greedy soul that is never satisfied and a supplication that is not answered. Accordingly, it means that he requests Allah for knowledge that benefits, a heart that is submissive, a soul that is purged of greed and shows contentment, and a *du'a* that receives an answer.

(١٣٠٠/٢٥٧) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ كَانَ مِنْ دُعَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاءَةِ نَقْمَتِكَ وَجَمِيعِ سَخَطِكَ". (رواه مسلم)

(1300/257) Sayyidina Abdullah ibn Umar رضي الله عنه said that one of the supplications of the Messenger of Allah ﷺ was:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ زَوَالِ نِعْمَتِكَ وَتَحَوُّلِ عَافِيَتِكَ وَفُجَاءَةِ نَقْمَتِكَ وَجَمِيعِ سَخَطِكَ

"O Allah! I seek refuge in You from the decline of Your favours, withdrawal of Your protection (from me), sudden punishment from You, and all (kinds of) Your displeasure."

(Muslim)

Commentary: We can see from this supplication of the Messenger of Allah ﷺ indeed, from all supplications of this nature — that, although he was a Prophet ﷺ and Messenger and had attained a very close rank with Allah, yet he was very fearful of the decree of

Allah and vicissitudes of fate. He always considered himself dependent on the protection of Allah. "The more one is close, the more answerable he is!"

قرباً زراً پیش بود حیرانی

(۱۳۰۱/۲۵۸) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ
 "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوءِ الْأَخْلَاقِ."

(رواه ابوداؤد والنسائي)

(1301/258) It is reported by Sayyidina Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ used to make this supplication:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوءِ الْأَخْلَاقِ

"O Allah! I seek refuge in You from schism (mutual discord and grave disagreement), hypocrisy and evil character."

(Abu Dawood, Nasa'i)

Commentary: The Arabic word شقاق (*shiqaq*) is a violent disagreement that leads the groups to separate from each other. They follow diverse courses.

Hypocrisy implies a contradiction between one's external and internal attitudes. Besides religious pretence, it is also found in man's practical life.

These three things — discord, hypocrisy and bad character — destroy a man's religion as well as his worldly life. Although the Prophet ﷺ was innocent and safe from these destructive things yet he asked for Allah's protection from them. May Allah cause us to endeavour to keep away from these things just as behaves a Believer to attempt to shun them. And may He cause us to seek protection of Allah from these weaknesses. *Aameen!*

(۱۳۰۲/۲۵۹) عَنْ شَكَلِ بْنِ حُمَيْدٍ قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ عَلِّمْنِي تَعَوُّذًا أَعُوذُ بِهِ فَآخِذَ بِكَفِّي وَقَالَ قُلْ "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي وَمِنْ شَرِّ بَصَرِي

وَمِنْ شَرِّ لِسَانِي وَمِنْ شَرِّ قَلْبِي وَمِنْ شَرِّ مَنِيَّ." (رواه ابوداؤد والترمذی والنسائي)

(1302/259) It is reported by Shakal ibn Humayd رضي الله عنه that he asked the Prophet of Allah ﷺ to teach him a *ta'awwuz* by which he might seek refuge in Allah. The Prophet ﷺ held his

hand in his and said to him that he should say:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنْ شَرِّ سَمْعِىْ وَمِنْ شَرِّ بَصَرِىْ وَمِنْ شَرِّ لِسَانِىْ وَمِنْ شَرِّ قَلْبِىْ وَمِنْ شَرِّ مَنِّىْ

"O Allah! I seek Your protection from the evil in what I hear, from the evil of what I see, from the evil of my tongue, from the evil of my heart and from the evil arising from my sexual passion."

(Abu Dawood, Tirmizi, Nasa'i)

Commentary: The evil of hearing, sight, speech or tongue, thinking or heart and sexual passion is that one is led to use them against the Commands of Allah. The result is the wrath of Allah and His punishment. Therefore, we must always ask for Allah's protection from the mischief of these things. We can save ourselves only if He saves us otherwise we will be involved in the mischief and suffer destruction.

(١٣٠٣/٢٦٠) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ
"اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الْجُوعِ فَاِنَّهُ يَنْسُ الضَّجِيعُ وَاَعُوْذُبِكَ مِنَ الْخِيَاَنَةِ
فَاِنَّهَا يَنْسُ الْبَطَانَةُ."

(رواه ابو داود والنسائي وابن ماجه)

(1303/260) Sayyidina Abu Hurayrah رضي الله عنه said that the Messenger of Allah ﷺ used to say:

اَللّٰهُمَّ اِنِّىْ اَعُوْذُبِكَ مِنَ الْجُوعِ فَاِنَّهُ يَنْسُ الضَّجِيعُ وَاَعُوْذُبِكَ مِنَ الْخِيَاَنَةِ
فَاِنَّهَا يَنْسُ الْبَطَانَةُ

"O Allah! I seek refuge in You from hunger, for it is an evil bedfellow, and I seek refuge in You from treachery, for it is an evil intimate friend."

(Abu Dawood, Nasa'i, Ibn Majah)

Commentary: If a man is hungry, he cannot sleep and he keeps changing sides. This is why hunger is described in the *hadith* as an evil bedfellow (a companion of the bed). And, treachery or an act of betrayal is done always in secret. Only the perfidious person knows that he has behaved unfaithfully. That is why treachery is termed بَطَانَة (*bitanah*).

By seeking refuge in Allah from hunger and treachery, the Messenger of Allah ﷺ has demonstrated extraordinary servitude which, indeed, is a mark of his distinction. There is for us a great

lesson in it.

(١٣٠٤/٢٦١) عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ
 "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجَذَامِ وَالْجُنُونِ وَمِنْ سَيِّئِ الْأَسْقَامِ."

(رواه أبو داود والنسائي)

(1304/261) Sayyidina Anas رضي الله عنه said that the Messenger of Allah ﷺ used to make this supplication:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ وَالْجَذَامِ وَالْجُنُونِ وَمِنْ سَيِّئِ الْأَسْقَامِ

"O Allah! I seek refuge in You from (white) leprosy, black leprosy (elephantiasis), madness, and from all evil diseases."

(Abu Dawood, Nasa'i)

Commentary: Leprosy, elephantiasis, madness and other foul diseases are such that people tend to keep away from those who are afflicted with any of them. The patient, therefore, becomes disheartened and prefers death to life rather than endure the stare of the people.

Without doubt, every one must seek protection of Allah from these maladies. However, minor and ordinary ailments are a form of mercy from Allah from certain points of view.

(١٣٠٥/٢٦٢) عَنْ أَبِي الْيُسْرِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو
 "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَلْهِمِّ وَأَعُوذُ بِكَ مِنَ التَّرْدَى وَمِنَ الْغَرَقِ وَالْحَرَقِ
 وَالْهَرَمِ وَأَعُوذُ بِكَ مِنْ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ وَأَعُوذُ بِكَ مِنْ أَنْ
 أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا وَأَعُوذُ بِكَ مِنْ أَنْ أَمُوتَ لِدَيْعًا."

(رواه أبو داود والنسائي)

(1305/262) Sayyidina Abu Al-Yasar رضي الله عنه has said that the Messenger of Allah ﷺ used to make this supplication:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَلْهِمِّ وَأَعُوذُ بِكَ مِنَ التَّرْدَى وَمِنَ الْغَرَقِ وَالْحَرَقِ
 وَالْهَرَمِ وَأَعُوذُ بِكَ مِنْ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ وَأَعُوذُ بِكَ مِنْ أَنْ
 أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا وَأَعُوذُ بِكَ مِنْ أَنْ أَمُوتَ لِدَيْعًا

"O Allah! I seek refuge in You from the falling down (of a heavy object) over me. And I seek refuge in You from (my own) falling down (from a height), and from drowning (in a sea, or

the like) and burning in fire, and decrepitude. And I seek refuge in You from the devil harming me in the hour of death. And I seek refuge in You from dying while retreating from the battle-field. And I seek refuge in You from dying of the sting of a poisonous creature." (Abu Dawood, Nasa'i)

Commentary: To die under the weight of a collapsing heavy object, or by falling down from a height, or from being drowned or burnt, or from the sting of a venomous creature like a snake are all examples of sudden and unexpected death. Besides, man has an instinctive fear of these things. Also, a sudden death — as any of these — does not allow the dying man to prepare himself by refreshing his faith, repenting to Allah or seeking His forgiveness (which he normally is allowed in other forms of death which are called natural). Therefore, a Believer must always seek protection of Allah from a death which is sudden and unexpected.

In the same way, every Believer must seek refuge in Allah lest he die while fleeing from the battle-field. On the same count, refuge must also be sought from being misled and prompted by the devil at the time of death. For, all depends on how life ends, on a pious note or otherwise.

In other *ahadith*, anyone who dies in one of these ways of sudden death from which refuge is sought in this supplication, is given the glad tidings of martyrdom and he is raised to the status of a *shaheed* (martyr). However, there is no contradiction in these two things — the supplication and the *ahadith*.

Given man's weakness, we must all seek Allah's protection from these forms of death. However, if anyone dies in one of these ways through Divine decree, we must remember that Allah is The Most Merciful of those who show mercy. We must expect that He will grant the dying man an honorary martyrdom because of his sudden death; if his belief and deeds allow for it then we must be certain that the Gracious, Compassionate Lord will definitely give him that status. *إنه غفور رحيم* (Surely, He is the Forgiving, the Merciful).

عَنْ قُتَيْبَةَ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَقُولُ "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ."

(رواه الترمذی)

(1306/263) Sayyidina Qutbah ibn Maalik رضي الله عنه has said that the Prophet ﷺ used to make this supplication:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ وَالْأَعْمَالِ وَالْأَهْوَاءِ

"O Allah! I seek refuge in You from despised morals, deeds and passions." (Tirmizi)

(١٣٠٧/٢٦٤) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّمَا عَمِلْتُ وَمِنْ شَرِّمَا لَمْ أَعْمَلْ." (رواه مسلم)

(1307/264) Sayyidah Ayshah رضي الله عنها has said that the Messenger of Allah ﷺ would say these words of *du'a*:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّمَا عَمِلْتُ وَمِنْ شَرِّمَا لَمْ أَعْمَلْ

"O Allah, I seek refuge in You from the evil of what I have done and from the evil of what I have not done." (Muslim)

Commentary: Common people like us seek refuge in Allah from the evil of their bad deeds (that they have done) and from the evil of the omission of the good deeds that they should have done. But the *Aarifeen* (the devout, the mystics) fear even after doing very good deeds and shunning evil deeds lest they begin to think of themselves as pious, righteous and holy (which is wrong for people of Allah). Hence they seek refuge from the evil of not doing bad deeds. It is very true that حسنات الابرار سيئات المقربين (The commendable of the pious are the evil of those who are close).

Refuge From Illness & Evil Influence

(١٣٠٨/٢٦٥) عَنْ ابْنِ عَبَّاسٍ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعَوِّذُ

الْحَسَنَ وَالْحُسَيْنَ وَيَقُولُ "أَعِيذُ كَمَا بِكَلِمَاتِ اللَّهِ التَّامَةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ غِيٍّ لَآمَةٍ." وَيَقُولُ هَكَذَا كَانَ إِبْرَاهِيمُ يُعَوِّذُ إِسْحَقَ وَإِسْمَاعِيلَ. (رواه الترمذی و ابوداؤد)

(1308/265) Sayyidina Abdullah Ibn Abbas رضي الله عنه has said that the Messenger of Allah ﷺ used to blow on (both his grandsons) Hasan and Husayn رضي الله عنهما (after reciting these words):

أَعِيذُ كَمَا بِكَلِمَاتِ اللَّهِ التَّامَةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ غِيٍّ لَآمَةٍ.

وَيَقُولُ هَكَذَا كَانَ إِبْرَاهِيمُ يُعَوِّذُ إِسْحَقَ وَإِسْمَاعِيلَ

"I place you both in the protection of the perfect words of Allah from the influence of every devil and every stinging, venomous insect, and from every evil eye."

And he said that Prophet Ibrahim عليه السلام sought refuge for Sayyidina Ishaq عليه السلام Sayyidina Isma'il عليه السلام in this way.

(Tirmizi, Abu Dawood)

Commentary: To blow on children after reciting these words is the *sunnah* (practice) of the Prophet ﷺ and before him of the Prophet ﷺ Sayyidina Ibrahim عليه السلام. Surely, these are very blessed expressions.

(١٣٠٩/٢٦٦) عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ الثَّقَفِيِّ أَنَّهُ شَكَى إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعًا يَجِدُهُ فِي جَسَدِهِ مُنْذُ اسْلَمَ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَعْ يَدَكَ عَلَى الَّذِي يَأْلَمُ مِنْ جَسَدِكَ وَقُلْ بِسْمِ اللَّهِ ثَلَاثًا وَقُلْ سَبْعَ مَرَّاتٍ "أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ." (رواه مسلم)

(1309/266) Sayyidina Uthman ibn Abu Al-Aas Thaqafi رضي الله عنه has said that he complained to the Messenger of Allah ﷺ that he felt pain in his body since the time he had embraced Islam. So, the Messenger of Allah ﷺ said to him, "Place you hand where it pains you on your body, and say: بِسْمِ اللَّهِ (In the Name of Allah) three times, and say again seven times:

أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ

(I seek refuge in Allah and in His Power from the evil that I find and (the evil) that I fear."

(Muslim)

Commentary: This is a precious gift of the Prophet ﷺ for every kind of bodily pain. It is action combined with *ta'awwuz* and it is very effective.

SEEKING FORGIVENESS & REPENTING

One of the kinds of supplication is *istighfar* which is to seek forgiveness of Allah for sins and wrongs. *Tawabah*, or repentance, is inseparable from it. In fact, they are intertwined with each other. We might define *tawabah* in this way. Suppose a man has committed a sin or an act of disobedience or done something undesirable and then he is fearful of the consequences of his wrong. *Tawabah* is this man's being sorry and repentant for his behaviour and his resolve to keep away from that mistake and to be obedient to Allah and seek His Pleasure.

It follows, therefore, that a man who has these feelings of repentance will ask Allah to forgive him his sins so that he will not have to face punishment and adverse consequences. In the same way, if he asks to be forgiven, he will be sorry for his mistake and will resolve not to approach the sin ever again. That is why, the two — *istighfar* and *tawabah* are said to be inseparable and complementary to each other.

We can try to understand *tawabah* and *istighfar* by an example. Suppose someone is desperate and decides to end his life and swallows a phial of poison. Soon the effects tell on him. His stomach, his intestines and his whole body protest with pain that is severe and unbearable. He is restless. Death stares him in the face and he realises his folly. In his regret, he longs to be saved. He hopes to get back his life and is willing to swallow any antidote his doctor might suggest. He is also willing to vomit out the poison and pursue all means to that end. Surely, he will resolve and commit himself not to repeat his folly ever again.

It is in the same way that a believing person sometimes falls into the trap of the devil or succumbs to his own base soul and negligently commits sin. But, when Allah enables him to wake up

with his believing, faithful feelings, he realises his folly. He sees that he has been disobedient to his Master and Patron, and has destroyed himself. He laments that instead of receiving the mercy and favour of Allah, he has made himself worthy of His Wrath and punishment. He imagines the torment he would face in the grave and on the day of Gathering if he died in his sinful condition. He asks himself, "How will I face my Lord? How will I endure the chastisement of the next world?"

In short, when Allah helps him regain his believing attitude, he knows that his Master is very Merciful and Compassionate, and he has full faith in Him. He is sure that Allah forgives the most sinning man happily once he turns to Him and seeks His forgiveness. So, he implores Him and prays to Him to forgive him — considering it as an antidote for the poison he had swallowed by sinning. At the same time, he resolves never again to disobey his Master or approach sin. This attitude of a slave of Allah is called *istighfar* and *tawabah* (to seek Allah's forgiveness and to repent to Him).

Tawbah & Istighfar Are Means to Highest Station

We have stated earlier that the station of servitude and worship is the highest station the people who are approved by Allah and are near to Him can hope to attain. And *du'a* is the best form of expression of servitude and worship to Allah. In fact, according to saying of the Prophet ﷺ it is *مخ العباداة* (*pith of worship*¹). Therefore, of all deeds of man, the most noble is *du'a* or supplication. We have cited the saying of the Messenger of Allah ﷺ at its appropriate place:

لَيْسَ شَيْءٌ أَكْرَمَ عَلَى اللَّهِ مِنَ الدُّعَاءِ

"Nothing is more honourable in the sight of Allah than supplication²"

When a man seeks forgiveness for himself and repents to Allah, he feels himself very humble and intensely on the wrong and he is very regretful. The filth of the sin over him, he feels ashamed to

①. Narrated by Sayyidina Anas رضى الله عنه (Tirmizi)

②. Narrated by Sayyidina Abu Hurayrah رضى الله عنه (Tirmizi, Ibn Majah)

face his Master and realising his evil-doing he begs to be forgiven and repents.

Hence, the feeling of servitude and humility and being at fault is highest and most marked at the time of seeking forgiveness and repentance and the like of it is not witnessed at the time of making any other supplication. In fact, one cannot expect to have the same feeling when making any other supplication except *istighfar* and *tawbah*. For this very reason *istighfar* and *tawbah* are the highest forms of worship and the highest station near Allah. The slave who seeks forgiveness of Allah and repents to Him not only earns that but is also given the glad tidings of Allah's special favour and love.

We will see the *ahadith* that tell us that the Prophet ﷺ himself sought forgiveness of Allah and repented to Him always. If we pay attention to what has been said about *istighfar* and *tawbah* in the foregoing lines, we will find it easy to understand why he asked for forgiveness and repented.

The truth is that the common belief is baseless and wrong that only the sinners and disobedient must ask to be forgiven and repent and only they need to do it. The men close to Allah, even His Prophets عليهم السلام, who are innocent of sin and safe from it continue to feel that they lag behind in worshipping Allah as they really should. Hence, they go on making *istighfar* and *tawbah* and regard all their deeds, including *as-salah* (prayer), as deficient and seeking forgiveness for that.

In volume three of this Book we have seen a *hadith* narrated by Sayyidina Thaiban رضي الله عنه telling us that after the Prophet ﷺ finished his prayer with the salutation, he repeated three times:

"I seek forgiveness of Allah." استغفر الله، استغفر الله، استغفر الله

The reason he sought forgiveness after prayer was that he felt that he had not done justice to prayer. But, Allah knows best.

Nevertheless, *tawbah* and *istighfar* are a means to gaining pardon and mercy for the sinners and the disobedient. For those who are men of Allah, close to Him and innocent, they are limitlessly instrumental in raising them in rank and nearness.

May Allah enable us to understand these facts and to benefit from them. *Aameen*

Let this introduction be followed by *ahadith* on *istighfar* and

tawbah. Let us begin with the *ahadith* that tell us about Prophet's ﷺ own practice of *istighfar* and *tawbah*.

The Lovable Example of The Prophet ﷺ In This Regard

(١٣١٠/٢٦٧) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 "وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً." (رواه البخارى)
 (1310/267) Sayyidina Abu Hurayrah ؓ has said that the
 Messenger of Allah ﷺ said, "By Allah, I seek forgiveness of
 Allah and turn to Him in repentance more than seventy times a
 day." (Bukhari)

Commentary: It is in keeping with the degree of his realisation of the Majesty and Greatness of Allah that a slave discharges his obligations of servitude to Him. The Messenger of Allah ﷺ had perfected this attitude in him so that he as perpetually under the impression that he had not done justice to worship of Allah, and he frequently asked Allah to pardon him and he frequently repented to Allah. He made this known to his *Ummah* in order that they may follow his example.

(١٣١١/٢٦٨) عَنِ الْأَعْرَابِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 يَا أَيُّهَا النَّاسُ تَوُوبُوا إِلَى اللَّهِ فَإِنِّي أَتُوبُ إِلَيْهِ فِي الْيَوْمِ مِائَةَ مَرَّةً." (رواه مسلم)
 (1311/268) It is reported by Sayyidina Al-Agharr Al-Muzani ؓ that the Messenger of Allah ﷺ said, "O People! turn to Allah,
 in repentance, for I turn in repentance to Him a hundred times a
 day." (Muslim)

Commentary: The words more than seventy times in the preceding *hadith* and a hundred times in this *hadith* are used only to represent frequency. It was only a way of expression in ancient Arabic to use such words, the Prophet ﷺ sought forgiveness and repented many more times than the figures in two *hadith*. This will be obvious from the *hadith* of Abudllah ibn Umar ؓ which we will see.

(١٣١٢/٢٦٩) عَنْ ابْنِ عُمَرَ قَالَ إِنَّا كُنَّا لَنَعُدُّ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ فِي الْمَجْلِسِ يَقُولُ رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ
مِائَةً مَرَّةً. (رواه احمد والترمذى وابوداؤد وابن ماجه)

(1312/269) Sayyidina Ibn Umar رضي الله عنه said, "We counted that the Messenger of Allah ﷺ would say a hundred times during every meeting:

رَبِّ اغْفِرْ لِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الْعَفُورُ

"O My Lord! Forgive me and relent towards me. Indeed, You are The Relenting, the Forgiving."

(Ahmad, Tirmizi, Abu Dawood, Ibn Majah)

Commentary: Sayyidina Abudllah ibn Umar رضي الله عنه does not mean to say that the Prophet ﷺ repeated this expression in a meeting by way of a devotional exercise. Rather, he means to say that the Prophet ﷺ would be sitting with them in an assembly and they would be discussing different subjects with him and conversing with one another, and the Prophet ﷺ interspersed the talk with remembrance of Allah in those words. The Companions رضي الله عنهم would on their own reckon that he said these words a hundred times. But, Allah knows best.

(١٣١٣/٢٧٠) عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ "اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ إِذَا أَحْسَنُوا اسْتَبَشَرُوا وَإِذَا أَسَاءُوا اسْتَغْفَرُوا.

(رواه ابن ماجه والبيهقي في الدعوات الكبير)

(1313/270) Sayyidah Ayshah رضي الله عنها has reported that the Prophet ﷺ used to say:

اللَّهُمَّ اجْعَلْنِي مِنَ الَّذِينَ إِذَا أَحْسَنُوا اسْتَبَشَرُوا وَإِذَا أَسَاءُوا اسْتَغْفَرُوا

"O Allah, place me among those who, when they do good, are glad, and when they do evil ask for forgiveness."

(Ibn Majah, Bayhaqi)

Commentary: If anyone is enabled to do good deeds which entitle him to enter Paradise and gain the pleasure of Allah then it is a sign that Allah has favoured him. Hence, it is his duty that he must be happy and thank Allah for enabling him to do the good deeds. The Qur'an says:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا. (يونس ٥٨:١٠)

Say, In the bounty of Allah, and His mercy — therein let them therefore rejoice. (Yunus,10:58)

In the same way, if any one makes a mistake or commits a sin, minor or major, he must feel sorry for that and immediately ask Allah to forgive him. He who has these two characteristics is indeed very fortunate. The Messenger of Allah ﷺ prayed for himself often:

"O Allah! Let me have these two characteristics!"

The Stain of Sins Washed Away

By Tawbah & Istighfar

(١٣١٤/٢٧١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمُؤْمِنَ إِذَا أَذْنَبَ كَانَتْ نُكْثَةً سَوْدَاءَ فِي قَلْبِهِ فَإِنْ تَابَ وَاسْتَغْفَرَ ضُقِلَ قَلْبُهُ وَإِنْ زَادَ زَادَتْ حَتَّى تَعْلُوا قَلْبَهُ فَذَلِكَمُ الرَّأْيُ الَّذِي ذَكَرَ اللَّهُ تَعَالَى "كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ". (رواه احمد والترمذى وابن ماجه)

(1314/271) Sayyidina Abu Hurayrah ؓ has said that the Messenger of Allah ﷺ said, "When a believer commits a sin, he gets a black spot in his heart. If he repents and seeks forgiveness for the sins, the black spot clears away and his heart is polished. But, if he fails to repent and ask for pardon and commits more sin, extending his footsteps in the valley of sin, the blackness increases till it gains ascendancy over his heart. That is the rust and blackness which Allah, the Exalted, has mentioned in the verse:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ (المطففين ١٤:٨٣)

"Certainly not! But what they have been committing has spread like rust over their hearts. (Al-Mutaffifeen,83:14)

Commentary: The Qur'an has said about the evil-doing people:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ (المطففين ١٤:٨٣)

Which means that their evil-doing has brought rust and darkness on their hearts. We learn from this saying of the Messenger of Allah ﷺ that it is not only the infidels whose hearts become dark because of sin but the Muslims when they commit sin also get dark spots on their hearts because of the inauspiciousness.

However, if a Muslim sincerely repents and asks to be forgiven, the blackness and darkness vanish and his heart is cleansed to its original condition.

If he does not repent after committing sin, or persists in his sinful attitude, then the darkness spreads till it has covered the whole heart.

Indeed, it is very unfortunate for any Muslim that his heart is covered with darkness because of sins, there being no bright spot on his heart. We seek refuge in Allah from it.

(١٣١٥/٢٧٢) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ بَنِي

أَدَمَ خَطَاءٌ وَخَيْرُ الْخَطَائِينَ التَّوَّابُونَ. (رواه الترمذى وابن ماجه والدارمى)

(1315/272) Sayyidina Anas رضي الله عنه said that the Messenger of Allah ﷺ said, "All the sons of Adam are sinners. (There is none who has never sinned or done any wrong.) But, the best of sinners are those who are given to repentance and who turn to Allah."

(Tirmizi, Ibn Majah, Darami)

Commentary: It is in the nature of man that he sins and errors and none of the children of Sayyidina Adam عليه السلام is an exception. But, those slaves are really comendable who regret after having slipped into sin and ask Allah to forgive them. Through *istighfar* and *tawbah* they seek His pleasure and mercy.

(١٣١٦/٢٧٣) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ. (رواه ابن ماجه والبيهقى فى شعب الایمان)

(1316/273) Sayyidina Abdullah Ibn Mas'ud رضي الله عنه has quoted the Messenger of Allah ﷺ as saying: He who repents of a sin is exactly like him who has not committed any sin."

(Ibn Majah, Bayhaqi)

Commentary: The *hadith* means to confirm that after a sincere repentance there are no traces of sin, and no stains at all. According to some versions, "a man who repents and asks forgiveness for his sins becomes as sinless as he was at birth." (كَيَوْمَ وَلَدَتْهُ أُمُّهُ).

We will also see those *ahadith* shortly which tell us that the consequences of *tawbah* do not rest simply at sins being pardoned and their traces being wiped out but the repentant becomes the

beloved of Allah Who is very pleased with his repentance.

اللهم اجعلنا من التوابين

(O Allah! Cause us to be among the repentants.)

Sins disclose Allah's Forgiving Attribute

(١٣١٧/٢٧٤) عَنْ أَبِي أَيُّوبَ أَنَّهُ قَالَ قَالَ حِينَ حَضَرَتْهُ الْوُفَاةُ كُنْتُ كَتَمْتُ عَنْكُمْ شَيْئًا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُهُ يَقُولُ لَوْلَا أَنْتُمْ تَذْنِبُونَ لَخَلَقَ اللَّهُ خَلْقًا يَذْنِبُونَ يَغْفِرَ لَهُمْ.
(رواه مسلم)

(1317/274) It is stated about Sayyidina Abu Ayyub Ansari رضي الله عنه that he revealed at the time of his death, "I have been concealing something from you which I had heard from the Messenger of Allah ﷺ. I had heard him say: If all of you become sinless (like the angels) and you do not commit sin at all then Allah will surely create another creation who would sin and He would then forgive them (and in this way disclose His attribute of forgiving)." (Muslim)

Commentary: It would be very foolish and senseless to suppose that Allah needs sins (to be committed) and that He loves them, and the Messenger of Allah ﷺ has, by this aying, encouraged the sinners. May Allah forbid us from imagining such ignorant deeds. The purpose of sending the Prophets عليهم السلام is to save people from sin and to exhort them to do good deeds.

Actually, this *hadith* aims at disclosing the forgiving attribute of Allah. And it means to tell us that just as to know that He is *Al-Khaliq* (the Creator), a creation was brought about, His attribute *Ar-Razzaq* (the Sustainer, the Provider) is known by the creation whom He feeds and His attribute *Al-Hadi* (One Who gives guidance) is known through His creation whom He guides, so to know his attribute *Al-Ghaffar* (the Forgiving) a creation had to be there who committed sin and asked for His forgiveness and whom He forgave.

Hence, it has been decreed from the first day that there would be sinners in this world and those of them who would be enabled would seek His forgiveness and Allah would also pardon them their sins. In this way His attribute of Forgiving will be known.

Sayyidina Abu Ayyub Ansari رضي الله عنه did not disclose this saying of the Prophet ﷺ in his life time because people with little understanding might have got a wrong impression from it. By disclosing it at the last moment of his life to those close to him, he delivered his trust which the Prophet ﷺ has reposed in him.

The same thing was narrated by Sayyidina Abu Hurayrah رضي الله عنه in a *hadith* transmitted by *Bukhari* and *Muslim*.

Those Who Persist in Sin And Then Make *Istighfar*

(١٣١٨/٢٧٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ عَبْدًا أَذْنَبَ ذَنْبًا فَقَالَ رَبِّ أَذْنَبْتُ فَاعْفِرْهُ فَقَالَ رَبُّهُ أَعْلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ عَفَرْتُ لِعَبْدِي ثُمَّ مَكَتَ مَا شَاءَ اللَّهُ ثُمَّ أَذْنَبَ ذَنْبًا قَالَ رَبِّ أَذْنَبْتُ ذَنْبًا فَاعْفِرْهُ فَقَالَ أَعْلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ عَفَرْتُ لِعَبْدِي ثُمَّ مَكَتَ مَا شَاءَ اللَّهُ ثُمَّ أَذْنَبَ ذَنْبًا قَالَ رَبِّ أَذْنَبْتُ ذَنْبًا آخَرَ فَاعْفِرْهُ لِي فَقَالَ أَعْلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ عَفَرْتُ لِعَبْدِي فَلْيَفْعَلْ مَا شَاءَ.

(رواه البخاري ومسلم)

(1318/275) Sayyidina Abu Hurayrah رضي الله عنه reported that the Messenger of Allah ﷺ said that a man committed a sin and (addressing Allah) said, "Lord, I have sinned. Forgive me my sin." So his Lord said, "Does My slave know that he has a Lord Who forgives sin and punishes for it? I have forgiven My slave."

After that he remained away from sin for such time as Allah willed but then committed a sin and said, "My Lord, I have sinned, so forgive me my sin." His Lord said, "Does My slave know that he has a Lord Who forgives sin and punishes for it? I have forgiven him."

Then after remaining away from sin till such time as Allah willed he committed a sin again and said, "My Lord, I have committed another sin, so forgive me." His Lord said, "Does my slave know that he has a Lord who forgives sin and punish for it? I have forgiven My slave, so let him do what he likes."

(Bukhari and Muslim)

Commentary: Some scholars of *hadith* have suggested that the

man about whom the Prophet ﷺ has spoken in this *hadith* could have been one of his own *ummah* or he might have been one of the earlier people of a Prophet ﷺ before Prophet Muhammad ﷺ. However, in my humble opinion, this narration is not about any particular man but it is simply about a character which can match tens of thousands or millions of Allah's slaves. Although these people believe in Allah and the Hereafter, they do happen to commit sin for which they repent and ask Allah to forgive them. But, they fail again and again and fall into sin. Every time they repent with a sincere heart and ask Allah to forgive them. Allah deals with these slaves of His as mercifully as shown in this *hadith*.

When he asked for forgiveness and the last time, Allah forgive him and said *غفرت لعبدي وليفعل ما شاء* 'I have forgiven My slave, so let him do what he likes.' Certainly, this does not imply that he was allowed to commit sin. Rather, the Master of the slave lets him know of his mercy and compassion, saying that no matter how many times he committed sin and returned to Him with a request for forgiveness, He will forgive him and "you will not be destroyed by the poison of your sin because you make a sincere *istighfar*, rather the *istighfat* will always lead you to higher ranks."

Those slaves of Allah who are inclined to servitude with interest can see how such an announcement by Allah can give peace to a Believer's heart. He will grow sentiments of obedience and faithfulness for his Master.

The version of this *hadith* in *Sahih Muslim* is very clear that the Prophet ﷺ related the entire *hadith* as from Allah. Hence, this is a *hadith qudsi*.

(١٣١٩/٢٧٦) عَنْ أَبِي بَكْرٍ الصِّدِّيقِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

مَا أَصْرَ مَنْ اسْتَغْفَرَ وَإِنْ عَادَ فِي الْيَوْمِ سَبْعِينَ مَرَّةً (رواه الترمذی وابوداؤد)

(1319/276) Sayyidina Abu Bakr ﷺ has said that the Messenger of Allah ﷺ said, "He is not a confirmed sinner who seeks forgiveness (after committing sin) even if he returns (to his sin) seventy times a day."

(Tirmizi, Abu Dawood)

Commentary: Anyone who stubbornly persists on sin without fear or worry and continues with this behaviour without compunction is indeed a very unfortunate person. He faces a very serious

consequence and culprit of his kind is not worthy of the mercy of Allah.

This *hadith* makes it clear that one who makes *istighfar* for his sins is not a confirmed sinner of the above type; even if he returns to his sin now and then he is not a stubborn sinner. However, *istighfar* is not what only the tongue utters. Rather, it is what comes from the heart which the tongue conveys. If *istighfar* is of this kind from the core of the heart then the sinner deserves the mercy of Allah even after committing sin again and again for seventy times a day and he is not a stubborn sinner.

Tawbah Is Accepted Upto a Certain Time

(١٣٢٠/٢٧٧) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ

يُقْبِلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُعْرِغْهُ. (رواه الترمذی وابن ماجه)

(1320/277) Sayyidian Abdullah ibn Umar رضی اللہ عنہ has reported the Messenger of Allah ﷺ as saying, "Allah accepts a slave's repentance till he is in the final stages of life and the *ghirghir* of death is heard from him. (Tirmizi, Ibn Majah)

Commentary: With the throes of death, a sound emits from the throat of the dying man as his soul leaves his body. It is described in the *hadith ghirghir*. That is the last thing and there is no hope for life after that. This condition is the definite sign of death.

The *hadith* tells us that if a person makes *tawbah* before this condition gets over him then his *tawbah* (repentance) will be accepted by Allah. With the beginning of the sound in his throat his link with this world severs and joins with the other world. So, if a disbeliever or an athiest expresses belief at that time or a sinner repents then Allah does not approve that. Only that faith and *tawbah* are reliable and acceptable which are owned before signs of death are apparent and as long as there is hope of life. The Qur'an has also made it very clear:

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ

إِنِّي تُبْتُ الْآنَ. (النساء: ١٨)

And repentance is not (accepted) by Allah of those who do evil until, when death comes to one of them he says, "Now I repent".

(An-Nisa, 4:18)

Istighfar Is the Best Gift for The Dead

(١٣٢١/٢٧٨) عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا الْمَيِّتُ فِي الْقَبْرِ إِلَّا كَالْعَرِيقِ الْمُتَعَوِّثِ يَنْتَظِرُ دَعْوَةَ تَلَحُّقَهُ مِنْ أَبِي أَوْ أُمِّ أَوْ أَخٍ أَوْ صَدِيقٍ فَإِذَا لَحِقَتْهُ كَانَ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا فِيهَا وَإِنَّ اللَّهَ تَعَالَى لَيَدْخُلُ عَلَى أَهْلِ الْقُبُورِ مِنْ دُعَاءِ أَهْلِ الْأَرْضِ أَمْثَالَ الْجِبَالِ وَإِنَّ هَذِيهِ الْأَحْيَاءِ إِلَى الْأَمْوَاتِ الْإِسْتِغْفَارُ لَهُمْ.

(رواه البيهقي في شعب الایمان)

(1321/268) Sayyidina Abdullah ibn Abbas رضي الله عنه has reported the Messenger of Allah ﷺ as saying, "A dead man in his grave is just like a drowning man calling for help. For, he hopes that a supplication from a father, a mother, a brother, or a friend may reach him, and when it does it is dearer to him than the world and what it contains. The supplications of the living bring great reward to those in the grave from Allah and their example is like the greatness of mountains. The gift of the living for the dead is their seeking forgiveness for them. (Byhaqi)

(١٣٢٢/٢٧٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَرْفَعُ الدَّرَجَةَ لِلْعَبْدِ الصَّالِحِ فِي الْجَنَّةِ فَيَقُولُ يَا رَبِّ أَنَّى لِي هَذِهِ؟ فَيَقُولُ بِاسْتِغْفَارٍ وَلَدِكَ لَكَ.

(رواه احمد)

(1322/279) Sayyidina Abu Hurayrah رضي الله عنه has reported that the Messenger of Allah ﷺ said that Allah will raise the rank of a righteous slave in Paradise. He will ask Allah how this was done for him and Allah will tell him that it was because his son had asked pardon for him. (Ahmad)

Commentary: This *hadith* speaks of degrees being raised on supplication by a son. This is only by way of an example, for a supplication from any believer may profit the dead man in a similar way. The parents have the greatest right over their children not in life but also when they are dead. When parents are alive, children obey them and attend to their needs and look after them. When parents are dead, the children must pray for them and seek Allah's forgiveness for them. This is the best way they can discharge their rights to their parents.

The objective of the two ahadith of Sayyidina abdullah ibn

Abbas عليه السلام is not merely to convey the Prophet's صلى الله عليه وسلم saying but also to exhort children and relatives to invoke blessings and seek forgiveness for their dead relatives. Their parents in this form are received by the dead in their graves and in Paradise.

I wish to submit that sometimes Allah lets the living people know and see how their gifts are received by the dead in the next world, and how their degrees and ranks progressed.

May Allah cause us to believe in these facts and to benefit from them. *Aameen!*

***Istighfar* For General Body of Believers**

The Qur'an contains a command to the Messenger of Allah صلى الله عليه وسلم that he should seek forgiveness of Allah for himself and the general body of believing men and women.

وَأَسْتَغْفِرُ لَذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ (محمد ٤٧: ١٩)

And ask forgiveness for your fault and for the believing men and believing women.

(Muhammad, 47:19)

The same command applies to us. The Prophet صلى الله عليه وسلم gave us great encouragement to do it and mentioned that it is very meritorious. We present two *ahadith* here on this subject.

(١٣٢٣/٢٨٠) عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ مَنْ اسْتَغْفَرَ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ كُتِبَ لَهُ بِكُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ حَسَنَةٌ.

(رواه الطبرانی فی الكبير)

(1323/280) Sayyidina Ubadah ibn As-Samit رضي الله عنه has reported that the Messenger of Allah صلى الله عليه وسلم said, "He who seeks forgiveness for the believing men and the believing women will be credited with a good deed against every Believer, man and woman."

(Tabarani)

Commentary: To ask Allah to forgive a believing man or woman is showing them a great favour and being helpful to them. Accordingly, if anyone prays to Allah to forgive all Believers, he is being helpful and favourable to all Believers — the first and the last, the living and the dead. Therefore, his record of deeds will be credited with a pious deed against each one of the Believers.

Glory be to Allah! What a way for us to earn limitless pious

deeds. May Allah make it easy for us to take advantage of this facility. *Aameen!* The best words to pray for all believing men and believing women are found in the Qur'an in the supplication of Prophet ﷺ Sayyidina Ibrahim عليه السلام:

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ (ابراهيم ١٤: ٤١)

"Our Lord! Forgive me and my parents, and the believers, upon the day when the reckoning comes to pass."¹

(١٣٢٤/٢٨١) عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ اسْتَغْفَرَ لِلْمُؤْمِنِينَ وَالْمُؤِمِّنَاتِ كُلَّ يَوْمٍ سَبْعًا وَعِشْرِينَ مَرَّةً كَانَ مِنَ الَّذِينَ يُسْتَجَابُ لَهُمْ وَيَرْزَقُ بِهِمْ أَهْلُ الْأَرْضِ. (رواه الطبراني في الكبير)

(1324/281) Sayyidina Abu Darda رضي الله عنه has said that the Messenger of Allah ﷺ said, "If anyone prays to Allah twenty-seven times every day to forgive all believing men and believing women, he will join the ranks of the close slaves of Allah whose supplication is answered and by virtue of whom Allah grants provision to the inhabitants of the world." (Tabarani)

Commentary: If anyone helps and serves fellowmen and looks after their welfare, his work is very dear to Allah. A *hadith* tells us:

الْخَلْقُ عِيَالُ اللَّهِ فَأَحَبُّ النَّاسِ إِلَى اللَّهِ أَنْفَعُهُمْ لِعِيَالِهِ. (كنز العمال)

"The creatures are Allah's family. The most loved of men in the estimation of Allah are they who are most beneficial to His family."

Just as to feed and clothe them and look after their daily necessities and comfort are ways of helping and benefiting them in this world, so too to pray to Allah to forgive them is a great service to them in terms of the next life. This thing will be very clear in the Hereafter when it is seen how a man's supplication for another benefitted him too.

The sincere slaves of Allah who supplicate Him day and night to forgive believing men and women are true well-wishers of the Believers and social workers in terms of the Hereafter. (The *hadith* has set the number of times the supplication they make as twenty-seven every day.) These social workers of the Hereafter

gain nearness to Allah and His approval to such an extent that their supplications are answered, and because of their supplications people of the world are nourished.

Nevertheless it is worth heeding that in this life service to humanity may include all men and women — indeed every living creature — and it is a pious deed which fetches reward. The *hadith* tells us:

فِي كُلِّ ذَاتٍ كَبِيدٍ رَطْبٌ صَدَقَةٌ

But supplication for forgiveness and Paradise may be made only for the Believers. The unbelievers and polytheists are not worthy of being forgiven or entry to Paradise until they repent. So, supplication for their pardon and their admittance to Paradise should not be made. We can pray for their guidance and for their repenting from their ways after which doors are opened for their forgiveness and admittance to Paradise. To make this supplication for them is to wish well for them.

Gravest Sins Are Forgiven If One Repents

The Qur'an and the *hadith* tell us that the mercy of Allah is very large. Thus if anyone repents and requests to be forgiven, the gravest of his sin are forgiven to him. He pardons the most-hardened of sinners. Allah's attributes include *Al-Qahhar* and *Zul-Jalal* (Subduer, Dominant, and Lord of Majesty). These attributes too are perfect and in accordance with His Greatness but He uses them only against the wrong-doers who do not repent after doing wrong and do not ask to be forgiven but persist in wrong-doing until they die. The *ahadith* that follow convey this very message.

Murderer of Hundred Men Gains Pardon On Repentance

(١٣٢٥/٢٨٢) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ فِيمَنْ قَبْلَكُمْ رَجُلٌ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا فُسِّلَ عَنْ أَهْلِ الْأَرْضِ فَذُلَّ عَلَى رَأِيهِ فَاتَاهُ وَقَالَ إِنَّهُ قَتَلَ تِسْعَةً وَتِسْعِينَ نَفْسًا فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ لَا فَقَتَلَهُ فَكَمَّلَ بِهِ مِائَةً ، ثُمَّ سَأَلَ عَنْ أَهْلِ الْأَرْضِ فَذُلَّ عَلَى رَجُلٍ

عَالِمٍ فَقَالَ إِنَّهُ قَتَلَ مِائَةَ نَفْسٍ فَهَلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ نَعَمْ وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ؟ انْطَلِقْ إِلَى أَرْضٍ كَذَا وَكَذَا فَإِنَّ بِهَا أَنْاسًا يَعْبُدُونَ اللَّهَ تَعَالَى فَأَعْبُدِ اللَّهَ تَعَالَى مَعَهُمْ وَلَا تَرْجِعْ إِلَى أَرْضِكَ فَإِنَّهَا أَرْضُ سُوءٍ فَانْطَلِقْ حَتَّى إِذَا نَصَفَ الطَّرِيقَ أَتَاهُ الْمَوْتُ فَاحْتَضَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ فَقَالَتْ مَلَائِكَةُ الرَّحْمَةِ جَاءَ تَائِبًا مُقْبِلًا بِقَلْبِهِ إِلَى اللَّهِ وَقَالَتْ مَلَائِكَةُ الْعَذَابِ إِنَّهُ لَمْ يَعْمَلْ خَيْرًا قَطُّ فَأَتَاهُمْ مَلَكٌ فِي صُورَةِ أَدَمِيٍّ فَجَعَلُوهُ بَيْنَهُمْ فَقَالَ قِيسُوا مَا بَيْنَ الْأَرْضَيْنِ فَإِلَى أَيَّتَهُمَا كَانَ أَذْنِي فَهُوَ لَهُ فَقَاسُوا فَوَجَدُوهُ أَذْنِي إِلَى الْأَرْضِ الَّتِي أَرَادَ فَقَبَضَتْهُ مَلَائِكَةُ الرَّحْمَةِ.

(رواه البخارى ومسلم واللفظ له)

(1325/282) It is reported by Sayyidina Abu Sa'eed Al-Khudri رضي الله عنه that the Prophet ﷺ said: Among the people before you there was a man who had killed ninety-nine men. (One day he felt sorry and thought of the Hereafter.) He asked people to point out to him the most-learned scholar (so that he might seek his advice about how to gain pardon). They told him of a monk. He went to him and said to him that he was the (unfortunate) one who had killed ninety-nine people and asked him if such a man could hope to be forgiven. The monk told him that there was no possibility of his being forgiven. This man then killed the monk too and completed the count of a hundred. (But, the urge to be forgiven was there.) He asked people again to tell him of a scholar and they told him of one. He went to him and related that he had killed a hundred people and could he hope to be forgiven? The scholar assured him that he could surely be forgiven and told him that there was no obstacle between him and *tawbah* (repentance) (He meant to say that no one had the power to stop Allah from approving his pardon. He then gave him an advice.) He asked him to go to a particular village where some slaves of Allah were occupied in worship. He must (stay with them and) join them in worship (for the Mercy of Allah descended on that village.) The monk advised him never again to return to his own village for it was an evil place.

Hence, he proceeded towards that village and when he had travelled half the distance, death suddenly overtook him. Now, the angels of mercy and the angels of punishment disputed over him. The angels of mercy asserted that he had repented and had

sincerely turned towards Allah (so he was entitled to mercy). The angels of punishment argued that he had never done any pious deed (but had committed a hundred murders and was thus entitled to punishment). At that moment Allah sent an angel in human form and both groups of angels agreed to appoint him an arbitrator between them. He asked them to measure the distance between the two villages (the evil village that he had left behind and the village on which the mercy of Allah descended to which he was going). He told them that he should be placed in the village nearer which his body lay. So, the measurement was taken and he was found nearer the village he had intended to go and the angels of mercy took him as their own.

(Bukhari and Muslim, — words of Muslim)

Commentary: This *hadith* is not merely the story of a man but through it, the Messenger of Allah ﷺ has pointed out the attribute of Allah as the Most Merciful and the largeness of His mercy. The spirit of this narration, and its message, is that the most hardened and confirmed of sinners can be forgiven if he repents to Allah with a true heart and resolves to lead an obedient life thereafter. The mercy of the Most Merciful of all who show mercy will embrace him even if he is caused to die immediately after his repentance leaving him no opportunity to do a good deed and his record of deeds lacks any pious work.

A scholarly objection has been raised on the subject of this *hadith* on the question of principle. To kill anyone unnecessarily is among the sins that relate not merely to Allah but also violate human rights. The criminal who kills anyone not only disobeys Allah but also shows cruelty to the slain man and his family. The agreed principle is that such crimes are not forgiven merely by repentance to Allah but the oppressed have to be compensated or convinced and pardon obtained from them. Scholars have explained this correctly saying that the procedure is exactly as suggested that a way out is that Allah may please the offended and oppressed on the day of Resurrection on behalf of the oppressor-turned-repentor by granting them from His treasures of mercy.

The Murderer of a hundred people mentioned in this *hadith* will be treated in the same way because of his repentance. Allah

will grant the slain and the oppressed from His treasures of mercy on behalf of this murder and please them. As for the repentant murder of a hundred people, he will be sent to Paradise straightaway.

Mercy is Available To The Polytheists And Disbelievers Too

(١٣٢٦/٢٨٣) عَنْ ثَوْبَانَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا أَحَبُّ أَنْ لِي الدُّنْيَا بِهَذِهِ الْآيَةِ "يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ" فَقَالَ رَجُلٌ فَمَنْ أَشْرَكَ؟ فَسَكَتَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ أَلَا وَمَنْ أَشْرَكَ ثَلَاثَ مَرَّاتٍ.

(رواه احمد)

(1326/283) Sayyidina Thauban رضي الله عنه said that he heard the Messenger of Allah ﷺ say, "I would not give this verse for the whole world (and its blessings):

يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ
(الزمر ٣٩:٥٣)

"O My slaves who have been prodigal against themselves, despair not of Allah's mercy, surely Allah forgives sins altogether. surely He is the Forgiving, the Merciful."

(Az-Zumar, 39:53)

Someone asked him if that included those who had associated with Allah, and after remaining silent for a time the Prophet ﷺ said three times, Yes, it includes even those who have associated partners with Allah." (Ahmad)

Commentary: The *hadith* refers to the verse of Surah Az-Zumar. Indeed, it contains glad tidings for all kinds of sinners. Allah addresses them directly and says to them to despair not of His mercy. The message in the Qur'an goes on:

وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ۝
وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْةً وَأَنْتُمْ لَا تَشْعُرُونَ ۝
(الزمر ٥٤:٥٥)

"Turn penitently unto your Lord and submit to Him in Islam before there comes upon you the chastisement, then you will not be helped. And follow the best (the Qur'an) that has been revealed to you from Your Lord before the chastisement comes upon you suddenly, while you perceive not. (Az-Zumar,39:54-55)

These verses elucidate that the mercy of Allah is available to every kind of criminal and sinner. The door of His mercy is not shut to anyone provided he repents before punishment is released on him, or he dies, and (provided) he gives up a life of disobedience and follows guidance and obedience to Allah.

The *hadith* makes it clear too that the all-embracing mercy of Allah includes the disbelievers and the polytheists.

The Messenger of Allah ﷺ was himself *رحمة للعالمين* mercy for the Worlds and that is why he was much pleased with this declaration of mercy. He used to say that he was so happy with the revelation of this verse that he would not have been as happy with the receipt of all the world.

Expressions of Tawbah & Istighfar

What has been stated about *tawbah* and *istighfar* should be enough to emphasise that its real significance lies in the meaning, purpose and condition of heart. A man may express his repentance and ask for Allah's forgiveness in any language but if he has made it sincerely then Allah regards it as *tawbah* and *istighfar* and accepts his gesture. In spite of that the Messenger of Allah ﷺ has taught us certain words of *tawbah* and *istighfar*, mentioning their excellence and virtue.

Let us read some *ahadith* about this.

عَنْ بِلَالِ بْنِ يَسَارٍ بْنِ زَيْدٍ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ قَالَ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَاتَّوْبُ إِلَيْهِ غُفْرَتَهُ وَإِنْ كَانَ قَدْ فَرَّ مِنَ الرَّحْفِ.

(رواه الترمذی و ابو داؤد)

(1327/284) Sayyidina Bilal ibn Yasar ibn Zayd, the *mawla*¹ of

①. A term used in muslim law for a slave but in the Qur'an for Protector, Patron. Here it refers to Zayd, the freed slave of the Prophet ﷺ.

the Prophet ﷺ, reported on the authority of his father that his father Sayyidina Zayd ؓ had heard the Messenger of Allah ﷺ say, "If anyone seeks forgiveness of Allah in the following words, he will be forgiven even if he has fled in time of battle."

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ

"I seek pardon of Allah than whom there is no God, the Living, the Eternal, and I turn to Him in repentance."

(Tirmizi, Abu Dawood)

Commentary: To flee the battlefield to save one's skin is the worst and gravest of sins, yet this *hadith* tells us that if any one who perpetrates this sin seeks the forgiveness of Allah in the foregoing words then Allah will forgive him.

It is obvious that the Messenger of Allah ﷺ could not have said this thing without having received a revelation from Allah. Hence, these words of *Istighfar* ensuring pardon for the sinners must have been taught to him by Allah. There also follows with these words an assurance of forgiveness for the greatest of the sinners. How great is His mercy! However, it must be remembered that *Istighfar* is not repetition of mere words but it has its roots deep inside the heart where it begins.

Sayyid al-Istighfar

In the following *hadith* the Messenger of Allah ﷺ has termed one particular expression of *istighfar* as *Sayyid al-istighfar* (the chief words of seeking forgiveness of Allah.) He has said that it is extra-ordinary meritorious. Its words and style are very appealing.

(١٣٢٨/٢٨٥) عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَيِّدُ الْإِسْتِغْفَارِ أَنْ تَقُولَ "اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ" قَالَ وَمَنْ قَالَهَا مِنَ النَّهَارِ مِائَةً مَرَّةً قِيلَ إِنَّ يَوْمَهُ قَبْلَ أَنْ يُمَسَّى فَهُوَ مِنْ أَهْلِ

①. He is not Sayyidina Zayd ibn Haritha رضى الله عنه the freed slave of the Prophet ﷺ. He is another companion by the same name and his father was Bawli (بولى). He too was a slave of the Prophet ﷺ, and freed by him.

الْجَنَّةِ وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا فَمَاتَ قَبْلَ أَنْ يُصْبِحَ فَهُوَ مِنْ أَهْلِ
الْجَنَّةِ. (رواه البخارى)

(1328/285) Sayyidina Shaddad ibn Aws رضي الله عنه said that the Messenger of Allah ﷺ said, "The *Sayyid al-Istighfar* (the most meritorious solicitation of forgiveness) is to say:

اَللّٰهُمَّ اَنْتَ رَبِّىْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِىْ وَاَنَا عَبْدُكَ وَاَنَا عَلَىٰ عَهْدِكَ
وَعُودِكَ مَا اسْتَطَعْتُ اَعُوْذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ اَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ
وَاَبُوْءُ بِذُنُوبِيْ فَاغْفِرْ لِيْ فَاِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ.

"O Allah! You alone are my Lord. There is no god save You. You have created me, and I am Your slave. I will abide by Your covenant and promise as best I can (weak and helpless as I am). I seek refuge in You from the evil of what I have done. I acknowledge to You Your favour which You have bestowed on me and I confess my sins and disobedience to You. So, forgive me, My Lord, Pardon my sins. For, none forgives sins but You."

The Messenger of Allah ﷺ said, "If anyone says it during the day-time with firm belief in it and dies that day before evening, he will be one of those who go to Paradise. And, if anyone says it during the night with firm belief in it and dies before morning, he will be one of those who go to Paradise." (Bukhari)

Commentary: The secret of the extraordinary merit of this *istighfar* is in the spirit of servitude that each of its words conveys. The first words are:

اَللّٰهُمَّ اَنْتَ رَبِّىْ لَا اِلٰهَ اِلَّا اَنْتَ خَلَقْتَنِىْ وَاَنَا عَبْدُكَ.

"O Allah! You alone are my Lord. There is no master or deity besides You. You alone brought me to existence and I am Your slave and worshipper."

The next phrase is:

وَاَنَا عَهْدِكَ وَعُودِكَ مَا اسْتَطَعْتُ.

"And I will do my utmost to be faithful to the covenant and promise made with You when I professed belief to worship and obey You."

In these words the slave confesses his weakness while renewing his covenant and promise of Faith. He goes to say:

أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ.

"I seek Your protection from the evil of the sins and mistakes committed by me or which I may commit in future."

Alongwith a confession, refuge is sought in Allah for the fault. He then continues:

أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي.

"I acknowledge to You Your favours which You have bestowed on me and I admit that I have sinned and erred."

And, he ends his solicitation:

فَاغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

"So, forgive me my sins for , indeed, there is no one who will forgive sins except You!"

A Believer, who possesses intimate knowledge and insight through which he realises the superficiality of his deeds and the Greatness and Majesty of Allah and who knows the rights of Allah, will consider himself deficient in pious deeds. Then, his heart will speak out in supplication to Allah as the Messenger of Allah ﷺ has taught us in the words of this *istighfar*. It is called *Sayyid al-istighfar* because of its peculiarity which we have just mentioned.

After having of this *hadith* of the Prophet ﷺ it is incumbent on every Believer that he should seek forgiveness of Allah in these words at least once every day and night with a firm conviction.

May Allah have mercy on my honoured teacher, Mawlana Siraj Ahmad Rashidi رحمه الله who, forty-five years ago, while teaching us the *Mishkaat* in the Dar ul-Uloom , Deoband, came to this *hadith* and asked the students in the class to memorise the *Sayyid al-istighfar* which he would hear from them the next day. So, almost all the students recited it from memory on the appointed day and he instructed the class to solicit Allah's forgiveness in these words once, at least, every day and night.

(١٣٢٩/٢٨٦) عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ يَدْعُو بِهِلَهُ الدُّعَاءَ "اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَإِسْرَافِي فِي أَمْرِي وَمَا أَنْتَ

أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجِدِّي وَخَطَايَايَ وَعَمْدِي وَكُلَّ ذَاكَ عِنْدِي.

(رواه البخارى ومسلم)

(1329/286) It is narrated by Sayyidina Abu Musa Al-Ash'ari رضي الله عنه that the Prophet ﷺ used to supplicate Allah in these words:

اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي وَاسْرَافِي فِي أَمْرِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ اغْفِرْ لِي هَزْلِي وَجِدِّي وَخَطَايَايَ وَعَمْدِي وَكُلَّ ذَاكَ عِنْدِي

"O Allah! Forgive me my mistakes and my ignorance, and my exceeding the limits (of Your commands and Your pleasure), and forgive whatever You know better than I. O Allah! Forgive the wrong I have done jokingly or seriously and forgive my accidental and intentional errors. (And, O Allah! You know that) all that is in me."

(Bukhari and Muslim)

Commentary: Indeed, Allah is Great! The chief of the Prophets, the beloved of the Lord of the worlds ﷺ was innocent, without doubt. But, he considered himself one who has committed wrong and, therefore, sought the mercy of Allah and His forgiveness. The truth is that the more one knows Allah intimately, the more he will consider himself falling short in discharging his duties to Him and in meeting his rights. Indeed, the nearer one is, the more he fears he might be mistaken.

Each word of this *istighfar* comes from the lips of the greatest of Allah's slaves and is a lesson for us to follow.

The *Istighfar* of Khidr عليه السلام

(١٣٣٠/٢٨٧) عَنْ ابْنِ عَمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَثِيرًا مَا يَقُولُ لَنَا مَعْشَرَ أَصْحَابِي مَا يَمْنَعُكُمْ أَنْ تُكْفِرُوا ذُنُوبَكُمْ بِكَلِمَاتٍ يَسِيرَةٍ قَالُوا يَا رَسُولَ اللَّهِ مَا هِيَ؟ قَالَ تَقُولُونَ مَقَالَ أَخِي الْخَضِرِ قُلْنَا يَا رَسُولَ اللَّهِ مَا كَانَ يَقُولُ؟ قَالَ كَانَ يَقُولُ؟ اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِمَا تَبْتُ إِلَيْكَ مِنْهُ ثُمَّ غَدْتُ فِيهِ وَأَسْتَغْفِرُكَ لِمَا أَعْطَيْتَكَ مِنْ نَفْسِي ثُمَّ لَمْ أُؤْفِ لَكَ بِهِ وَأَسْتَغْفِرُكَ لِلنِّعَمِ الَّتِي أَنْعَمْتَ بِهَا عَلَيَّ فَتَقَوَّيْتُ بِهَا عَلَى مَعَاصِيكَ وَأَسْتَغْفِرُكَ لِكُلِّ خَيْرٍ أَرَدْتُ بِهِ وَجْهَكَ فَخَالَطَنِي فِيهِ مَا لَيْسَ لَكَ اللَّهُمَّ

لَا تُخْزِنِي فَإِنَّكَ بِي عَالِمٌ وَلَا تُعَذِّبْنِي فَإِنَّكَ عَلَيَّ قَادِرٌ. (رواه الديلمي)

(1330/287) Sayyidina Abdullah ibn Umar رضي الله عنه has reported that the Messenger of Allah ﷺ used to tell them often, "O my Companions! What could stop you from cleansing your sins with a few easy expressions?" They asked, "Messenger of Allah ﷺ! What are they?" He said, "Keep repeating the words of my brother, Khidr." They asked "Messenger of Allah! What did he say?" He said, "He used to say:

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِمَا تُبْتُ إِلَيْكَ مِنْهُ ثُمَّ عُدْتُ فِيهِ وَأَسْتَغْفِرُكَ لِمَا
أَعْطَيْتَكَ مِنْ نَفْسِي ثُمَّ لَمْ أُؤْفِ لَكَ بِهِ وَأَسْتَغْفِرُكَ لِلنِّعَمِ الَّتِي أَنْعَمْتَ بِهَا
عَلَيَّ فَتَقَوَّيْتُ بِهَا عَلَى مَعَاصِيكَ وَأَسْتَغْفِرُكَ لِكُلِّ خَيْرٍ أَرَدْتُ بِهِ وَجْهَكَ
فَخَالَطَنِي فِيهِ مَا لَيْسَ لَكَ اللَّهُمَّ لَا تُخْزِنِي فَإِنَّكَ بِي عَالِمٌ وَلَا تُعَذِّبْنِي فَإِنَّكَ
عَلَيَّ قَادِرٌ

"O Allah! I seek forgiveness from You (for the misdeeds) for which I make a repentance before You and then repeated them (falling prey to my base desires). And, I seek Your forgiveness for the promise that I make to You on my own behalf but did not fulfil them and was not faithful to You. And, I seek Your forgiveness for (misusing) Your bounties from which I derived strength and committed (thereby) disobedience for all the good which I intended to do to obtain Your pleasure alone but I joined therein other aims than You.

O Allah! disgrace me not (before other people), for, indeed, You know me. (None of my secrets is concealed from You). Do not punish me (for my sins) because You are Powerful over me (in all ways and I am absolutely helpless and I am in Your hands)."

(Daylami)

Commentary: It does happen, now and then, that although a slave makes a true and sincere repentance from sin yet he happens to commit the same sin once again. In the same way, he sometimes makes a commitment with Allah but goes against that or becomes derelict. Again, it happens that Allah bestows his bounties and favours on him whereby he draws strength or wealth — that is, physical or monetary strength — but instead of using it gratefully in obedience, he misuses it in disobeying Allah.

Sometimes, too, he initiates something pious sincerely to gain the pleasure of Allah but, later on, other sentiments and undesirable objectives get mixed up with it (and his sincerity is corrupted).

These things are everyday occurrences and also good and pious people fall prey to these accidents.

What should the heart and tongue of men of Allah solicit at such times? The forgoing words of *istighfar* guide us to the correct approach at such times. These expressions are truly amazing and a sincere regret for the error. We have presented this *hadith* here only because of this amazing *istighfar*, otherwise *kanz al ummat* has transmitted it only from Da'ylami which the scholars of *hadith* regard as a sign of weak *hadith*.

We suffice with only four *ahadith* here under the section on *istighfar*. We have seen in other sections innumerable expressions of *istighfar* under *as-Salah* (prayer), specified occasion and moments and comprehensive supplications. There are very many words of *istighfar* reported from the Prophet ﷺ and found in books of *hadith*. Indeed, they are all very auspicious.

Blessings of Istighfar

The basic aim of making *istighfar* is to request Allah for forgiveness of one's sins so that one is saved from torment and punishment for the sins. However, we learn from the Qur'an and the Messenger of Allah ﷺ has told us very explicitly that *istighfar* also fetches us many worldly blessings and we get much in this world too because of it. May Allah grant us firm belief and ability to abide by the advice. *Aameen!*

(١٣٣١/٢٨٨) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَزِمَ الْإِسْتِغْفَارَ جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ ضِيقٍ مَخْرَجًا وَمِنْ كُلِّ هَمٍّ فَرَجًا وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ.

(رواه احمد و ابو داود و ابن ماجه)

(1332/289) It is reported by Sayyidina Ibn Abbas ؓ that the Messenger of Allah ﷺ said, "If anyone makes it regular (for himself) to seek (Allah's) forgiveness, Allah will appoint for him a way out of every distress and a relief from every anxiety, and will provide for him from where he did not expect."

(Ahmad, Abu Dawood, Ibn Majah)

Commentary: We must remember that this promise does not depend on mere oral repetition but it is commensurate with a sincere and intentional effort as explained earlier. May Allah enable us to get the spirit of it. *Aameen!*

(١٣٣٢/٢٨٩) عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

طُوبَى لِمَنْ وَجَدَ فِي صَحِيفَتِهِ اسْتِغْفَارًا كَثِيرًا. (رواه ابن ماجه والنسائي)

(1332/289) Sayyidina Abdullah ibn Busr رضي الله عنه reported the Messenger of Allah ﷺ as saying, "Blessed is he who finds a great amount of *istighfar* in his record." (That is, he will find in the hereafter that he had asked Allah for forgiveness of sins frequently in the world). (Ibn Mjaha, Nasa'i)

Commentary: It must be understood that only that *istighfar* will be recorded with a man's deeds which will have been made truly. The oral *istighfar*, if recorded, would be marked as such and if it is not worth even that it would not find mention at all. The Messenger of Allah ﷺ has not said that blessed is he who makes *istighfar* much but he has said, "Blessed is he who finds a great amount of *istighfar* in his record."

It is said by the well-known lady mystic of the *ummah*, Sayyidah Rabi'ah Adawiyah قدس سرها that our *istighfar* is itself of such a kind we should make many *istighfar* for that, meaning our efforts are so deficient that we should often seek forgiveness for the deficiency in our *istighfar*.

The word we have translated as *blessed* in this *hadith* is طوبى. It is very comprehensive in meaning and includes every happiness and blessing of this life and the next. So, there is no doubt that the slave of Allah who is enabled to practice sincere *istighfar* abundantly is very fortunate and he thus receives everything. May Allah include us among such people who seek forgiveness sincerely and abundantly. *Aameen!*

Istighfar Brings Peace For The Ummah

The two *hadith* narrated above speak of blessings available to the individual — to the person who makes the *istighfar*. The next, however, discloses that, apart from that advantage, there is also a great and general blessing of *istighfar*. This general blessing is

available to the whole *ummah* in that it saves them from punishment and gives them complete security. The *ummah* is under its shade from the time of the Prophet's ﷺ death and will continue in that protection until the Last Hour.

(١٣٣٣/٢٩٠) عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْزَلَ اللَّهُ عَلَيَّ أَمَانَيْنِ لَا مَتَى "وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ" فَإِذَا مَضَتْ تَرَكْتُ فِيهِمْ الْإِسْتِغْفَارَ إِلَى يَوْمِ الْقِيَمَةِ.

(رواه الترمذی)

(1333/290) It is reported by Sayyidina Abu Musa Al-Ash'ari ؓ that the Messenger of Allah ﷺ said that Allah has assured me of peace and protection for my *ummah* in two ways:

(He has revealed in *surah al-Anfat*).

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

(الأنفال: ٨: ٣٣)

But Allah was not going to chastise them (i) while you (O Prophet) were among them; (ii) nor would Allah chastise them while they seek forgiveness. (Al-Anfal, 8:33)

(He said further), "When I die, I will leave behind with you *istighfar*, (as a protection) until the Last Hour." (Tirmizi)

Commentary: The verse 33 of *surah Anfal* (once again) is:

مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

(الأنفال: ٨: ٣٣)

But Allah was not going to chastise them *while you (O Prophet) were among them*; nor would Allah chastise them *while they seek forgiveness*.

The *hadith* refers to this verse and it assures us that:

- (i) The Prophet ﷺ himself and his presence is security for the *ummah* from punishment. As long as the Prophet ﷺ was among them they would not be subject to a general or common punishment.
- (ii) The second means of security from a general punishment on the whole *ummah* is their own indulgence in *istighfar*. As long as they seek forgiveness of Allah and repent to Him they will not be destroyed as a whole with a general punishment.

In other words one form of protection was the Prophet's ﷺ own existence of which the *Ummah* was deprived when he died. The second form of protection was their own soliciting forgiveness for their sins and shortcomings. This form, too, was given to them through the Prophet ﷺ and will be in their hands until the *Qiyamah*. The *ummah* is safe from punishment till this day even though they are guilty of many misdeeds because there are people among them who seek Allah's forgiveness through *istighfar*, and its blessings have saved them.

Allah Is Much Pleased With Anyone's *Tawbah* & *Istighfar*

We conclude the narration of *ahadith* on *tawbah* and *istighfar* with the following *hadith* which is transmitted by Bukhari and Muslim on the authority of many Companions. The Messenger of Allah ﷺ has given glad tidings to the sinner who turns in repentance and seeks forgiveness, and no other deed can match these tidings, howsoever great it may be. Indeed, if we only had this *hadith* to comprehend the mercy of Allah that would have been sufficient. This *hadith* of a few lines embraces an ocean of intimate knowledge. May Allah grant us ability to understand and to believe. *Aameen!*

(١٣٣٤/٢٩١) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ اللَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ مِنْ رَجُلٍ نَزَلَ فِي أَرْضٍ دَوِيَّةٍ مُهْلِكَةٍ مَعَهُ رَاحِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ فَوَضَعَ رَأْسَهُ فَنَامَ نَوْمَةً فَاسْتَيْقَظَ وَقَدْ ذَهَبَتْ رَاحِلَتُهُ فَطَلَبَهَا حَتَّى إِذَا شَدَّ عَلَيْهِ الْحَرُّ وَالْعَطَشُ أَوْ مَا شَاءَ اللَّهُ قَالَ أَرْجِعْ إِلَى مَكَانِي الَّذِي كُنْتُ فِيهِ فَإِنَّمَا حَتَّى أَمُوتَ فَوَضَعَ رَأْسَهُ عَلَى سَاعِدِهِ لِيَمُوتَ فَاسْتَيْقَظَ فَإِذَا رَاحِلَتُهُ عِنْدَهُ عَلَيْهَا زَادُهُ وَ شَرَابُهُ فَأَلَّهُ أَشَدَّ فَرَحًا بِتَوْبَةِ الْعَبْدِ الْمُؤْمِنِ مِنْ هَذَا بِرَاحِلَتِهِ وَزَادِهِ.

(رواه البخارى و مسلم)

(1334/291) Sayyidina Abdullah ibn Mas'ud ؓ said that he heard the Messenger of Allah ﷺ say, "By Allah! Allah is more pleased with the repentance of His believing slave than the traveller who encamps at a place that is an uninhabited waterless

desert where his life is jeopardised. He has with him only his riding she-camel with a provision of food and drink on its back. He then rests his head and sleeps overtakes him for a short while. He wakes up to find his camel missing. He looks for it (here and there) and suffers from severe heat and thirst and thinks (it was better for him) that he went back to his place (and stayed there) until he died. He returns and lies down (awaiting death). He wakes up again and raises his head to find his she-camel standing by him with food and water laden on her back (as it had been before). So, he is pleased but Allah is more pleased with the repentance of His believing slave than this traveller is with receiving back his camel. (Bukhari and Muslim)

Commentary: Just imagine the plight of this nomad traveller who took his provision on his she-camel and went through an unfrequented, deserted land where no life-sustaining things could be had. During the journey, he found a shady place and rested himself there after a lighting from his riding beast, and lied down to rest his back. He must have been very tired, so he was soon lost in slumber. When his eyes opened after some time, he was shocked to see that his camel had gone away with the provision laden on its back. Unable to endure the loss or compromise with the situation, he began his search for the animal but could not find it. Severe heat and extreme thirst added to his misery and helpless as he was, he prepared himself to die and returned to the place where he had lost his camel and meagre possessions. He stretched himself again in the shade consigning himself to death by starvation but again his eyes winked away in sleep. When he got up again, his happiness knew no bounds to see his animal with all his provision untouched stand before him.

How happy he must have been having once given up all hope of life!

The most truthful of all ﷺ has said taking an oath on Allah, "When a slave who has wronged himself and sinned turns to Allah sincerely, the Merciful and Compassionate Lord is more pleased than this nomad traveller was on getting back his runaway beast.

The *Sahikhayn* (Bukhari and Muslim) contain an almost identical account by Sayyidina Anas ؓ from Sayyidina Abdullah Ibn Mas'ud ؓ, while Muslim has accounts also by Sayyidina Abu

Hurayrah, Nu'man ibn Basheer and Bara' ibn Aazib ؓ. In fact, the version of Sayyidina Anas ؓ has this much more that the Messenger of Allah ﷺ described the natural pleasure and happiness of the nomad on finding his missing camel and said that he was so happy over it that in his extreme gratefulness and confession of helplessness he wished to say,

اللَّهُمَّ أَنْتَ رَبِّي وَأَنَا عَبْدُكَ

(O Allah! You are my Lord and I am Your Slave)

But, overjoyed as he was his tongue skipped the words and he said:

اللَّهُمَّ أَنْتَ عَبْدِي وَأَنَا رَبُّكَ

"O Allah, You are my slave and I Your Lord."

The Prophet ﷺ defended him for his mistake by explaining:

أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ

(His tongue slipped because of much happiness and joy!)

Without doubt, the glad tidings conveyed in this *hadith* to the sinners about Allah's pleasure are superior than Paradise and all the blessings it contains.

Shaykh Ibn Al-Qiyyim رحمه الله عليه has commented on this *hadith* in *Madarij As-Saalikeen* when writing on *Tawbah* and *Istighfar*. He has written an interesting essay on the pleasure of Allah on anyone's repentance. It should refresh the faith of its readers. We give below a synopsis of that.

"Allah has blessed man with more honour than all His creatures. He has created every thing in the world for him and created him for obeying and worshipping Him. All the creation is subjugated to man, even His angels are appointed to serve and protect him. Allah also revealed His Books for the guidance of mankind and sent his Prophets عليهم السلام and Messengers to him. Among the Prophets and Messengers عليهم السلام were those whom Allah chose as his *Khaleel* (friend), or honoured with direct conversation and many he blessed with nearness to Him and friendship.

For mankind. He created Paradise and Hell. Whatever, is in this

- ①. The jurists have interpreted from this saying of the Prophet ﷺ that if anyone's tongue slips in this manner and he utters disbelieving words by mistake, he will not be regarded as a disbeliever.

world and the next — whatever is or will be in the creation is all centred round man. It is he who has carried the burden of this trust. The *Shari'ah* is drawn for him and the principle of reward and punishment is designed for him. In fact, man is the central point in the entire universe. Allah created him with His Own Hand and breathed into him of His Spirit. He made His angels bow down in prostration before him, and Iblis was cast out and expelled only because he refused to prostrate himself before man and Allah took him as His enemy.

This distinction is awarded to man only because the Creator has given him only the ability to gain intimate knowledge of Himself although he is an earthly creature (and Allah is behind all curtains, and Secret behind secret). He has also given man the ability to recognise His secrets and wisdoms, to love and obey Him, to give up for His sake all his longings and personal desires, and shoulder responsibilities of vicegerency in the world. Man may then be worthy of Allah's chosen bounties and limitless blessings and the receptive of His mercy, love and boundless compassion. Then, because Allah is Merciful and Compassionate (just as a mother's love is unique and matchless), it is His attribute that he rewards the pious and faithful with unlimited bounties. And He is Unique and Matchless in this regard. It gives Him great pleasure to reward His slaves just as it gives a mother pleasure to tend to her babies, to feed them, to wash them and to clothe them. If an unfortunate slave gives up the path of faithfulness to his Lord and becomes unfaithful, joining with the ranks of Allah's enemy, the devil, then he fails to attract Allah's mercy to himself and becomes entitled to His wrath and displeasure. It is seen in a disobedient child who gets his loving mother angry at him.

Then, the slave of Allah might realise some day that he was mistaken and has been unjust. He might feel that he has displeased his Lord and in this way destroyed himself. It might dawn upon him that there is no one else who might show him mercy and there is no refuge for him except in Allah. Then he would turn to Him in repentance and seek forgiveness, weeping and regretting his folly. If he is sincere in his repentance and honestly asks for forgiveness and resolves to reform himself then we may know that the Merciful

Lord will relent towards him because He is Merciful and Compassionate beyond description. His love is thousands of times more than mother's love and it gives him pleasure to shower favours on His slaves. His pleasure is more than the pleasure of the recipients of His favours. We can thus imagine how much a slave's repentance would please Him."

Shaykh Ibn Al-Qayyim رحمه الله عليه has written on this subject very exhaustively (while we have presented a summary) and concluded his discussion by narrating an incident of a mystic who had fallen prey to the devil's promptings or to his own base self. The germs of rebellion and disobedience had grown in him. He has written:

"The mystic (who had strayed) once passed through a small lane. The door of a house before him opened and a weeping child emerged out of it. His mother was behind him driving him out of the house while he shrieked loudly. When he was out of the house, his mother bolted the door behind him. The child continued to weep and shriek as he walked some distance away from the house. He paused when he was a little away and realised that he had no other place to go to besides the house of his parents. Where else could he go? Who else would keep him with them? With his broken heart he came back to the door of his house but it was shut from the inside. The poor fellow knelt down at the door-step and rested his head on the threshold and went to sleep in this position. His mother came to the door, opened it (to look out for him) and found him asleep at the doorstep. She felt very sorry for him, picked him up and showered kisses over him and placed him on her bosom. She said to him, as tears rolled down her eyes, 'Son! Who do I have besides you? You chose the path of disobedience, foolishness and pained my heart. You caused me agony and anger although that is not in a mother's nature. The nature of a mother is to love her child and give him comfort. I choose all good for you. Whatever I have is for you and none else.'

The mystic observed all that passed between mother and son. He had a lesson in that for him, and he derived it. "

When you ponder over this story, keep the saying of the Messenger of Allah ﷺ before you. He has said,

اللَّهُ أَرْحَمُ لِعِبَادِهِ مِنْ هَذِهِ بَوْلِدِهَا

"By Allah! Allah has more love and mercy for His slaves than this mother has for her son."¹

How very unfortunate and deprived are the slaves of Allah who follow the path of disobedience and miss the mercy of the Beneficent Lord. They invite His anger and wrath although the door of repentance is open to them. They only have to take a step towards Him and receive His Love before which the love of parents too is eclipsed. May Allah enable us to understand these facts. *Aameen.*

يَا غَفَّارُ غُفِّرْ لِي يَا تَوَّابُ تَبَّ عَلَيَّ يَا رَحْمَنُ ارْحَمْنِي يَا رَوْفُ ارْوُفْ بِي يَا غَفُورُ
غُفْ عَنِّي يَا رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَطَوِّقْنِي حُسْنَ
عِبَادَتِكَ.

"O Great Forgiver, forgive me. O the One Who relents, accept my repentance. O the Most Merciful, have mercy on me. O the One Who pities, have pity on me. O the Great Pardoner, pardon me.

وَاللَّهُ أَرْحَمُ لِعِبَادِهِ مِنْ هَذِهِ بَوْلِدِهَا

O Lord! Enable me to express my gratitude for the favour You have bestowed on me, and grant me power to worship You well.

Aameen.

①. This is a piece of the *hadith* in Bukhari and Muslim. There was a woman who repeatedly picked up her child and embraced him to her bosom and suckled her. Observers saw how she loved the child and the Prophet ﷺ made the observation we have quoted in the text.

AS SALATU WA AS-SALAM

صلوة وسلام

Blessings & Peace On the Prophet ﷺ

اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد.

اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد.

As-Salatu wa As-Salam is actually a very great and noble supplication to be made to Allah and it is an expression of one's deep affection, love and fidelity to the Prophet ﷺ. In fact, we are commanded by the Qur'an to make this supplication. The Qur'an says:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا (الاحزاب ٥٦:٣٣)

Surely Allah and His angels send blessings on the Prophet ﷺ. O you who believe! Send your blessings on him and salute him with a becoming salutation. (Al-Ahzab, 33:56)

The verse addresses the Believers and asks them to send blessings and peace on the Prophet ﷺ (and this is the purpose of the verse) but in order to create a balance and significance the first phrase announces a preface:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ (الاحزاب ٥٦:٣٣)

Surely Allah and His angels send blessings on the Prophet ﷺ

The Qur'an has adopted this style of command and address only in this case of command of *As-Salah wa As-salam*. For no other deed, no matter how grand, it is not announced that Allah and His

angels do that. Indeed, this is the distinction of *As-Salatu wa As-Salam* and it speaks of the degree of love for the Prophet ﷺ.

Blessings On The Prophet A Doubt Answered

Many people wonder what the verse of *surah Al-Ahzab* means when it uses the same word *as-salah* of what Allah does and what the Believers are asked to do although they can not be doing the same thing as Allah. The act of the blessings on the Prophet ﷺ from Allah cannot be the same as from the angels and men (although the doing of the angels is grouped with Allah's using the word (يصلون). In the same way what the men do in this regard (as commanded by the word (صلا) cannot be what Allah does.

Often this difficulty is solved by ascribing different meanings for the word *as-salah* when used for Allah and when applied to men. When this word is used for Allah it means to send down mercy or blessings but when it is used for men and angels it means to solicit blessings or mercy from Allah. Whoever, the more correct explanation is that the word *as-salah* has a wide usage and means:

To honour and respect, to laud and praise, to elevate ranks, to love, to bless and show mercy, to hold as beloved, to show good intentions and to pray for goodness.

As-Salah embraces these meanings. Hence, it can be applied equally to Allah, His angels and mankind. However, the difference would be that Allah's blessings on the Prophet ﷺ would be according to as is worthy of Him, from the angels its use would be in accordance with their rank and from men it would be according to their standing.

On this basis, the meaning would be that Allah favours His Prophet ﷺ in a very special way, bestowing favours and holding him very dear to Him. He lauds him and elevates him to the highest ranks of greatness and nobility. The angels honour, respect and laud him and invoke for him blessings and favours and elevation of rank from Allah. O you who believe, you too do likewise. Supplicate Allah to give the Prophet ﷺ very special favours and high ranks, leadership of the universe and the praiseworthy station, and acceptance of his intercession. And, present salutation to him (peace).

The Greatness & Significance of *As-Salatu Wa As-Salam*

The excellent introductory phrase in the verse of *surah Al-Ahzab* and the command to the Believers to send blessings and salutation make it clear that Allah regards the deed very highly and holds it very dear to Himself. We will see in the *ahadith* to follow how much meritorious it is for the Believers, and how great mercy and blessings it will bring for them.

Opinions Of Jurists On Invoking Blessings & Peace

The Jurists of the *ummah* are nearly unanimous in their opinion that in the light of this verse of *surah Al-Ahzab* it is *fard* (an absolute obligation) to invoke blessings on and send salutations to the Prophet ﷺ. Of the Imams of the *Ummah*, Imam Shafa'ee رحمه الله عليه, and according to one opinion, Imam Ahmad رحمه الله عليه, hold that in prayers it is *wajib* (obligation, lesser than *fard*) to invoke blessings and peace in the final *qa'dah* (sitting posture) after the *tashahhud*. In the opinion of these Imam, if anyone does not do that, his prayers are invalid. However, Imam Malik رحمه الله عليه, Imam Abu Hanifa رحمه الله عليه and many other jurists hold that while the *tashahhud* is indeed *wajib* in the final *qa'dah* and it does include salutation to the Prophet ﷺ, it is neither *fard* nor *wajib* to blessings and peace on the Prophet ﷺ after *tashahhud* but is merely an auspicious and important *sunnah* omission of which render the prayers defective.

In spite of this difference of opinion, there is ner agreement that in the light of the verse of *surah al-Ahzab* it is *fard* to invoke blessings and peace on the Prophet ﷺ just as every Muslim has to bear testimony of his Prophethood and Messengership. No fixed hour or number is determined for that. The minimum one must do is recite *As-Salatu wa As-Salam* once (in his life-time) and stand by it always.

We will soon see the *ahadith* that tell us that every time the Prophet ﷺ is mentioned, it is incumbent (on the speaker and listener) to send *durood* to him, those who omit to do so are warned severely. On the basis of these *ahadith*, the jurists have

concluded that if someone mentions the Prophet ﷺ or he hears someone else mention him then it is *wajib* for him to invoke blessings and peace on the Prophet ﷺ. There is an opinion attached to this conclusion that if the Prophet ﷺ is mentioned again and again in one sitting or in one piece of conversation then it is *wajib* to recite the *durood*¹ each time he is mentioned but a second opinion is that it is *wajib* only once and *mustahabb* every other time and the scholars have adopted the second opinion. But, Allah knows best.

The Distinctive Nature of *As-Salatu Wa As-Salam*

We see in the physical world that Allah has given fruit and flowers of different colours and smell. In the same way, there are varying blessings and peculiarities of different forms of worship and *azkar* and supplications. Thus, *durood* has a distinct characteristic that if one frequently invokes blessings on the Prophet ﷺ with a sincere devotion then Allah sees him with a special mercy, he gains spiritual nearness to the Prophet ﷺ and his kindness and loving attention. We will see in the *ahadith* to follow that the solicitation of blessings for the Prophet ﷺ by each of his people is presented to him with the name of the sender. This duty of conveying the *durood* from the sender to the Prophet ﷺ is assigned to a distinct force of angels.

Let us see it in this way. If we were to learn of a slave of Allah who prays much for us and our family members and all those concerned with us and he does not ask that much for himself then we will esteem him very highly and wish well for him. Naturally, we will be delighted to meet him.

This example should be enough to make us realise the standing of one who sends *durood* to the Prophet ﷺ. Surely, the Prophet ﷺ would favour him with a kind sight and treat him honourably on the Day of Resurrection when they meet. Then, keeping in view the closeness of the Prophet ﷺ with Allah, we can imagine how much

①. *Durood* is the Urdu word for the invocation of blessings and peace on the Prophet ﷺ or *as-Salah* (Arabic) which is used for regular prayers. The title of this chapter *as-Salatu wa as-Salam* means blessings and peace (on the Prophet ﷺ).

Allah would be happy with that slave and what favour He would grant him.

The Objective of *As-Salatu Wa As-Salaam*

We must clarify something here. While to invoke blessings on the Prophet ﷺ is a kind of supplication and to make a supplication for someone is to solicit benefit for him, the purpose of invoking blessings is not to give any benefit to him. He does not in the least require our supplications. What have kings to do with the gifts of the mendicants and beggars. Rather, it is like the duty of the slaves to worship, praise and glorify Allah and offer servitude to Him Who does not at all benefit from our conduct and the benefit truly accrues to us alone. So, too, we are under many obligations of the Prophet ﷺ who has shown us guidance and led us on the right path. It is his right that we should present gratitude to him and show our love for him. The best way to fulfil our obligation in this regard is to invoke peace and blessings for him. It is not intended to benefit him in any way but invoking the blessings but the benefit accrues to us alone. We recite the *durood* hoping to gain the pleasure of Allah, reward in the Hereafter and spiritual nearness to His Messenger ﷺ and his favour.

It is Allah's mercy on us that He conveys our invocation to the Prophet ﷺ through the angels who are deputed specially for this purpose, while the invocation of quite a number he is enabled to hear directly in his grave (as we will see in the *ahadith* to follow). Further, Allah enhances his favour, mercy and honour for His Messenger against anyone's *durood*.

Wisdom Behind The Blessings

Invoking blessings and peace on the Prophets عليهم السلام is a way to express our fealty and gratitude to them. The main wisdom behind that is to sever all ideas of polytheism and idolatry. The most sacred beings after Allah are the noble Prophets عليهم السلام and the most honourable and excellent of them is the seal of the Prophets, the last of them, is Prophet Muhammad ﷺ. Once Believers are commanded to send *durood* to him (requesting Allah

thereby to give him special favours and show him tremendous mercy and grant him peace) it follows clearly that he too is dependant on the mercy and favours of Allah. It is his right that we supplicate Allah with the best of invocations for him in keeping with his high station. That leaves no room for polytheism any one. Indeed, it is the favour and magnificent grant of Allah that this command affords slaves like us an opportunity to supplicate for the Prophets عليهم السلام particularly the chief of them ﷺ. The person who prays for these sacred men can never be a worshipper of any creature.

Ahadith That Exhort us To Invoke Blessings & That Relate Its Merits

Let us now read the *ahadith* that exhort us to send *durood* to the Messenger of Allah ﷺ and describe its blessings and merits.

(١٣٣٥/٢٩٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَىَّ مَرَّةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرًا.
(رواه مسلم)

(1335/292) It is related by Sayyidina Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said, "If anyone conveys blessings on me once, Allah will bless him ten-times." (Muslim)

Commentary: We have explained already that the Arabic word *salah* has a very wide meaning. Allah's honour and respect and favours on His Messenger are referred to as *as-Salah* and the treatment of common Believers with Mercy and favours is also *as-salah*. Therefore, the *hadith* uses the same word (*as-salah*) for mercy and favour of Allah on him who sends *durood* to the Prophet ﷺ as it does for the *durood* itself. The expression is:

صلى الله عليه عشرا

Allah will bless him ten times who sends blessings on the Messenger of Allah ﷺ once.

Obviously, the difference in Allah's *salah* on His Messenger ﷺ and His *Salah* on any other Believer will be similar to the difference in the station of the Prophet ﷺ and the rank of the Believer.

The *ahadith* that we are going to see later in this chapter.

explain that our invocation of blessings on the Prophet ﷺ is actually a request to Allah to shower His blessings on him.

Besides, the *hadith* that we have just seen does not simply mean to inform us the merit of the deed but it encourages us to frequently invoke blessings on the Prophet ﷺ. In this way, we will receive Allah's blessings — mercy and favours — and gain spiritual nearness to His Prophet ﷺ. The *ahadith* that follow also have the same purpose behind them.

(١٣٣٦/٢٩٣) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَيَّ صَلَوةً وَاحِدَةً صَلَّى اللَّهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَحُطَّتْ عَنْهُ عَشْرَ خَطِيئَاتٍ وَرُفِعَتْ لَهُ عَشْرَ دَرَجَاتٍ.
(رواه النسائي)

(1336/293) Sayyidina Anas ؓ has said that the Messenger of Allah ﷺ said, "If anyone invokes a blessing on me, Allah will grant him ten blessings, ten of his sins will be remitted and he will be raised ten degrees."
(Nasa'i)

(١٣٣٧/٢٩٤) عَنْ أَبِي بُرْدَةَ بْنِ نِيَارٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَيَّ مِنْ أُمَّتِي صَلَوةً مُخْلِصًا مِنْ قَلْبِهِ صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرَ صَلَوَاتٍ وَرُفِعَتْ بِهِ عَشْرَ دَرَجَاتٍ وَكُتِبَ لَهُ بِهَا عَشْرَ حَسَنَاتٍ وَمُحَى عَنْهُ عَشْرَ سَيِّئَاتٍ.
(سنن نسائي)

(1337/294) It is related by Sayyidina Abu Burdah ibn Niyar ؓ that the Messenger of Allah ﷺ said, "If any of my people invokes a blessing on me with a sincere heart then Allah will grant him for that ten blessings, raise because of that ten ranks, and record for him ten good deeds in return and expunge ten bad deeds."
(Nasa'i)

Commentary: The first *hadith* narrated by Sayyidina Abu Hurayrah ؓ told us that anyone who invokes blessing on the Prophet ﷺ once will receive ten blessings from Allah. The second *hadith* which was narrated by Sayyidina Anas ؓ disclosed that he would not only receive ten blessings but also he will be raised ten ranks and ten sins will be remitted for him. The third *hadith* by Abu Bardah ibn Niyar ؓ assures him of all these things and adds that ten good deeds would also be recorded for him.

My humble opinion is that the third *hadith* is an explanation of the first two *ahadith*. But Allah knows best.

The third *hadith* also makes it clear that to get these rewards it is necessary to invoke blessing with a sincere heart.

(١٣٣٨/٢٩٥) عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاءَ ذَاتَ يَوْمٍ وَالْبِشْرُ فِي وَجْهِهِ فَقَالَ إِنَّهُ جَاءَ نَبِيَّ جِبْرِيلَ فَقَالَ إِنَّ رَبَّكَ يَقُولُ أَمَا يُرْضِيكَ يَا مُحَمَّدُ أَنْ لَا يُصَلِّيَ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا.

(رواه النسائي والدارمي)

(1338/295) Sayyidina Abu Talha رضي الله عنه has reported that the Messenger of Allah صلى الله عليه وسلم came one day with a cheerful look on his face, saying (in explanation of his happy condition), "Jibril عليه السلام came to me and told me that my Lord says, 'Does it not please you, Muhammad, that none of your people will invoke a blessing on you without my blessing him ten times and that none of your people will present his salutation (of peace) without my granting him the same (peace) ten times?'"

(Nasa'i, Darami)

Commentary: The Qur'an tells us:

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى (الضحى ٩٣:٥)

And soon shall your Lord give you and you shall be well-pleased. (Ad-duha, 93:5)

The final and complete fulfilment of this promise will take place in the Hereafter. But, this also is part of its fulfilment that the slave who conveys blessing to the Prophet صلى الله عليه وسلم sincerely out of love for him will receive ten blessings from Allah and ten salutations (of peace). This is indeed a display of Allah's deep love for the Prophet صلى الله عليه وسلم and His mercy on him. Allah conveyed these tidings to the Prophet صلى الله عليه وسلم through Jibril عليه السلام in a very loving manner:

إِنَّ رَبَّكَ يَقُولُ أَمَا يُرْضِيكَ يَا مُحَمَّدُ

"Your Lord says, O Muhammad, Will you not be pleased with My decision?"

If Allah grants us the power to understand, we might fathom the station of the Prophet صلى الله عليه وسلم through these *ahadith*.

(١٣٣٩/٢٩٦) عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى دَخَلَ نَخْلًا فَسَجَدَ فَأَطَالَ السُّجُودَ حَتَّى خَشِيتُ أَنْ يَكُونَ اللَّهُ قَدْ تَوَفَّاهُ قَالَ فَجِئْتُ أَنْظُرُ فَرَفَعَ رَأْسَهُ فَقَالَ مَا لَكَ؟ قَدْ كَرِثَ لَكَ ذَلِكَ قَالَ فَقَالَ إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِي أَلَا أُبَشِّرُكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لَكَ مَنْ صَلَّى عَلَيْكَ صَلَوةً صَلَّيْتُ عَلَيْهِ وَمَنْ سَلَّمَ عَلَيْكَ سَلَّمْتُ عَلَيْهِ.

(رواه احمد)

(1339/296) Sayyidina Abdur Rahman ibn Awf رضي الله عنه has said that once the Messenger of Allah ﷺ went out and entered among some palm trees and prostrated himself so long that he was afraid Allah may have taken his soul. So, he went and looked, and he (the Prophet) raised his head and said, "What is the matter with you?" Sayyidina Abdur Rahman رضي الله عنه mentioned that to him (about his fear and the Prophet's ﷺ not raising his head from prostration). The Prophet ﷺ said, "Jibril عليه السلام had come and gave me the good news that Allah said, "If anyone invokes one blessing on you I will bless him and if anyone conveys salutation to you I will convey peace to him." (Ahmad)

Commentary: This *hadith* confirms that if anyone invokes blessing on the Prophet ﷺ, Allah will send blessings on him. However, it does not mention the number ten, but the *hadith* preceding it and narrated by Sayyidina Abu Talha رضي الله عنه has informed us that Jibril عليه السلام has conveyed the good news that Allah will send ten blessings in lieu of anyone's blessing on the Prophet ﷺ. Either the Prophet ﷺ did not find it necessary to mention the number ten when he gave the good news to Sayyidina Abdur Rahman ibn Awf رضي الله عنه or later on one of the narrators forgot it.

In another version of this *hadith* in Musnad Ahmad there are these words:

فَسَجَدْتُ لِلَّهِ شُكْرًا

(So, I fell down in prostration in gratitude for the good news.)

While mentioning this *hadith*, Imam Bayhaqi has said "I have not found any *hadith* more authentic than this in proof of prostration for gratitude". But Allah knows best.

(١٣٤٠/٢٩٧) إِنَّ جِبْرِيلَ آتَانِي فَقَالَ مَنْ صَلَّى عَلَيْكَ مِنْ أُمَّتِكَ وَاحِدَةً

صَلَّى اللَّهُ عَلَيْهِ عَشْرًا وَرَفَعَهُ بِهَا عَشْرَ دَرَجَاتٍ.

(معجم اوسط للطبرانی وسنن سعید بن منصور)

(1340/297) Tabarāni has transmitted a *hadith* of similar nature from Sayyidina Umar رضی اللہ عنہ. It too mentions of an unusual prostration of the Messenger of Allah ﷺ and it concludes with his following saying after arising from the prostration.

Jibril عليه السلام came to me and conveyed the message: If Jibril عليه السلام came to me and conveyed the message: If anyone from your *ummah* invokes a blessing on you, Allah will bless him ten times and raise his ranks ten times.

Commentary: The purpose of all these *ahadith* is one, and that is to inform us that an easy way to receive the blessings of Allah — His favours and mercy — is to invoke blessing and peace on the Prophet ﷺ with a sincere heart. In reward from invoking a blessing on the Prophet ﷺ, Allah sends ten blessings, raises rank ten times, wipes out ten sins from the record of deeds and credits it with ten good deeds. (These *ahadith* are not narrated by merely one or two Companions رضی اللہ عنہم but by a large number of them¹ and transmitted by almost all the Books of *hadith*, the *Sahah*, *Sunan* and *Musnad*, on reliable authority.) Thus, if anyone invokes blessings on the Prophet ﷺ only ten times every day then, according to these *ahadith*, Allah blesses him one thousand times and this includes His mercy and bounties, raises his rank one thousand times, remits one thousand of his sins and records one thousand good deeds in his name. What a good bargain! How very dispossessed are those who do not seize this opportunity!

May Allah grant us firm belief and ability to act accordingly.

Aameen!

①. Sayyidina Abu Hurayrah, Anas, Abu Buradah ibn Niyar, Abdur Rahman ibn A'waf, Abu Talha Ansari and Umar رضی اللہ عنہم whose narrations we have seen here, and (these too have narrated similar *ahadith* transmitted, in different Books): Bara ibn Aazib, Sa'eed ibn Umar Ansari and Abdullah ibn Al-Aas رضی اللہ عنہم, we might say that this *hadith* topic is narrated in a continuous way by different Companions in terms of its common nature. Accordingly, it is proved from the Prophet ﷺ surely and definitely.

To Neglect Blessings On His Mention Spells Destruction

(١٣٤١/٢٩٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ وَرَغِمَ أَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانُ ثُمَّ اتَّسَلَخَ قَبْلَ أَنْ يُغْفَرَ لَهُ وَرَغِمَ أَنْفُ رَجُلٍ أَذْرَكَ عَنْدهُ أَبَوَاهُ الْكِبَرَ أَوْ أَحَدَهُمَا فَلَمْ يَدْخُلَا الْجَنَّةَ.

(رواه الترمذی)

(1341/298) Sayyidina Abu Hurayrah رضی اللہ عنہ said that the Messenger of Allah صلی اللہ علیہ وسلم said, "May he be abased who does not invoke a blessing on me when I am mentioned in his presence. May he be abased who passes through the whole of *Ramadan* without his sin being forgiven him (and he fails to make repentance and seek forgiveness in the month). May he be abased one or both of whose parents have reached old age without causing him to enter Paradise (that is, he does not look after them and make them happy). (Tirmizi)

Commentary: The three kinds of people for whom the *hadith* reports the Prophet's صلی اللہ علیہ وسلم curse that they should be abased have one thing in common. Their grave folly is that they fail to seize the opportunity afforded them by Allah to gain His favour, Mercy and forgiveness. They simply do not wish to get that. They prefer to be dispossessed of Allah's grants and thus deserve the Prophet's صلی اللہ علیہ وسلم prayer against them. We will read in the next selection of *hadith* that Sayyidina Jibril علیہ السلام too has prayed against such people.

(١٣٤٢/٢٩٩) عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْضَرُوا فَحَضَرْنَا فَلَمَّا ارْتَقَى الدَّرَجَةُ قَالَ أَمِينٌ ثُمَّ ارْتَقَى الدَّرَجَةُ الثَّانِيَةَ فَقَالَ أَمِينٌ ثُمَّ ارْتَقَى الدَّرَجَةَ الثَّالِثَةَ فَقَالَ أَمِينٌ فَلَمَّا فَرَغَ نَزَلَ عَنِ الْمِنْبَرِ فَقُلْنَا يَا رَسُولَ اللَّهِ سَمِعْنَا مِنْكَ الْيَوْمَ شَيْئًا مَا كُنَّا نَسْمَعُهُ فَقَالَ إِنَّ جِبْرِيلَ عَرَضَ لِي فَقَالَ بَعْدَ مَنْ أَذْرَكَ رَمَضَانَ فَلَمْ يُغْفَرَ لَهُ فَقُلْتُ أَمِينٌ فَلَمَّا رَقِيتُ الثَّانِيَةَ قَالَ بَعْدَ مَنْ ذُكِرْتَ عَنْدهُ فَلَمْ يُصَلِّ عَلَيْكَ فَقُلْتُ أَمِينٌ فَلَمَّا رَقِيتُ الثَّالِثَةَ قَالَ بَعْدَ مَنْ أَذْرَكَ أَبَوَيْهِ الْكِبَرَ أَوْ أَحَدَهُمَا فَلَمْ يَدْخُلَا الْجَنَّةَ فَقُلْتُ أَمِينٌ.

(رواه الحاكم في المستدرک وقال صحيح الاسناد)

(1342/299) It is reported by Sayyidina Ka'b ibn Ujrah, Ansari ؓ that one day the Messenger of Allah ﷺ asked them to get close to him. The Companions ؓ drew nearer to him (for he wished to say something and he climbed up the pulpit.) As he put his foot down on the first step, he called out, *Aameen!* on the second step, he again said, *Aameen!* In the same way, on the third step, he called out, *Aameen!* Then he spoke to them and when he had concluded his address, he came down the pulpit. The Companions ؓ asked him, "Messenger of Allah ﷺ! We heard from you something today which we have not heard before (you said *Aameen* at every step of the pulpit.)" So, he disclosed that as he had climbed the first step, Jibril ؑ came and said,

بَعْدَ مَنْ أَدْرَكَ رَمَضَانَ فَلَمْ يُغْفَرْ لَهُ.

"May he perish who finds the month of *Ramadan* but cannot gain pardon for himself." On that, he said *Aameen!*

When he climbed the second step, Jibril ؑ said,

بَعْدَ مَنْ ذَكَرْتَ عَنْدَهُ فَلَمْ يُصَلِّ عَلَيْكَ.

"May he perish before whom you are mentioned but he does not invoke blessings on You! Again, the Prophet ﷺ said, *Aameen!*

Then, when he raised himself on the third step, Jibril ؑ said,

بَعْدَ مَنْ أَدْرَكَ أَبَوَيْهِ الْكِبَرَ أَوْ أَحَدَهُمَا فَلَمْ يَدْخُلِ الْجَنَّةَ

"May he perish whose parents, or one of them, grow old and aged in his life but he cannot make himself worthy of Paradise (by making them happy and comfortable with his attention and care of them)." The Prophet ﷺ said, *Aameen!* (Haakim)

Commentary: This *hadith* conveys nearly the same message that the previous *hadith* narrated by Sayyidina Abu Hurayrah ؓ conveyed with the difference that in this *hadith* Sayyidina Jibril ؑ is the one who cursed the negligent people and the Prophet ﷺ said *Aameen!*

The same incident in which Jibril ؑ has prayed against such people and the Prophet ﷺ has said, *Aameen*, is also reported with a slight variance by Sayyidina Ibn Abbas, Anas, Jabir ibn Samurah, Maalik ibn Al-Huwayrith and Abdullah ibn Al-Harith ؓ apart from Sayyidina Ka'b ibn Ujrah ؓ. And these find mention in

different books of *hadith*. Some of these mention that Sayyidina Jibril عليه السلام cursed the negligent people and asked the Prophet ﷺ to say *Aameen*, which he did. In all of these *ahadith*, the curse is called upon the three kinds of unfortunate people in a very severe manner by Jibril عليه السلام and the Prophet ﷺ, and they have done it very angrily. Actually, this is a severe warning against these three shortcomings in anyone. The incident also reveals that the Prophet ﷺ is regarded very highly and loved by the angels because of Allah's love for him. The love and estimation of the angels is reflected in the strong curse of Sayyidina Jibril عليه السلام, the chief of the angels, for anyone who merely omits to bless the Prophet ﷺ when his name is mentioned in his presence. and the Prophet ﷺ said *Aameen* on that. The gravity of the shortcoming is clear from this conduct of Jibril عليه السلام and the Prophet ﷺ.

May Allah preserve us from making such mistakes and being neglectful and may He enable us to recognise the worth of the Prophet ﷺ. *Aameen*.

It is not the basis of these *ahadith* that the jurists have ruled that it is *wajib* (obligatory) for the speaker of the Prophet's ﷺ name and the listener to invoke blessings on him on mentioning him.

(١٣٤٣/٣٠٠) عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ الْبَخِيلُ الَّذِي مَنْ ذُكِرْتُ عَنْدهُ فَلَمْ يُصَلِّ عَلَيَّ. (رواه الترمذی)

(300) Sayyidina Ali عليه السلام has reported the Messenger of Allah ﷺ as saying, "The niggardly one is he in whose presence I am mentioned but who does not (so much as move his lips and) invoke a blessing on me." (Tirmizi)

Commentary: Normally a man who is stingy in spending his wealth is considered niggardly and miser but here is one who is more niggardly and a greater miser. He is the man before whom the Prophet ﷺ is mentioned but who does not utter the brief expression of *durood* although the Prophet ﷺ has done for his *ummah* a great piece of work and they have received a great wealth from his hands so that if each of them gives away his life for his sake they will not have paid back for his favours.

مرحبا اے پیک مشاقتاں بدہ پیغامِ دوست
تا کہم جاں از سرِ رغبت فدائے نامِ دوست

None of The Muslim Gatherings Should Go Without Mention of Allah & Blessings On The On The Prophet ﷺ

(۱۳۴۴/۳۰۱) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ عَلَيْهِمْ بَرَةٌ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَهُمْ. (رواه الترمذی)

(1344/301) Sayyidina Abu Hurayrah رضی اللہ عنہ has said that the Messenger of Allah ﷺ told them that if some people sit together and, in their meeting, fail to remember Allah and invoke blessings on their Prophet ﷺ (and their assembly remains void of mention of Allah and benediction on the Prophet ﷺ) then on the Day of Resurrection that would be for them a cause of regret and loss. Then, Allah may punish them, if He will, or forgive them, if He will. (Tirmizi)

Commentary: This could be enough to make us realise that none of our sittings should be bereft of *zikr* of Allah and *durood* on His Messenger ﷺ. If there is even one meeting in anyone's life in which these things are omitted then that would cause him to regret and he would have to answer for his conduct on the Day of Resurrection. Allah may punish or forgive such people.

The same message with a slight difference of words is narrated, besides Sayyidina Abu Hurayrah, by Sayyidina Abu Sa'eed Al-Khudri, Abu Umamah Bahili, Wathilah ibn Al- Asqa' رضی اللہ عنہ and transmitted in different Books of *hadith*.

Abundance Of Invocation Will Procure Nearness To The Prophet ﷺ On The Day of Resurrection

(۱۳۴۵/۳۰۲) عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُولَى النَّاسِ بِي يَوْمَ الْقِيَمَةِ أَكْثَرُهُمْ عَلَى صَلَاةٍ. (رواه الترمذی)

(1345/302) Sayyidina Ibn Mas'ud رضي الله عنه said that the Messenger of Allah ﷺ said, "The one who will be nearest on the Day of Resurrection will be the one who invoked most blessings on me." (Tirmizi)

Commentary: Any practicing believer who invokes blessings on the Prophet ﷺ frequently will gain nearness to him on the Day of Resurrection. May Allah cause us to be one of those who receive this honour.

(١٣٤٦/٣٠٣) عَنْ رُوَيْفِعِ بْنِ ثَابِتٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَلَّى عَلَى مُحَمَّدٍ وَقَالَ اللَّهُمَّ أَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَمَةِ وَجَبَتْ لَهُ شَفَاعَتِي. (رواه احمد)

(1346/303) Sayyidina Ruwayfi ibn Thabit Ansari رضي الله عنه as reported that the Messenger of Allah ﷺ said, "If anyone invokes a blessing on Muhammad, saying:

اللَّهُمَّ أَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَمَةِ.

(O Allah! Let him occupy the place near You on the Day of Resurrection)

he will be assured of my intercession".

(Ahmad)

Commentary: This *hadith* is also transmitted by Tabarani in *Mu'ajjam al-Kabeer* in the following words:

مَنْ قَالَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَمَةِ وَجَبَتْ لَهُ شَفَاعَتِي

The person is assured of my intercession who says:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَمَةِ.

(O Allah! Shower blessings on Muhammad ﷺ and cause him to occupy a place near You on the Day of Resurrection.)"

This contains all the words of the blessing and supplication and it is very brief.

The Prophet ﷺ will intercede he will consider it a special right (to his intercession) of those people who invoke blessings on him in these words. He will make a particular reference to these people in the court of Allah when interceding for his *Ummah*.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَمَةِ.

If Anyone Continues To Invoke Blessings Instead of Making Supplication That Would Get His Purpose Served

(١٣٤٧/٣٠٤) عَنْ أَبِي بِنِ كَعْبٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَكْثِرُ الصَّلَاةَ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي فَقَالَ مَا شِئْتَ قُلْتُ الرَّبْعَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ فَالثَّلَاثِينَ قَالَ مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ قُلْتُ أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا قَالَ إِذَا تَكْفَى هَمَّكَ وَيُغْفِرُ لَكَ ذَنْبَكَ. (رواه الترمذی)

(1347/304) Sayyidina Ubayy ibn Ka'b رضی اللہ عنہ said that he told the Messenger of Allah ﷺ, "I frequently invoke blessings on you but how much of my supplication must I devote to You?" So he said, "You may set aside as such as you wish." Ubayy ibn Ka'b رضی اللہ عنہ suggested that he would set aside a quarter of his supplication to Allah to invoke blessings on the Prophet ﷺ who said to him, "Whatever you wish, but if you increase it that will be better for you." Then Ubayy رضی اللہ عنہ suggested that it should be half of his supplications and the Prophet ﷺ said, "Whatever you wish, but if you increase it, that will be better for you." At that, he suggested two-thirds of his supplications (to invoke blessings) and the Prophet ﷺ said, "Whatever you wish, but if you increase it, that will be better for you." So, Ubayy ibn Ka'b رضی اللہ عنہ said that he would devote all his supplication to invoke blessings on him and would be freed from care and need (and Allah would take care of all that, and his worldly and religious needs would be fulfilled from the unseen) and his sin will be expiated. (Tirmizi)

Commentary: The translation is clear and the *hadith* is self-explanatory. The Arabic word *salah* in the text here refers to supplication as generally pointed out by exponents of the *hadith*.

Sayyidina Ubayy ibn Ka'b رضی اللہ عنہ was given to making many supplications to Allah and he thought that he should set aside some of that to invoke blessings on the Prophet ﷺ. He sought the advice of the Prophet ﷺ on how much time he should devote to him. The Prophet ﷺ did not determine any time, limit for him but left it to his own discretion indicating to him, however, that whatever

time he set aside to would be better for him. Finally, Sayyidina Ubayy ibn Ka'b رضي الله عنه decided to substitute all that he requested Allah in his supplication with invocation of blessings for Messenger of Allah ﷺ — that is asking Allah for His Messenger ﷺ alone. When he decided thus, the Messenger of Allah ﷺ conveyed to him the good news that in that case all his needs and problems would be solved without his having to make a supplication or effort and his sins will be forgiven without taking him to task for that.

We have seen in this very volume in the chapter on the Excellence or Merit of the Qur'an, the *hadith qudsi* in which the Messenger of Allah ﷺ has reported the saying of Allah:

مَنْ شَغَلَهُ الْقُرْآنُ عَنْ ذِكْرِي وَمَسْتَلْتِي أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطِيَ السَّائِلِينَ.

"He whom the Qur'an keeps busy (and away) from remembering Me and making supplications, I will give him better than that what I give those who ask and make supplications."

This *hadith qudsi* promises the favours and bountines of Allah to those who devote all their time to recital of Qur'an and make it their sole devotional exercise and also assures them that they would get more than those who request Allah and make supplications to Him. Similarly, the *hadith* narrated by Ubayy ibn Ka'b رضي الله عنه which is under-discussion assures the lovers of the Prophet ﷺ and sincere Muslims who devote all their supplications to invoke blessings on the Prophet ﷺ skipping personal requests that Allah will favour them much and all their problems and difficulties will be solved without their realising how. Their sins will be forgiven too.

The secret lies in the fact that just as keeping oneself attached to the Qur'an is a sign of love and faith in Allah's Book which entitles the devoted person to Allah's choicest favours, so too it is a sign of love and true faith and attachment to the Messenger of Allah ﷺ to keep oneself occupied in invoking blessings on him. Such sincere slaves of Allah are entitled to the mercy of Allah without making a request for it.

Besides, we have seen the *ahadith* that assure a man who invokes a blessing on the Prophet ﷺ that Allah will shower on him ten blessings, credit his record of deeds with ten pious acts, obliterate ten sins for his record of deeds and elevate him ten ranks. In the light of this assurance, how well blessed that person would

be who devotes his entire supplication to invoking blessings for the beloved Prophet ﷺ making all his requests for the Prophet ﷺ and none whatsoever for himself. Surely, Allah's blessings, favours and mercy would pour down on him heavily. The obvious consequence would be that the mercy of Allah would get him his wants without his asking and cleanse him of the traces of sin. May Allah cause us to believe in these things and then to act accordingly.

Durood Gets Supplications Answered

(١٣٤٨/٣٠٥) عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ إِنَّ الدُّعَاءَ مَوْقُوفٌ
بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَصْعَدُ مِنْهُ شَيْءٌ حَتَّى تُصَلِّيَ عَلَى نَبِيِّكَ.

(رواه الترمذی)

(1348/305) Sayyidina Umar Ibn Al-Khattab ؓ said that the supplication is stopped between heaven and earth, none of it ascending till you invoke blessing on your Prophet ﷺ. (Tirmizi)

Commentary: We have seen a *hadith* (No.91) in the etiquettes of *du'a* that one who makes a supplication should first praise Allah and glorify Him and then invoke blessings on His Messenger ﷺ before presenting his request to Allah. This narrative of Sayyidina Umar ؓ tells us that we must invoke blessings even after making a supplication for that is a chief means of acceptance of the request.

It is reported from Shaykh Abu Sulayman in the *Hishn Haseen* that *durood* (which really is a supplication on behalf of the Prophet ﷺ) is surely accepted by Allah and if one of His slaves invokes a blessing on the Prophet ﷺ before making a supplication and again on concluding it then it is surely alien to His Mercy that He accept what is in the begining and what is at the end but overlook what is in-between of the needy man's request. Therefore, the supplicant must be fully confident that his supplication would be granted if he has invoked blessing on the Prophet ﷺ before and after it, *Insha Allah*.

The foregoing *hadith* does not say that Sayyidina Umar ؓ had heard the words(about acceptance of *du'a*) from the Prophet ﷺ. However, this is something that no one can suggest on his own

through his personal idea of understanding but can only say such a thing after hearing it from the Prophet ﷺ, therefore, according to the scholars of *hadith* this narrative is a *marfoo' hadith*.

No Matter In Which Corner Of The World One Calls For Blessings On Him It Does Reach The Prophet ﷺ

(١٣٤٩/٣٠٦) عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا تَجْعَلُوا بُيُوتَكُمْ قُبُورًا وَلَا تَجْعَلُوا قَبْرِي عِيدًا وَصَلُّوا عَلَيَّ فَإِنْ صَلَّوْتُمْ بَلَغْنِي حَيْثُ كُنْتُمْ. (رواه النسائي)

(1349/306) Sayyidina Abu Hurayrah ؓ has reported the Messenger of Allah ﷺ as saying, "Do not turn your houses into graves, and do not make my grave into a place of festival, but invoke blessings on me for wherever you are your blessing will reach me. (Nasa'i)

Commentary: This *hadith* teaches us three things:

(i) "Do not turn your houses into graves," scholars have pointed out that the dead do not practice *zikr* or worship in the grave. Graves are thus void of worship and *zikr* so do not let your houses be like that, lacking in *zikr* and worship of Allah." Houses should be enlivened with remembrance of Allah and worship. This tells us that houses where neither is Allah remembered nor worshipped are not places of the living but they are reposes of the dead.

(ii) "Do not make my grave into a place of festival. Just as people assemble and enjoy themselves at some place on an appointed date every year so do not make my grave a fair ground." The graves of saints and religious people are turned into fairs in the name of *urs* (celebration of death anniversary). If such a thing were held at the grave of the Prophet ﷺ that would be very painful and agonising to his soul.

(iii) "You may send blessings to me from the east or the west, from dry land or oceans, wherever you are. I will receive your blessings." The same message has been transmitted by Tabarani in almost the same words from Sayyidina Hasan ibn Ali ؓ.

حَيْثُمَا كُنْتُمْ فَصَلُّوا عَلَيَّ فَإِنْ صَلَّوْتُمْ بَلَغْنِي

"Wherever you are invoke blessing on me, for your blessings are conveyed to me."

Those people who have something of a relationship with the Prophet ﷺ from the heart will see in these words a very good news. They are comforted that though they might be thousands of miles away yet their *as-salatu wa aslam* will reach them.

قرب جانی چو بود بعد مکانی سهل است^۱

(۱۳۵۰/۳۰۷) عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ

لِلَّهِ مَلَائِكَةٌ سَيَّاحِينَ فِي الْأَرْضِ يُلْفُونَ مِنْ أُمَّتِي السَّلَامَ. (رواه النسائي والدارمي)

(1350/307) Sayyidina Ibn Mas'ud ؓ reported the Messenger of Allah ﷺ as saying, "Allah has some angels who travel about in the earth and convey to me the salutation (peace) of my people."

(Nasa'i, Darami)

Commentary: Another *hadith* transmitted by Tabarani and others and narrated by Sayyidina Ammar ibn Yasir ؓ adds to this the message that the angel who conveys the blessings discloses the name of the person who invokes the blessings. He says:

يَا مُحَمَّدُ صَلِّ عَلَيْكَ فَلَانٌ كَذَا وَكَذَا

"O Muhammad! So-and-so has invoked blessings on you."

In some versions of the *hadith* of Sayyidina Ammar ibn Yasir ؓ it is said that the angel discloses the name of the man's father also. He says: يَا مُحَمَّدُ عَلَيْكَ فَلَانُ بْنُ فَلَانٍ (O Mhammad! So-and-so son of so-and-so has invoked blessings on you." Indeed, it is very fortunate of the Believer who invokes blessings on the Prophet ﷺ. The angel recalls his name and his father's before the Prophet ﷺ. His name and his father's are announced in the presence of the Prophet ﷺ.

(۱۳۵۱/۳۰۸) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا

مِنْ أَحَدٍ يُسَلِّمُ عَلَيَّ إِلَّا رَدَّ اللَّهُ عَلَيَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ.

(رواه ابو داؤد والبيهقي في الدعوات الكبير)

(1351/308) It is reported by Sayyidina Abu Huraryrah ؓ that the Messenger of Allah ﷺ said, "Whenever anyone sends

①. If the heart is linked, distnces are easily surmounted.

salutation to me, Allah returns my soul to me so that I may reciprocate the salutation." (Abu Dawood, Bayhaqi)

Commentary: The words of the *hadith* Allah returns my soul to me might cause someone to doubt that his should stay away from his body and when anyone greets saying *salam* (Peace) Allah return it to the body so that he may reciprocate the *salam*. But, this is not correct. If we go by it then the Prophet's ﷺ soul is put into his body hundreds of times every day and taken out, for millions of people convey blessings and peace to him every day. There is a retinue of people at the grave too presenting their *salam*. Besides, it is confirmed that the Prophets عليهم السلام are alive in their graves, though the *ulma's* concept of their living is different, but they are all agreed that all the Prophets عليهم السلام are alive in their graves. This is known from *Shari'ah*.

Therefore, the *hadith* cannot mean to say that his body is always without soul and when anyone sends *salam*, the soul is returned to it to enable him to respond. Most exponents of *hadith* have interpreted the words to mean that in the grave his soul is perpetually attentive towards Allah and the next world. When someone presents his *salam* and it reaches him through an angel attentive to him too with the permission of Allah, and he reciprocates the *salam*. This paying of attention is what the *hadith* means by *الْأَرَادَ اللَّهُ عَلَى رُوحِي*.

This humble writer submits that only those people can understand it who have some concept of the life of *barzakh*¹ and its conditions. May Allah enable us to gain insight into these facts.

The message of the *hadith* is that when anyone sends salutations (*salam*) to the Prophet ﷺ he does not make a mechanical and superficial response only with the tongue, but returns the greeting with soul and heart fully attentive.

The truth is that if anyone does not gain reward at all for his invoking blessings and peace but receives only the Prophet's response then he has indeed received every thing.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

"Peace be on you, O Prophet, and the mercy of Allah and His favours".

①. *barzakh* is the intervening life between death and resurrection.

(١٣٥٢/٣٠٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِي سَمِعْتُهُ وَمَنْ صَلَّى عَلَيَّ نَائِيًا أُبْلِغْتُهُ.

(رواه البيهقي في شعب الایمان)

(1352/309) Sayyidina Abu Huraryrah ؓ has reported the Messenger of Allah ﷺ as saying, "If anyone invokes blessings on me at my grave, I hear it, and if anyone invokes blessings from a distance then it is conveyed to me." (Bayhaqi)

Commentary: This *hadith* explains to us that only that blessing and *salam* is conveyed to the Prophet ﷺ through the angels which is invoked at a distance. However, those whom Allah enables to stand at his grave and they invoke blessings and peace then he hears them directly. and, as we have read, he reciprocates to everyone's salutation (and greetings).

How very fortunate are the slaves of Allah who invoke blessings and peace on him hundred of times everyday and gets his response. The truth is that if anyone gets only one response from the Prophet ﷺ for their blessings of a lifetime and if they have in them speak of love for him then that single response is worth more than the wealth of this world and the next.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَاٰلِهٖ وَبَارِكْ وَسَلِّمْ كَمَا تُحِبُّ
وَتَرْضٰى عَدَدَ مَا تُحِبُّ وَتَرْضٰى

(O Allah! Bless our cheif Muhammad, the *unlettered Prophet* ﷺ and his family, and favour and give peace — as You love and please to such an extent as You love and please.)

Expressions Of Durood

We have seen in the previous pages that Allah has Commanded us to invoke blessings on His Messenger ﷺ. He has given this Command in a very effective and lovable way.

The Prophet ﷺ has described to us the merits and vitrues of this exercise on behalf of Allah. We have read them in the *ahadith* narrated in earlier pages.

Then, when his Companions ؓ asked him, the Prophet ﷺ also taught them the expressions and phrases of the invocations. I have

done as best I could to collect the authentic *ahadith* on the subject from the Books of *Ahadith* and present them here.

والله ولى التوفيق

(١٣٥٣/٣١٠) عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ لَقِيتُنِي كَعْبُ بْنُ عُجْرَةَ فَقَالَ أَلَا أُهْدِي لَكَ هَذِيَّةَ سَمِيعَتَهَا مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ بَلَى فَأَهْدِهَا لِي فَقَالَ سَأَلْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ عَلَيْكَ قَالَ قُولُوا اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ.

(رواه البخارى و مسلم)

(1353/310) Sayyidina Abdur Rahman ibn Abu Layla, a prominent Taba'ee has related that he met Sayyidina Ka'b ibn Ujrah ؓ (a Companion from among those of the *Bayt Ar-Ridwan*). The latter asked him if he would like him to present him with something he had heard from the Prophet ﷺ. He expressed his desire to hear it, so he said: We said to the Messenger of Allah ﷺ that Allah has taught us how to offer salutation to you (as we do in the *tashahud* while praying and say:

اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

"Peace be on you, O Prophet, and the mercy of Allah and His favours." Now, you teach us how we may invoke blessing on you.

The Prophet ﷺ told us to say:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ
اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ

O Allah! Bless Muhammad ﷺ and the members of the household of Muhammad ﷺ as You did bless Ibrahim

ﷺ and the members of the household of Ibrahim ﷺ. You are, indeed, Praiseworthy, Glorious.

O Allah! Confer favours on Muhammad ﷺ and the members of the household of Muhammad as you did confer favours on Ibrahim and the members رحمة الله بركاتهم of household of Ibrahim ﷺ. You are, indeed, Praiseworthy, Glorious. (Bukhari and Muslim)

Commentary: The manner in which Sayyidina Ka'b ibn Ujrah ﷺ narrated this *hadith* to Sayyidina Abdur Rahman ibn Abu Layla رحمة الله عليه shows how highly he regarded this *hadith* and the *durood* it contains. The version of this *hadith* in Tabarani tells us that Sayyidina Ka'b ibn Ujrah ﷺ related this *hadith* to Sayyidina Abdur Rahman ibn Abu Layla رحمة الله عليه while performing *tawaf* in the Bayt Allah¹. This also reflects the esteem he had for the *hadith* and *durood*.

The version of this *hadith* in Bayhaqi tell us that the question about the *Salah* (benediction) was put to the Messenger of Allah ﷺ when the verse of *surah Al-Ahzab* was revealed².

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا
(الاحزاب ٥٦:٣٣)

Surely Allah and His angels send blessings on the Prophet ﷺ. O you who believe! Send your blessings on him and salute him with a becoming salutation. (Al-Ahzab, 33:56)

We have already discussed the command contained in this verse.

The question was put to the Prophet ﷺ, how could the Companions (and the rest of *ummah*) abide by the Command of Allah that they send blessings on the Prophet ﷺ. The words of the invocation taught to us in this *hadith* and many other *ahadith* besides it (اللهم صل على محمد) disclose that we must request and beg Allah to shower blessings and favours on the Prophet ﷺ. This is because we are ourselves dependant and needy and worthless so we cannot offer anything ourselves to The Holy Prophet ﷺ, the benefactor of the mankind ﷺ.

Thus, we implore and beseech Allah to bless and favour him by

①. Fath Al-Bari, Kitab Ad-Da'wat.

②. Fath Al-Bari (Kitab Ad-Da'wat)

raising and increasing his nobility, honour, bounties, mercy, nearness and the approved position. And, He may deal with the Prophet's ﷺ household members in the same manner.

The Wisdom in Asking For *Barakh* After Asking for *Salah*

We have spoken about the word *as-salah* in the preceding pages. It has a very wide connotation and means to honour and respect, laud and praise, elevate ranks, love, bless and show mercy, hold (someone) as beloved, show good intention and pray for betterment.

For any slave of Allah to gain *barakah* from Him also means the same thing. He gets abundant favours, blessings with permanance and continued increase. In other words, *barakah*, does not include anything that *as-salah* does not embrace. If that is so then there is no need to ask Allah to favour (*barakah* for His Messenger ﷺ once we have begged Him to bless him (*as-salah*). However, the method of supplicating Allah is to use different words for the same request, again and again, to demonstrate the intensity of our need and sincere request. This is why in *durood* after requesting Allah for His *salah* (blessing), we request Him for His *barakah* (favours) for the Prophet ﷺ and members of his household. In fact, in some versions which we will see soon Allah is requested for tarahham ترحم after *salah* and *barakah*.

THE WORD *AAL* (آل)

The word *aal* occurs four times in this *durood* and we have translated it as *members of his household*. The *all* آل of anyone — in Arabic, particularly in the terminology of Qur'an and *hadith* — are those people who have a special link or attachment with him whether that link or attachment is:

- (i) of kinship, like with wife and children, or
- (ii) of friendship, belief and love, following and obedience as with companions, lovers and followers in his mission.¹

①. Imam Raghīb Isfahani has given the meaning of *aal* in *Mufradat Al-Qur'an* in these words:

ويستعمل فيمن يختص بالانسان اختصاصا ذاتيا اما بقرابة قريبة او بموالاتة قال عز وجل (وآل ابراهيم وآل عمران) وقال (ادخلوا آل فرعون اشد العذاب)

Hence, the word *aal* can have both these meanings from the point of view of lexicon. However, the very next *hadith* that we will now read — as narrated by Abu Humayd As-Sa'idee presents expressions of the *durood* which indicate that *aal* means *members of the household* alone. This covers the Prophet's ﷺ wife, descendants and children. These people are honoured by a close kinship and attachment with the Prophet ﷺ and a special association with his life (which is not available to other people although they may be more meritorious than them). Accordingly, it is their special honour that blessings and peace are sent on them too in the *durood* when they are sent on the Prophet ﷺ.

It does not follow at all that his wives, who are included in the word *aal*, are more excellent than everyone else in the *ummah*. In the sight of Allah, merit and excellence depend on faith and deeds prompted by faith and the condition of faith all of which are classed under the head, *taqwah*, (piety, God-fearing)

إن أكرمكم عند الله اتقاكم

The same definition applies to the worldly links. When a sincere devotee presents his beloved mentor a lovable gift and offering then that he includes the mentor and the members of his household because of their personal relationship with him. The sincere devotee wishes that the members of his household too use his gift. Indeed, this is the natural corollary of attachment and love with anyone.

Durood, too is a gift and offering submitted to the Messenger of Allah ﷺ. Hence, it is the demand of one's love for him to include his wives and children (family) with him. It is natural, again, that this should please his heart very much. On this basis, it is not wise to enter into a discussion of excellence and merit.

Nevertheless, it is my own humble submission that word *aal* in the *durood* means *members of the Prophet's ﷺ household* that is, his wives and descendants. In the same way the *aal* of Sayyidina Ibrahim عليه السلام means his *household members*. The Qur'an addresses the wife of Sayyidina Ibrahim عليه السلام and says:

رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ (هود ٧٣:١١)

The mercy of Allah and His blessings be upon you, O people of (Ibrahim's) household! Surely He is Praiseworthy, Glorious.

(Hud, 11:73)

Surely, the *aal* of Ibrahim رحمه الله بركاتهم are those whom this verse refers to as people of his household.

The Comparison in the *Durood*

The *durood* taught by the Prophet ﷺ requests Allah to bless and favour him and his *aal* just as He had blessed and favoured Sayyidina Ibrahim عليه السلام and his *aal* رحمه الله بركاتهم. This comparison raises a mis giving. The one compared is inferior to the one to whom he is compared; the one to whom another is compared is superior. For example, if cold water is compared to ice then no matter how cold it is, its coldness will always be lesser than ice which is more cold. On this principle, the foregoing comparison in the *durood* clearly indicates that the blessings and favours on Sayyidina Ibrahim عليه السلام and his *aal* رحمه الله بركاتهم are superior than the blessings and favours requested for Prophet Muhammad ﷺ and his *aal* رحمه الله بركاتهم.

Exponents of *ahadith* have answered this question in many ways. Their answers may be read in *Fath al-Bari* and other books. In my humble opinion the most convincing answer is that comparison is made sometimes only to determine the *kind*. For instance, someone takes cutting from an old garment and asks drapers for the same new cloth. The sample that he has with him is used as the one to which comparison is made but, as we have seen, it is an old and useless piece of cloth but the one that is compared to it is new and valuable and it is better than the sample. Thus, the comparison in the *durood* is of the same kind. The interpretation of the *durood* is clearly:

"The particular kind of blessings and favours which Sayyidina Ibrahim عليه السلام and his *aal* were bestowed with, the same kind of blessings and favours may be bestowed upon Sayyidina Muhammad ﷺ and his *aal*."

Sayyidina Ibrahim عليه السلام has the distinction among all the Prophets عليهم السلام and in fact of all the creation that Allah chose him as His Khaleel (friend)

وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا (النساء: ١٢٥)

"And Allah took Ibrahim for a friend". (An-Nisa, 4:125)

And, Allah honoured him with leadership over men,

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا (البقره ١٢٤:٢)

Surely I am going to make you a leader for mankind.¹

Allah made him the one who built the *Bayt Allah* (House of Allah). Also, starting with him series of Prophets عليهم السلام and Messenger will remain with his progeny and descendants alone till the Last Hour.

No one except Sayidina Ibrahim عليه السلام before the Holy Prophet ﷺ had recieved such favours and blessings from Allah and no one had attained the high station of adoration and acceptance. Thus the request in the *durood* is of this very nature that Allah may grant the same kind of favours and blessings to His beloved Prophet ﷺ and the members of his household, and the same kind of love and acceptance.

In short, the comparison is merely to determine and explain the *kind* in which often the one compared is superior to the one with whom comparison is made as we have seen in the example of the sample of cloth taken to the drapers.

The Beginning & Conclusion of The *Durood*

The invocation of blessings begins with اللهم (O Allah) and concludes with two great names of Allah حميد مجيد (the Praiseworthy, the Gracious). some great *Imams* (leaders in the religious teachings) have told that the word اللهم *Allahumma* is a substitute for all the Beautiful Names of Allah (or, it stands for them). Hence, to make a supplication through it is like making a supplication with all His Names. Shaykh Ibn Al-Qayyim رحمه الله عليه has discussed this issue in detail in *Jila Al-Afham* from a very scholarly angle. Knowledgeable people must study that. He has contended that this meaning comes from the *mushaddad meem* (the doubling of the letter meen) and has explained it from the nuance of grammer. He has supported his contention with the conculsions of his predecessor Scholars². As for the names Al-Hameed and Al-Majeed (Praiseworthy, Glorious), they reflected all His

①. Al-Baqarah, 2:124.

②. His discussion of the subject spread over about ten pages in *Jila Al-Afham* (p.94). Then he concludes:

(Continued on Next Page.....)

Attributes of Majesty and perfection. *Al-Hameed* (الحميد) is he Who encompasses in His Being all the good and perfect characteristics which entitle Him to praise. *Al-Majeed* is He Who is perfect in majesty and power, omnipotence and greatness. Thus, the meaning be:

O Allah! You are a power of all attributes of glory and perfection and majesty, so we request You alone to send blessings and peace on Sayyidina Muhammad ﷺ and on the members of the household of Sayyidina Muhammad رَحْمَةُ اللَّهِ بِرَكَاتِهِمْ."

In the Qur'an too when mention is made of the blessings and favours of Allah on Sayyidina Ibrahim عليه السلام and his household members رَحْمَةُ اللَّهِ بِرَكَاتِهِمْ, the very same two names are placed at the conclusion of the expression because of their distinction which we have just mentioned. This expression is uttered by the angels.

رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ (هود ١١: ٧٣)

The mercy of Allah and His blessings be upon you, O people of (Ibrahim's) household! Surely He is Praiseworthy, Glorious.

(Hud, 11:73)

In short, there is a great, deeper meaning in the *durood* beginning with *Allahumma* and concluding with the attributes of Allah, *Al-Hameed* and *Al-Majeed*. The quality of the *durood* increases much by these two expressions.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Comments On The Transmission of This *Durood*

The words of the *durood* narrated by Sayyidina Ka'b ibn Ujrah رضى الله عنه recorded above are as transmitted by *Bukhari* in the *Book of Prophets*. *Bukhari* has narrated this *hadith* in at least two other places, in the commentary on *surah Al-Ahzab* and in the *Book of Supplications*. In both these places the words after صَلَّيْتَ كَمَا

وهذا القول الذى اختارناه قد جاء عن غير واحد من السلف قال الحسن البصرى اللهم مجمع الدعاء وقال ابو رجاء العطاردى ان الميم فى قوله اللهم فيها تسعة وتسعون اسما من اسماء الله تعالى وقال النظر بن شميل من قال اللهم فقد دعا الله بجميع اسماءه هـ (جلاء الافهام ص ٩٤)

على آل (as You did bless and as You did favour and only على إبراهيم (on the members of Ibrahim's household) instead of على إبراهيم (On Ibrahim and on the members of the household of Ibrahim). The words in sahih Muslim too are in this manner. However, Hafiz Ibn Hajar has concluded after studying this *hadith* from Bukhari and Muslim and other Books that the complete words of the *durood* as narrated by Ka'b ibn Ujrah رضي الله عنه include all words as mentioned by us. He has made his conclusion known in *Fath Al-Bari*. He has stated that the versions that have only the words على إبراهيم or على آل إبراهيم (on Ibrahim, or on the members of the household of Ibrahim) have suffered from the (bad) memory of the narrators¹. (Fath Al-Bari)

Apart from Sayyidina Ka'b ibn Ujrah رضي الله عنه, many other companions رضي الله عنهم have narrated this *hadith* in nearly the same words of the *durood*. Their versions are found in Books of *hadith* and the narrations are being presented here.

(١٣٥٤/٣١١) عَنْ أَبِي حَمِيدٍ السَّاعِدِيِّ قَالَ قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّي عَلَيْكَ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُولُوا اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَآزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. (رواه البخاري)

①. We have referred to Ibn Qayyim's *Jila Al-Afham* in the text preceding. It is his best work on *durood* and reflects on his excellent knowledge. However, he has erred in saying, that the words على إبراهيم وعلى آل إبراهيم (as You did favour Ibrahim and the members of the household of Ibrahim) are not found in any authentic *hadith*. He goes on to say that the authentic versions have only the words على إبراهيم (on Ibrahim) or only على آل إبراهيم (on the aal of Ibrahim). (*Jila Al-Afham*). But the truth is that the complete words (including these) are found in Sahih Bukhari in the the Book of Prophets as narrated by Ka'b ibn Ujrah. (v.1, p.477) These words are also found in the narration of Sayyidina Abu Sa'eed Al-Khudri رضي الله عنه as found in Bukhari. (V2. P. 940). In regard to these words, nearly the same mistake has been committed by the teacher of Ibn Al-Qayyim. Shaykh Ibn Taymiyyah. He has concluded that there was no transmission known to him for the words: كما باركت على إبراهيم وعلى آل إبراهيم (as you did favour Ibrahim and the members of the household of Ibrahim) Fatawa Ibn Taymiyyah, VI P 161).

Such an oversight does take place at the hands of the greatest of authorities but it does not reflect on their authority and knowledge only One Being is Free of blemish. He is: لا يضل ربي ولا ينس (My Lord errs not, nor forgets) (TaHa, 20:52)

(1354/311) It is reported by Sayyidina Abu Humayd As-Sa'idee رضي الله عنه that some people asked the Prophet ﷺ, "Messenger of Allah! How may we invoke blessings on You?" So, he instructed them to say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

"O Allah shower blessings on Muhammad, his wives and his offspring as You did bless the members of the household of Ibrahim. and grant favours to Muhammad, his wives and his offspring as You did grant favours to the members of the household of Ibrahim. Indeed, You are Praiseworthy, Glorious."

(Bukhari)

Commentary: The words of *durood* are slightly different from those of the first *hadith* narrated by Sayyidina Ka'b ibn Ujrah رضي الله عنه. The words there begin:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ and
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ

But in this *hadith* the words *علي آل محمد* at both places are replaced with *واذواجه وذريته* (that is, *and the members of the household of Muhammad* are replaced with *his wives and his offspring*.)

It was on the basis of this replacement that I had suggested that the opinion of those people is correct who say that *علي آل محمد* refers to his wives and offspring.

There is another subtle difference. In that *hadith* these words were there *كما صليت على ابراهيم وعلى آل ابراهيم* (as You did bless Ibrahim and the members of the Household of Ibrahim) and *كما باركت على ابراهيم وعلى آل ابراهيم* (as You did favour Ibrahim and the members of the household of Ibrahim). But, in the *hadith* both these sets of words are substituted by *كما صليت على آل ابراهيم* and *كما باركت على آل ابراهيم*.

In the *ahadith* by other Companions too (as we will see) the words are *علي آل ابراهيم* which, as we said, is only a difference in the meaning. In the idiom of the Arabic language if someone's name is called and his progeny is mentioned while he is not mentioned (as

such) then he will be deemed to be included in that. For instance, the Qur'an says:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ عَلَى الْعَالَمِينَ (آل عمران ٣:٣٣)

"Surely Allah chose Aadam and Nuh and the family of Ibrahim and the family of Imran above all the peoples of the world)

(Aal Imran, 3:33)

Obviously, the *aal* of Ibrahim عليه السلام too. In the same way, Fir'awn is also included in: واَدْخُلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ and واغرقنا آلَ فرعون (although only *aal* of Fir'awn is mentioned in the both cases.)

The two *ahadith* have only a slight difference of words. The *ulama* and the jurists have contended that either of them may be recited in prayers. In the same way the other *durood* that we will read shortly as narrated by other Companions may be recited in prayers although there is some variance in their words.

(١٣٥٥/٣١٢) عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ أَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ فِي مَجْلِسٍ سَعْدِ بْنِ عُبَادَةَ فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللَّهِ فَكَيْفَ نُصَلِّيَ عَلَيْكَ؟ قَالَ فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى تَمَنَيْنَا أَنَّهُ لَمْ يُسْأَلْهُ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُولُوا اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مُّجِيدٌ. (رواه مسلم)

(1355/312) It is reported on the authority of Sayyidina Abu Mas'ud Ansari رضي الله عنه that some of them were sitting with Sayyidina Sa'd ibn Ubadah. The Messenger of Allah ﷺ came there. Bahsir ibn Sa'd submitted to him, "Allah has commanded us to bless you, Messenger of Allah! How should we bless you?" The narrator, Abu Sa'd Ansari, said, "The Messenger of Allah ﷺ kept quiet for sometime (which caused us to worry that he did not like us to put that question to him) and we wished we had not asked the question. The Messenger of Allah ﷺ then said that we must say:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ

وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ. وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ.

"O Allah! Bless Mhuammad and the members of the household of Muhammad as You did bless the members of the household of Ibrahim, and bestow favours on Muhammad and the members of the household of Muhammad as You did bestow favours on the members of the household of Ibrahim in the world. Indeed, You are Praiseworthy and Glorious, and salutation as you know." (Muslim)

Commentary: The version of this *hadith* in Tabari is slightly different. When Bahsir ibn Sa'd asked the Prophet ﷺ how they may bless him, (the narrator says)

فَسَكَتَ حَتَّى جَاءَهُ الْوَحْيُ

"So he remained silent until he received the revelation."

Then he gave the foregoing advice. Thus, we learnt that he had been waiting to receive the *wahy* and that the words of the *durood* are taught by Allah. We also learn that the question about the nature of *durood* was first put to him in the meeting of Sayyidina Sa'd ibn Ubadah ؓ, to answer which the Holy Prophet ﷺ had to wait for the revelation.

As for the versions of the other Companions where a similar question is mentioned (Ka'b ibn Ujah. Abu Humayd Sa'idee, for instance), either they refer to the same sitting as this *hadith*, or different people may have asked him at different times. The Prophet ﷺ may have advised them the expressions of *durood* that are found in their narratives. The style and words of most of the *ahadith* support our contentin. But Allah knows best.

The version of this very *hadith* in Ahmad, Ibn Khazimah and Hakim (and others) has this addition too:

Bashir ibn Sa'd put the question to the Prophet ﷺ in this way:

كَيْفَ نُصَلِّيْ عَلَيْكَ إِذَا نَحْنُ صَلَّيْنَا عَلَيْكَ فِي صَلَوَاتِنَا.

"How should we invoke blessings on you in our prayers?"

Thus, the question related to the *durood* that must be recited in regular prayers and the Prophet ﷺ taught the Companions this *durood* (which is known as *durood Ibrahim*).

We have seen that in this *hadith* narrated by Abu Mas'ud Ansari رضي الله عنه like the narrative of Abu Humayd Sa'idee رضي الله عنه the words after *كما صليت* and *كما باركت* are only *على آل إبراهيم* (on the members of Ibrahim's household) and the concluding words *إنك حميد مجيد* (Indeed, You are Praiseworthy, Glorious) are preceded by *في* (in the world).

(١٣٥٦/٣١٣) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ هَذَا السَّلَامُ عَلَيْكَ فَقَدْ عَلِمْنَا فَكَيْفَ نُصَلِّيْ عَلَيْكَ قَالَ قُولُوا اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَآلِ اِبْرَاهِيْمَ. (رواه البخارى)

(1356/313) Sayyidina Abu Sa'eed Al-Khudri رضي الله عنه has said that they (the Companions) submitted to the Messenger of Allah ﷺ, "We know how to convey salutations to you (as we say in the *tashahhud* (السلام عليك ايها النبي ورحمة الله وبركاته) but do tell us how may we invoke blessings on you? So, the Prophet ﷺ said to them that they may say:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَآلِ اِبْرَاهِيْمَ

"O Allah, bless Muhammad, Your slave and Your Messenger, as You did bless Ibrahim. And bestow favours on Muhammad and the members of the household of Muhammad as You did bestow favours on Ibrahim and the members of the household of Ibrahim." (Bukhari)

(١٣٥٧/٣١٤) عَنْ طَلْحَةَ أَنَّ رَجُلًا قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ نُصَلِّيْ عَلَيْكَ يَا نَبِيَّ اللَّهِ؟ قَالَ قُولُوا اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ. (رواه النسائي)

(1357/314) Sayyidina Tahah رضي الله عنه said that someone asked (the Prophet ﷺ), "Messenger of Allah! How may we invoke blessings on You? So, he said that they may say:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
"O Allah! Bless Muhammad as You did bless Ibrahim. Indeed, You are Praiseworthy, Glorious." (Nasa'i)

(١٣٥٨/٣١٥) عَنْ بُرَيْدَةَ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا السَّلَامَ عَلَيْكَ فَكَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ قُولُوا اَللّٰهُمَّ اجْعَلْ صَلَوَتَكَ وَرَحْمَتَكَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا جَعَلْتَهَا عَلَى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

(رواه احمد)

(1358/315) Sayyidina Buraydah رضي الله عنه has reported that they asked the Messenger of Allah ﷺ that while they knew how to present salutation to him, they wished to know how they might invoke blessings on him. He said to them that they must say:

اَللّٰهُمَّ اجْعَلْ صَلَوَتَكَ وَرَحْمَتَكَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا جَعَلْتَهَا عَلَى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

"O Allah! Direct Your blessings and Your mercy on Muhammad and on the members of the household of Muhammad as You did direct them on Ibrahim. Indeed, You are Praiseworthy, Glorious."

(Ahmad)

(١٣٥٩/٣١٦) عَنْ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلَّيْتُمْ عَلَى فَقُولُوا اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

(رواه احمد وابن حبان والدارقطني والبيهقي في السنن)

(1359/316) Sayyidina Abdullah ibn Mas'ud رضي الله عنه has reported that the Messenger of Allah ﷺ said that when they invoke blessings on him they should say:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ وَبَارِكْ عَلَى مُحَمَّدٍ النَّبِيِّ الْاُمِّيِّ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى اِبْرَاهِيْمَ وَعَلَى آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

"O Allah! Bless Muhammad, the unlettered Prophet ﷺ and the members of the household of Muhammad, as You did bless Ibrahim and the members of the household of Ibrahim. And, grant favours to Muhammad, the unlettered Prophet and the members of the household of Muhammad as You did grant favours to Ibrahim and the members of the household of

Ibrahim. Surely, You are Praiseworthy, Glorious."

(Ahmad, Ibn Hibban, Dara Qutni, Bayhaqi)

Commentary: The Prophet ﷺ is referred to in this *durood* as النبي الامي (the unlettered Prophet) which is his distinguishing title. The Qur'an too has mentioned it:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَالْإِنْجِيلِ
(الاعراف ١٥٧:٧)

Those who follow this Messenger the *Ummi* Prophet whom they find written down with them in the *Torah* and the *Injil*

(Al-A'raf, 7:157)

This verse says that the Prophet ﷺ is mentioned in the *Torah* and *Injil* with this description. *Ummi* means unlettered. He did not learn anything from a teacher or a book but he learnt everything he knew directly from Allah. As far as reading and writing are concerned, he is exactly as he was when he was born. In this description, his love is reflected and the brief words are strong evidence of his Prophethood.

(١٣٦٠/٣١٧) عَنْ زَيْدِ بْنِ خَارِجَةَ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ الصَّلَاةُ عَلَيْكَ؟ فَقَالَ صَلُّوا عَلَيَّ وَاجْتَهِدُوا فِي الدُّعَاءِ وَقُولُوا
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

(رواه احمد والنسائي)

(1360/317) Sayyidina Zayd ibn Kharijah ؓ has said that he asked the Messenger of Allah ﷺ how should the blessings on him be? So, he said, "Keep invoking blessings on me and be very attentive to the invocation and say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ."

"O Allah! Shower blessings on Muhammad and on the members of the household of Muhammad and bestow favours on Muhammad and the members of the household of Muhammad as You did bestow favours on Ibrahim and on the members of the household of Ibrahim. Indeed, You are Praiseworthy, Glorious.

(Ahmad, Nasa'i)

Commentary: The Messenger of Allah ﷺ not only taught Zayd ibn Kharijah ؓ how he may invoke blessings but also said to him that besides invoking blessings on him he must make the invocation devotedly with full attention. He must not merely utter the words with his tongue. Indeed, the invoking of blessings is a supplication for the Prophet ﷺ. But, Allah knows best.

(١٣٦١/٣١٨) عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ مَنْ قَالَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَتَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ، شَهِدْتُ لَهُ يَوْمَ الْقِيَمَةِ وَشَفَعْتُ لَهُ. (رواه الطبري في تهذيب الآثار فتح الباري)

(1361/318) It is reported by Sayyidina Abu Hurayrah ؓ that the Prophet ﷺ said that if anyone invoked blessings on him in the following words then he would testify for him on the Day of Resurrection and would intercede for him. (The *durood* is:)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ وَتَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ

"O Allah, bless Muhammad and the members of the household of Muhammad as You did bless Ibrahim and the members of the Household of Ibrahim. And bestow favours on Muhammad and the members of the household of Muhammad as You did favour Ibrahim and the members of the household of Ibrahim. And show mercy to Muhammad and the members of the household of Muhammad as You did show mercy to Ibrahim and the household of Ibrahim."

(Tahzib Al-Aathar, Tabarani)

Commentary: This *durood* invokes blessings, favours and mercies on the Prophet ﷺ.

We must remember, here, that the religious schools and jurists have disallowed us to supplicate Allah to bestow mercy on the Prophet ﷺ because that supplication is made for the general body of Believers: However, if an invocation is made for the Prophet ﷺ

for mercy together with blessings and favour (صلوة or رحمة with بركة) then there is no harm. In the *tashahhud* in every prayer, we do say:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

(Peace be on you, O Prophet, and the mercy of Allah and His favours).

It is the same thing in the *durood* taught vide this *hadith*, after invoking blessings and favours a request for mercy (ترحم) is made. That completes the blessings.

(١٣٦٢/٣١٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يَكْتَالَ بِالْمِكْيَالِ الْأَوْفَى إِذَا صَلَّى عَلَيْنَا أَهْلَ الْبَيْتِ فَلْيَقُلْ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَأَزْوَاجِهِ أُمّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ. (رواه ابو داود)

(1362/319) Sayyidina Abu Hurayrah رضي الله عنه said that the Messenger of Allah ﷺ said, "Hde who cherishes that he recieves the mercies and favours of Allah in full measure by invoking blessings on me and my household members should make this supplication to Allah:"

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ وَأَزْوَاجِهِ أُمّهَاتِ الْمُؤْمِنِينَ وَذُرِّيَّتِهِ وَأَهْلِ بَيْتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

"O Allah, shower blessings on Muhammad, the *ummi* Prophet, and his wives, the mothers of the Believers, and his progeny, and the members of his house as You did shower blessings on Ibrahim. Surely, You are Praiseworthy, Glorious." (Abu Dawood)

Commentary: Some people interpret this *hadith* to conclude that this *durood* is the most excellent of all. They base their conclusion on the remarks that anyone who desires a full measure of the mercy and favour of Allah should invoke blessings on the Prophet ﷺ in these words. Some other authoirties have concluded that the *durood* to be recited in regular prayers outside of prayers, it is meritorious to recite this *durood* as contained in the *hadith* narrated by Abu Hurayrah رضي الله عنه. Allah knows best.

(١٣٦٣/٣٢٠) عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَذُّهُمْ فِي يَدَيِ جِبْرِئِيلَ وَقَالَ جِبْرِئِيلُ هَكَذَا أَنْزَلْتُ مِنْ عِنْدِ رَبِّ الْعِزَّةِ. اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُّجِيدٌ.

اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُّجِيدٌ.

اَللّٰهُمَّ وَتَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُّجِيدٌ.

اَللّٰهُمَّ تَحَنَّنْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَحَنَّنْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُّجِيدٌ.

اَللّٰهُمَّ وَسَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُّجِيدٌ. (رواه البيهقي في شعب الایمان والديلمی)

(1363/320) It is reported by Sayyidina Umar رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ وسلم said that Jibril علیہ السلام taught him the words of the (following) *durood* by enumerating the fingers of the Prophet's hand and had informed him that they were revealed by the Mighty Lord in that manner.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُّجِيدٌ.

اَللّٰهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُّجِيدٌ.

اَللّٰهُمَّ وَتَرَحَّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُّجِيدٌ.

اَللّٰهُمَّ تَحَنَّنْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا تَحَنَّنْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُّجِيدٌ.

اللَّهُمَّ وَسَلِّمْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا سَلَّمْتَ عَلَى إِبْرَاهِيمَ وَعَلَى
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

"O Allah! Bless Muhammad and the members of the house of Muhammad as You did bless the house of Ibrahim. Surely, You are Praiseworthy, Gracious.

O Allah! Grant favours to Muhammad and the members of the house of Muhammad as You did grant favours to Ibrahim and the members of the house of Ibrahim. Surely, You are Praiseworthy, Gracious.

O Allah! Bestow mercy on Muhammad and on the members of the house of Muhammad as You did bestow mercy on Ibrahim and on the members of the house of Ibrahim. You are Praiseworthy, Gracious.

O Allah! Show kindness to Muhammad and to the members of the house of Muhammad as You did show kindness to Ibrahim and the members of the house of Ibrahim. Surely, You are Praiseworthy, Gracious.

O Allah! Shower peace on Muhammad and on the members of the house of Muhammad as You did shower peace on Ibrahim and the members of the house of Ibrahim. Surely, You are Praiseworthy, Gracious.

(Bayhaqi, Daylami)

Commentary: Apart from invoking blessings, favours and mercy on the Messenger of Allah and his family members, this *durood* also supplicates Allah to shower peace and kindness on him. متجنن translated as kindness or compassion. سلام (*salam*) is peace and security from all evil and undesirables.

We might say of this *hadith* that *Kanz Al-Ummal* (Vol 1) has described it as weak in regard to its line of transmission. However, in its vol. 2 another *hadith* has been narrated on the same subject and has the same *durood* but on the authority of Sayyidina Ali ؑ in reference to *Ma'rifatu Ilm Al-Hadith* by Abu Abdullah Hakim رحمه الله عليه Nayshapuri; again the line of transmission is severely censured. Suyuti has also been cited as having reported this *hadith*. Again, *Kanz al-Ummal* has also narrated a *hadith* of almost the same import from Sayyidina Anas ؑ with reference to Ibn Asakir.

The authorities on *haidth* hold that a weak *hadith* is worth

approval if it is transmitted by different sources; particularly if it exhorts one to good deeds. Mulla Ali Qari رحمه الله عليه has severely censured the version of Sayyidina Ali ؑ as transmitted by Hakim and commented that the *hadith* is weak but the *ulama* are unanimously agreed that weak *ahadith* may be cited to promote virtuous deeds.

(Sharah Shifa, V3 p 473)

This why we have presented the *hadith* here although its line of transmission is weak.

The *ahadith* reproduced upto here and composed of *durood* are all *marfoo'* having been narrated by the Prophet ﷺ himself. The *durood* contained therein are all taught by Allah. We have seen in the *hadith* narrated by Sayyidina Abu Mas'ud Ansari ؓ that when he was asked to teach *durood* the Prophet ﷺ kept quiet and waited for sometime and when he received a revelation, he taught the words to his Companions. This shows that he recieved guidance on the expressions of *durood* from Allah and this applies only to those *durood* which he taught himself.

Apart from these there are *durood* which have their source in the Companions ؓ or our other worthy predecessors. They do not have the same distinction as the former kind of *durood* which are taught by the Prophet ﷺ himself, although some of them are very excellent in terms of their words and implication. But there is no doubt about their approval. We reproduce here two of such *durood* before concluding our work on this topic. They have their origin in Abdullah ibn Mas'ud ؓ and Sayyidina Ali ؑ.

(١٣٦٤/٣٢١) عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ قَالَ إِذَا صَلَّيْتُمْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَحْسِنُوا الصَّلَاةَ عَلَيْهِ فَإِنَّكُمْ لَا تَدْرُونَ لَعَلَّ ذَالِكَ يُعْرَضُ عَلَيْهِ فَقَالُوا لَهُ فَعَلِمْنَا فَقَالَ قُولُوا.

(1364/321) Sayyidina Abdullah ibn Mas'ud ؓ has said, "When you invoke blessings on the Prophet ﷺ, do it in the best possible way. You do not know that your invocation is presented to the Prophet ﷺ, *Insha Allah*." The other people asked him to teach them how they should invoke blessings on the Prophet ﷺ. He said that they should say:

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتَكَ وَبَرَكَاتِكَ عَلَى سَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ وَخَاتَمِ النَّبِيِّينَ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ إِمَامِ الْخَيْرِ وَقَائِدِ الْخَيْرِ وَرَسُولِ الرَّحْمَةِ اللَّهُمَّ ابْعَثْهُ مَقَامًا مُحْمُودًا يُغِيبُ بِهِ الْأَوَّلُونَ وَالْآخِرُونَ.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ (رواه ابن ماجه)
"O Allah! Let Your blessings, Your mercy and Your favours be on the Chief of the Messengers, the Imam of the pious and God-fearing, and the Seal of Prophets, Muhammad, Your slave, and Your Messenger, Imam of the good, the leader of the good and the Messenger of mercy (whose coming is mercy for all the world). O Allah! let him attain the praiseworthy station which is cherished by the first and the last (people).

O Allah! Bless Muhammad and the members of the household of Muhammad as You did bless Ibrahim and the members of the house of Ibrahim. Indeed, You are Praiseworthy, Gracious. O Allah! Bestow favours on Muhammad and on the members of the household of Muhammad as You did bestow favours on Ibrahim and on the members of the household of Ibrahim.

(Ibn Majah)

Commentary: Sayidina Abdullah ibn Mas'ud ؓ had taught these words to his people. They are very auspicious and include exactly *durood Ibrahimi* which is the first *durood* in this chapter as narrated by Sayyidina Ka'b ibn Ujah ؓ.

(١٣٦٥/٣٢٢) عَنْ عَلِيٍّ كَرَّمَ اللَّهُ وَجْهَهُ فِي الصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ..... إِنَّ اللَّهَ وَمَلَائِكَتَهُ يَصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا (الاحزاب: ٥٦)

لَبَّيْكَ اللَّهُمَّ رَبِّي وَسَعْدَيْكَ صَلَوَاتُ اللَّهِ الْبَرِّ الرَّحِيمِ وَالْمَلَائِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَمَا سَبَّحَ لَكَ مِنْ شَيْءٍ يَارَبُّ الْعَالَمِينَ عَلَى مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ وَسَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ

وَرَسُولُ رَبِّ الْعَالَمِينَ الشَّاهِدُ الْبَشِيرُ الدَّاعِي إِلَيْكَ بِإِذْنِكَ السِّرَاجُ الْمُنِيرُ
وَعَلَيْهِ السَّلَامُ
(اورده القاضى عياض فى كتاب الشفا)

(1365/322) It is reported about Sayyidina Ali عليه السلام that he invoked blessings on the Prophet ﷺ in this way. (He first recited the verse of *Surah Al-Ahzab*)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
تَسْلِيمًا
(الاحزاب ٥٦:٣٣)

Surely Allah and His angels send blessings on the Prophet. O you who believe, send your blessings on him and salute him with a becoming salute. (al-Ahzab, 33:56)

After that, he said:

لَبَّيْكَ اللَّهُمَّ رَبِّى وَسَعْدَيْكَ صَلَوَاتُ اللَّهِ الْبَرِّ الرَّحِيمِ وَالْمَلَائِكَةُ الْمُقَرَّبِينَ
وَالنَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَمَا سَبَّحَ لَكَ مِنْ شَيْءٍ يَارَبَّ
الْعَالَمِينَ عَلَى مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ وَسَيِّدِ الْمُرْسَلِينَ وَإِمَامِ الْمُتَّقِينَ
وَرَسُولِ رَبِّ الْعَالَمِينَ الشَّاهِدِ الْبَشِيرِ الدَّاعِي إِلَيْكَ بِإِذْنِكَ السِّرَاجُ الْمُنِيرُ
وَعَلَيْهِ السَّلَامُ

"Here am I at your service, O Allah, my Lord, ready to obey You.

May the blessings of Allah the Beneficent, the Merciful, and of the angels who are near, and of the Prophets, of the Truthful people, of the Witnesses, of the Righteous and whoever glorifies You — O Lord of the World!- (may those blessings) be on Muhammad ibn Abdullah, the Seal of Prophets, and the chief of the Messengers, and the Leader of those who fear You, and the Messenger of the Lord of the universe, the witness, the giver of glad tidings, the inviter to Your path with Your permission, the birghtest light. And may peace be on him! (Shifa, Qadi Ayyaz)

Commentary: This *durood* is soul-inspiring and very meaningful. However, it is not traced in any book of *hadith* but it is transmitted by Qadi Ayyaz in *As-Shifa hi Huqooq Al-Mustafa* on the authority of Sayyidina Ali عليه السلام.¹

Allamah Qastalani has stated in *Mawahib Ladunniyah* in reference to *Tahqeeq An Nasrah fi Dar Al-Hijrah* (by Shaykh Zayn Al-Aabideen ibn Al-Husayn) that Sayyidina Ali عليه السلام had recited this *durood* in the funeral prayers of the Prophet ﷺ. He then taught it to the people when they requested him to do so¹. Anyway, it is a very inspiring *durood*.

The two examples of *durood* composed by Sayyidina Abdullah Ibn Mas'ud رضي الله عنه and Sayyidina Ali عليه السلام show us that we are not prohibited from invoking blessings on the Prophet ﷺ in words other than those suggested by him. We can use other words composed by devotees provided the limits set by *Shari'ah* are observed.

Accordingly many scholars of the *ummah*, the *Taba'een* and latter day *ulama* have composed words of invocation of blessings on the Prophet ﷺ. However, they are out of the purview of this Book. *Ma'arif Al-Hadith*. If Allah enables me, I will compose a separate book for that.

By the Grace of Allah the fifth volume is completed.
May He accept it and make it a means of mercy and
forgiveness for the writer and readers.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ.

كتاب المعاملات والمعاملات

**KITABUL-MU'AMLAT'
WALMU'ASHRAT**

**(BOOK OF MONETARY AND
MUTUAL DEALINGS)**



IMPORTANCE

The first thing in the Guidance brought to mankind by the Holy Prophet ﷺ was the call to Faith and Divine Unity. After it, he used to give instruction and advice concerning the moral and practical spheres of life to those who had accepted the Call. -

Such of the teachings and exhortations of the Prophet ﷺ can, fundamentally, be divided into two parts. The first part is related to the Rights of Allah. It tells what the claim of Allah is upon the bondsmen and what are the duties of the bondsmen in that regard, and how is this claim to be discharged and obligations to be fulfilled. Some of the moral precepts of the sacred Prophet ﷺ, too, belong to this section.

The second part consists of the teachings appertaining to the rights of man on each other, and the duty they owe to all the created beings, in general. How is a man to fulfil his social responsibilities and act towards all individuals and groups or anyother creature with whom he may come into contact in the different walks of his life? Some of the moral teachings of the Prophet ﷺ, again, fall into this category.

The question of the *rights of man* is more important in the sense that if we disregard them, i.e., infringe on the rights of anyone or do some other injustice to him, the Lord who, of course, is Most Gracious and Merciful has not kept the forgiving of it in His own Hands, but decreed that amends are made for it, in this very existence, by rendering back to the person we have sinned against what is his due or seeking his pardon, otherwise we will

have to repay in the Hereafter which, indeed, is going to cost us very dear or suffer the dreadful chastisement of Hereafter.

It is mentioned in *Sahih Bukhari*, on the authority of Sayyidina Abu Hurayrah رضي الله عنه, that the Messenger of Allah ﷺ said:

"Whoever may have done an injustice to a brother or defamed him or transgressed against his rights in any other way should set right the affair with him on this very day, and in this very existence before the day of Final Reckoning, when he will have no dinars¹ and dirhams² to settle the claim. If he will possess a stock of good deeds, the aggrieved will be recompensed from it insuitable relation to the injustice done to him, and in case he is empty-handed in the matter of good deeds, the sins of the aggrieved will be thrust upon him. (and, thus, justice will be done on the Last Day).³"

من كانت له مظلمة لاخيه من
عرضه اوسينى فليتحلل له منه
اليوم قبل ان لا يكون دينار ولا
درهم ان كان له عمل صالح
اخذه بقدر مظلمته وان لم
يكن له حسنات اخذه من سيئات
صاحبه فحمل عليه. (صحيح
بخارى، ابواب المظالم والقصاص)

Besides, *Bayhaqi* has quoted, in *Shah-ul-Iman*, on the authority of Sayyidah Ayshah رضي الله عنها that the Prophet ﷺ said:

"The Scrolls of Deeds (in which the sins of the bondsmen are recorded) will be of three kinds. One which will never be forgiven, (and) it is polytheism. The Lord has declared in the Qur'an, that, in no case, shall He forgive the sin of polytheism. Two, which the Almighty will not pass over without doing justice, (and) these are the mutual wrongs, injuries and violation of rights, and the

الدواوين ثلاثة ديوان لا يغفر الله
الاشراك بالله بقول الله عز وجل
"إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ"
وديوان لا يتركه الله ظلم العباد
فيما بينهم حتى يقص بعضهم من
بعض وديوان لا يعبأ الله به ظلم
العباد فيما بينهم وبين الله
فذلك الى الله ان شاء عذبه
وان شاء تجاوز عنه.
(رواه البيهقي في شعب اليمان
مشكوة المصابيح ص ٤٣٥)

①. & ②. Meaning wealth

③. *Abwaab-ul-mazaalim wal Qasaas*

Lord will, surely, have them repaid. Three, in which the sins will beset down which have little weight and importance in the sight of Allah, (and) these are the lapses that are, exclusively, between the bondsmen and the Creator; the decision concerning them is wholly in His Hands, and He will punish or forgive the sinners as He likes."¹

The teachings of the Prophet ﷺ regarding the *rights of man*, again, are of two kinds. Belonging to one group are the sayings that deal with the rules and proprieties of social behaviour. As for instance, what should the attitude be of parents towards their children and of children towards their parents, and of husbnads towards their wives and of wives towards their husbands? What are the rights of relatives, both near and distant, and of neighbours and those who are elder or younger to us? How are we to behave towards our servants and subordinates, specially towards the poorer and weaker members of the society, and mankind on the whole? Again what forms and manners ought to be observed in social intercourse, in speech and association, eating and drinking, and bearing and deportment, and on occasions of joy and grief, and, so on? This department of Faith is known, broadly, as *M'uashirat*.

The second part consists of injunctions and exhortations that have a bearing on monetary dealings and related matters, such as, business transactions, agriculture, debt, mortgage, gift, will, contract, labour and employment. Settlement of disputes, systems of government and courts of justice etc., also, are included in it. The comprehensive title of this branch of Faith is *Muamilat*, in the special terminology of Islam.

ELEMENTARY OBLIGATIONS OF PARENTS

Social commandments begin with the birth of the child, and, hence, we shall first present a discussion with the sayings that are related to birth and indicate the duties of parents to the new-born child.

Calling of Azan in The Ear of A New-Born Child

(١٣٦٦/١) عَنْ أَبِي رَافِعٍ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَدْنَى فِي

أُذُنِ الْحَسَنِ بْنِ عَلِيٍّ حِينَ وَلَدَتْهُ فَاطِمَةُ بِالصَّلَاةِ. (رواه الترمذی و ابوداؤد)

(1366/1) Abu Rafi', the manumitted slave of the Messenger of Allah ﷺ said: "I saw the Messenger of Allah ﷺ calling *azan*¹ in the ear of (his daughter), Fatimah." (Tirmizi and Abu Dawood)

Commentary: In it, only the chanting of *azan* in the ear of Sayyidina Hasan ؑ is mentioned, but in another Tradition quoted in *Musnad Abu Ya'ali Musuli*, on the authority of Sayyidina Husain ibn Ali ؑ, and reproduced in *Kanzul Ummal*, it is told that the Holy Prophet ﷺ prescribed the calling of *azan* in the right and *Iqamat*² in the left ear of (the new-born child), and, also, explained its propitiousness. He said that, on account of it, the child remains safe from infantile epilepsy.

As these Traditions go to show, the primary claim of a child on his family is that his ears, and through the ears, his head and heart are acquainted with the Name of Allah, and with His Oneness and the Call of Faith and prayer. The best way to it, evidently, is that *azan* and *iqamat* are called in its ears, as these impart the knowledge of the spirit and fundamental tenets of Islam in a most

①. The Muslim call to prayer

②. The second call to prayer which is uttered immediately before the beginning of congregational prayer.

effective manner.

The Holy Prophet ﷺ has enjoined the calling of *azan* and *iqamat* in the ears of a Muslim child, at the time of its birth, and the offering of funeral prayer when a Muslim dies and his body has been bathed and covered with a shroud and made ready for the burial. He has, thus, stressed that the life of a Muslim begins with *Azan* and ends with prayer, and ought to be spent in the way it is done while waiting and preparing for prayer after the *Azan* has been given. Besides, the foremost claim of a Muslim is that *Azan* is called in his ears at the time of his birth and the last is that funeral prayer (Salah) is offered over him when he passes away.

Tahnik

One of the manifestations of the deep devotion the Companions had for the Prophet ﷺ was that when a child was born in their family, they brought it to him so that he might bless it, and apply, on its palate, the pulp of a date etc., he had chewed himself and drop the saliva in its mouth which would have the effect of averting evil from the child and bringing it good fortune. It is called *Tahnik* in the Islamic parlance.

(١٣٦٧/٢) عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُؤْتِي
بِالصَّبِيَّانِ فَيَبْرِكُ عَلَيْهِمْ وَيُحَنِّكُهُمْ.
(رواه مسلم)

(1367/2) Sayyidah Ayshah رضي الله عنها said, "People used to bring their (new-born) children to the Prophet ﷺ, and he would bless them and perform (the ceremony of) Thnik." (Muslim)

(١٣٦٨/٣) عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا حَمَلَتْ بِعَبْدِ اللَّهِ بْنِ الزُّبَيْرِ بِمَكَّةَ
قَالَتْ فَوَلَدْتُ بِقَبَاءٍ ثُمَّ أَتَيْتُ بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعْتُهُ فِي
حَجَرِهِ ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا ثُمَّ تَقَلَّ فِي فِيهِ ثُمَّ حَنَنَهُ ثُمَّ دَعَا لَهُ وَبَرَكَ عَلَيْهِ
وَكَانَ أَوَّلَ مَوْلُودٍ وَلِدَ فِي الْإِسْلَامِ.
(رواه البخارى ومسلم)

(1368/3) Asma ibnt Abu Bakr رضي الله عنهما related that she was an expecting mother at the time of Migration. When she migrated and came to Madinah, Abdullah ibn Zubayr رضي الله عنه was born to her. She related "I took the child to the Prophet ﷺ and placed it on

his lap. The Prophet ﷺ asked for a date, (and when it was brought), he chewed it and dropped the saliva in its mouth, and, then, applied the chewed date on its palate, and blessed the child. It was the first child to be born in Islam (in the home of an Emigrant,¹ after the Migration)". (Bukhari and Muslim)

Commentary: In another version of the same incident, quoted in Bukhari, it is added that the Muslims felt very happy at the birth of Abdullah ibn Zubayr, particularly because it had gone round that the Jews had cast a spell on the Muslims, and, now no children would be born to them. The birth of Sayyidina Abdullah ibn Zubayr gave a lie to it, and the enemies of Islam who had circulated the story were put to shame.

Several instances of *Tahnik* are found in the standard collections of the Traditions. From these, we learn that when a child is born in a Muslim home it should be taken to a virtuous bondsman of the Lord to receive his blessings and have the *Tahnik* done. It is one of the *Sunnat*² which have, now, sadly become extinct.

Aqiqah

In almost all the communities of the world, the birth of a child is considered a blessing and some ceremony is held to celebrate the event.

Besides being natural, it, also, serves a special purpose, and makes it known, in a most suitable and dignified manner, that the father has accepted the child as his own and there is no doubt or suspicion in his mind concerning it. It shuts the door to many a mischief that can arise in future. The custom of *Aqiqah*³ was observed among the Arabs, even during the Age of Perversion, for that very reason. The hair on the child's head, with which it was born, was cut a few days after the birth, and an animal was sacrificed as a mark of rejoicing which is a characteristic feature of *Millat Ibrahimī* (the community of the Prophet Ibrahim ﷺ).

- ①. Literally, a *Muhajir*. Here it signifies a Muslim of Makkah who had migrated to Madinah and taken up residence there.
- ②. Meaning a confirmed practice of the Holy Prophet.
- ③. The ceremony of shaving the head of a new-born on the seventh day of its birth, a sacrifice is made, and a feast is held on that day.

While preserving the practice, in principle, or, rather, exhorting his followers to observe it, the Holy Prophet ﷺ gave appropriate instructions, and himself set an example of how it was to be done.

(١٣٦٩/٤) عَنْ بُرَيْدَةَ قَالَ كُنَّا فِي الْجَاهِلِيَّةِ إِذَا وَلَدَ لِأَحَدِنَا غُلَامٌ ذَبَحَ شَاةً
وَلَطَخَ رَأْسَهُ بِدَمِهَا فَلَمَّا جَاءَ الْإِسْلَامُ كُنَّا نَذْبَحُ شَاةً يَوْمَ السَّابِعِ وَنَحْلِقُ رَأْسَهُ
وَنُلَطِّخُهُ بِزَعْفَرَانٍ. (رواه ابو داود)

(1369/4) It is related, on the authority of Buraidah رضي الله عنه, "When, during the Age of Perversion, a child was born to the wife of anyone of us, we used to slaughter a goat and smear the head of the child with its blood. Later, after the dawn of Islam, our practice became, (on the advice of the Prophet ﷺ), that we sacrifice a goat of Aqiqah, on the seventh day of the birth of a child, and shave the head of the infant, and apply saffron on it."

(Abu Dawood)

Note: In *Razeen's* version of the same Tradition, it is mentioned, further, "we, also, (give name to the child on the seventh day, along with *Aqiqah*."

(١٣٧٠/٥) عَنْ غَائِشَةَ قَالَتْ كَانُوا فِي الْجَاهِلِيَّةِ إِذَا عَقَرُوا عَنِ الصَّبِيِّ خَصَبُوا
قُطْنَةً بِدَمِ الْعَقِيقَةِ فَإِذَا حَلَقُوا رَأْسَ الصَّبِيِّ وَضَعُوهَا عَلَى رَأْسِهِ فَقَالَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْعَلُوا مَكَانَ الدَّمِ خُلُوقًا. (رواه ابن حبان في صحيحه)

(1370/5) It is related by Sayyidah Ayshah رضي الله عنها "During the Age of Perversion, the custom was that when people performed the *Aqiqah* of a new-born child, they dipped a piece of cotton-wool in the blood of the sacrificed animal, and when the head of the child was shaved, it was placed on its head. (Since it was an uncivilised custom), the Prophet ﷺ remarked: 'Do not apply blood on the child's head. Apply *Khalooq* in its place."

(Sahih Ibn Hibban)

Commentary: In older days a preparation was used for scenting which included saffron, and it was called *Khalooq*.

From the aforementioned narratives of Sayyidina Buraidah رضي الله عنه and Sayyidah Ayshah رضي الله عنها it appears that *Aqiqah*, also, was common among the Arabs during the Age of Ignorance. Since, as we have just mentioned, it served a useful purpose, in many ways,

and, intrinsically, was also in keeping with the spirit of Islam, and perhaps like the rituals of the *Hajj*, it was among the remaining practices of *Millat Ibrahimī*, the Holy Prophet ﷺ preserved the reality of *Aqiqah* but corrected the perverse practices that had got associated with it.

We, moreover, learn from *Bayhaqi* that the *Aqiqah* ceremony was, also, observed among the Jews, but they sacrificed an animal only in case of a male child which, probably, was indicative of the lesser value that was, generally, placed on the girls in the pre-Islamic times. The Prophet ﷺ corrected it, too, and enjoined that the *Aqiqah* of the girls should, also, be performed like that of the boys. However, keeping in mind the natural difference between the two sexes which has been given a due regard in inheritance and law of evidence etc., as well, the Holy Prophet ﷺ laid down that while one goat was to be sacrificed in the *Aqiqah* of a female child, two should be sacrificed in the *Aqiqah* of a male child provided that one's financial condition allowed it.

(١٣٧١/٦) عَنْ أُمِّ كُرْزٍ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
عَنِ الْغُلَامِ شَاتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ وَلَا يَضُرُّكُمْ ذُكْرَانَا كُنَّ أَوْ إِنَاثَا.

(رواه الترمذی والنسائی)

(1371/6) Umm Kurz رضي الله عنها narrated that she heard the Messenger of Allah ﷺ say about *Aqiqah*, "Two goats should be sacrificed on behalf of a male child, and one on behalf of a female child, and it did not matter whether the animal was male or female."

(Tirmizi and Nasai)

(١٣٧٢/٧) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ مَنْ وَلَدَ لَهُ وَلَدًا فَاحْبَبَ أَنْ يَنْسَكَ عَنْهُ فَلْيَنْسَكْ عَنِ الْغُلَامِ شَاتَيْنِ
وَعَنِ الْجَارِيَةِ شَاةً.

(رواه ابوداؤد والنسائی)

(1372/7) It is related by Abdullah ibn Amr ibn al-Aas رضي الله عنه that the Messenger of Allah ﷺ said: "To whom so ever a child is born, and he wants to perform the sacrifice of *Aqiqah* on behalf of it, he should sacrifice two goats for a boy and one goat for a girl."

(Abu Dawood and Nasai)

Commentary: As the above passage of this Tradition shows, *Aqiqah* is not obligatory, but it belongs to the category of *Istihbab*, i.e., acts that are commendable in Islam, but not binding or compulsory. In the same way, it is not necessary to sacrifice two goats for a male child. It, of course, is better to sacrifice two goats provided that one can afford it, otherwise one is enough.

In the next Tradition, it is explicitly stated that the Prophet ﷺ had sacrificed only one goat in the *Aqiqah* ceremonies of Sayyidina Hasan and Sayyidina Husain رضي الله عنهما.

(١٣٧٣/٨) عَنِ الْحَسَنِ عَنْ سَمُرَةَ بْنِ جُنْدُبٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كُلُّ غُلَامٍ رَهْنَةٌ بِعَقِيقَتِهِ تُدْبَحُ عَنْهُ يَوْمَ سَابِعِهِ وَيُحْلَقُ وَيُسَمَّى.

(رواه ابو داؤد والترمذى والنسائى)

(1373/8) It is related by Hasan Busri, on the authority of Samurah ibn Jundub رضي الله عنه, that the Messenger of Allah ﷺ said: "Every child is pledged in exchange for the animal of its *Aqiqah*. The animal should be sacrificed on the seventh day, the child's head should be shaved, and a name given to it."

(Abu Dawood, Tirmizi and Nasai)

Commentary: Commentators have explained the pledging of the child in exchange for the animal of *Aqiqah* in various ways. In our humble view, the most convincing explanation is that the birth of a child is a great boon and blessing of the Lord and the sacrifice of *Aqiqah* by the parents who can afford it is an act of gratefulness, or, as one would say, a ransom. Until the gratitude is expressed to Allah and the ransom is paid, the obligation will be left as yet to be fulfilled and the child will remain pledged in exchange for the animal.

The command to perform the *Aqiqah* on the day of birth has not been given, perhaps, for the reason that, at that time, the family is occupied with the needs and comforts of the mother and the shaving of the head so early can, also, be harmful to the child.

In a week's time, a lying-in woman, generally, gets well and does not need special care or attention, and the baby, too, becomes strong enough to go through the shaving of the head.

Apart from it, in this and a few other Traditions it is told that the child should, also, be christened on the seventh day of its birth

along with *Aqiqah*, but from some Traditions it appears that the Prophet ﷺ had named children even on the day they were born. There is, as such, no harm in giving a name to the child before the seventh day of its birth, but if it had not been done, the child should be named on the seventh day, together with *Aqiqah*.

(١٣٧٤/٩) عَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَعَ الْغُلَامِ عَقِيقَةٌ فَأَهْرِيقُوا عَنْهُ دَمًا وَامِيطُوا عَنْهُ الْأَذَى.

(رواه البخاري)

(1374/9) Salman ibn Aamir al-Zahbi رضي الله عنه related that he heard the Messenger of Allah ﷺ say: "With the child is *Aqiqah* (Whoever is blessed with a child should have its *Aqiqah* performed). So, sacrifice an animal on behalf of the child and have its head shaved."

(Bukhari)

Commentary: The *Aqiqah* ceremony, as these narratives show, consists of two acts: the shaving of the head, and the sacrifice of the animal. There is a peculiar identity between the two acts, and these acts are among the religious practices of *Millat Ibrahimī*. In the Hajj, too, they go together and the pilgrims have their head shaved after the *Qurbani*¹. Thus, *Aqiqah*, also, is a practical demonstration of our association with Sayyidina Ibrahim عليه السلام as well as of the fact that the child, too, is a member of the *Ibrahimi* community.

(١٣٧٥/١٠) عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَّى عَنِ الْحَسَنِ وَالْحُسَيْنِ كَبْشًا كَبْشًا.

(رواه ابو داود)

(1375/10) Abdullah ibn Abbas رضي الله عنه narrated "The Prophet ﷺ did the *Aqiqah* of (his maternal grandsons), Hasan رضي الله عنه and Husain رضي الله عنه, and slaughtered a ram for each of them."

(Abu Dawood)

Commentary: The Holy Prophet ﷺ offered only one ram as a sacrifice in the *Aqiqah* ceremonies of Sayyidina Hasan رضي الله عنه and Sayyidina Husain رضي الله عنه probably because, at that time, he could afford only that much, and, thus, a precedent, also, was set for those who were of limited means.

In some other accounts, two rams are mentioned instead of one,

¹. Sacrificial offering of animals.

but according to the authorities, the above report, as quoted in *Sunan Abi Dawood*, is more reliable.

(١٣٧٦/١١) عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ عَقَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الْحَسَنِ بِشَاةً وَقَالَ يَا فَاطِمَةُ اخْلُقِي رَأْسَهُ وَتَصَدَّقِي بِزَنَةِ شَعْرِهِ فَضَّةً فَوَزَنَاهُ فَكَانَ وَزْنُهُ دِرْهَمًا أَوْ بَعْضُ دِرْهَمٍ. (رواه الترمذی)

(1376/11) It is related, on the authority of Sayyidina Ali ibn Abi Talib عليه السلام, that the Messenger of Allah ﷺ sacrificed a goat in the *Aqiqah* of Hasan, and told (his daughter), Fatimah to shave his head and give away silver in charity of an equal weight to the hair, it was found to be of the heaviness of a dirham or even less." (Tirmizi)

Commentary: The giving away in charity of silver equal in weight to the hair is, also, mentioned, in addition to the sacrifice of the animal. It, too, is a commendable observance, though not compulsory.

Some commentators think that the Prophet ﷺ had told Sayyidah Fatimah رضي الله عنها to give away the silver in charity because, at the time of Sayyidina Hasan's birth, the financial condition of his parents, Sayyidina Ali and Sayyidah Fatimah, did not permit the sacrifice of an animal, and, therefore, the sacred Prophet ﷺ carried out the Qurbani himself and told Sayyidah Fatimah رضي الله عنها to give away silver in charity equal to the weight of the child's hair so that an expression of gratitude to Allah was made from her side as well in that form.

Tasmiyah (the giving of name)

It, too, is a claim of the child that it is given a good name. Clear directions are found in this regard in the sayings of the Holy Prophet ﷺ.

(١٣٧٧/١٢) عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقُّ الْوَلَدِ عَلَى الْوَالِدِ أَنْ يُحْسِنَ اسْمَهُ وَيُحْسِنَ آدَبَهُ. (رواه البيهقي في شعب الایمان)

(1377/12) It is related by Abdullah ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ said: "It, also, is a claim of the child on his father that he gives him a good name and teach him good

manners."

(Bayhaqi)

(١٣٧٨/١٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلُ مَا يَنْحَلُ الرَّجُلُ وَلَدَهُ إِسْمُهُ فَلْيُحْسِنْ إِسْمَهُ. (رواه ابو الشيخ)

(1378/13) Sayyidina Abu Hurayrah رضي الله عنه has said that the Messenger of Allah ﷺ said: "The first gift a man gives to his child is a name, so he must give him a good name."

(Abu Ash-Shaykh.)

(١٣٧٩/١٤) عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَدْعُونَ يَوْمَ الْقِيَمَةِ بِأَسْمَائِكُمْ وَأَسْمَاءِ آبَاءِكُمْ فَأَحْسِنُوا أَسْمَاءَكُمْ. (رواه احمد وابو داود)

(1379/14) It is related by Abu Darda رضي الله عنه that the Messenger of Allah ﷺ said: "On the Day of Resurrection, you will be called out by your name and the name of your father. (The call will be: so-and-so, son of so-and-so.) So, give good names."

(Musnad Ahmad and Abu Dawood)

(١٣٨٠/١٥) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَبَّ أَسْمَاءٍ كُنتُمْ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ. (رواه مسلم)

(1380/15) It is related by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "Among your names, the most liked to Allah are Abdullah and Abdul Rahman." (Muslim)

Commentary: The reason is obvious. The names, Abdullah and Abdul Rahman, proclaim the servility and submission of the bondsman which is pleasing to the Almighty. In the same way, the names of the Prophets, too, are among the names that are regarded with special favour by the Lord. They signify a special association with the Divine Prophets.

The Prophet ﷺ himself had named his son Ibrahim. Besides, it is distinctly stated in a Tradition, quoted in *Abu Dawood* etc., that the Prophet ﷺ said: "Give a name after the names of the Prophets."

The Prophet ﷺ, also, gave names to some children which conveyed a good meaning, but were not among the known names of the Prophets. For instance, he named his grandsons Hasan and

Husain, and gave the name of Munzir to the son of an Ansar Companion.

Be that as it may, we get guidance from the sayings and practices of the Holy Prophet ﷺ that it is the responsibility of the parents to give good names to their children or have them named by a Holy person.

Good Breeding And Religious Upbringing

All the Prophets, and, lastly, the Prophet Muhammad ﷺ have stressed that the brief earthly sojourn of a man is a prelude to everlasting life of hereafter. It, therefore, follows that a greater attention is paid to the betterment of prospects in the life to come and attainment of felicity in the Hereafter than to the affair and interests of this life.

The Holy Prophet ﷺ, thus, has enjoined upon the parents to take care of the religious instruction of their children from the very beginning, otherwise they will be called to account for negligence on the Day of Last Judgement.

(١٣٨١/١٦) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ افْتَحُوا

عَلَى صِبْيَانِكُمْ أَوَّلَ كَلِمَةٍ بِلا إِلَهَ إِلَّا اللَّهُ، وَلَقِّنُوهُمْ عِنْدَ الْمَوْتِ لَا إِلَهَ إِلَّا اللَّهُ.

(رواه البيهقي في شعب الإيمان)

(1381/16) It is related by Ibn Abbas ؓ that the Messenger of Allah ﷺ said: "Have your children utter the Kalimah." *Laa illaaha illallaah*, first of all i.e., let these be the first words they speak, and exhort them to utter the same Kalimah *Laailaaha illallaah* at the time of death."

(Baihaqi)

Commentary: The child begins to precieve the impression of what it sees or hears from the time of its birth. The chanting of *azan* and *iqamat* in the ears of a newly born infant, also, gives a clear indication of it.

This Tradition shows that when a child begins to speak, it should be taught to utter the Kalimah, *Laa illaaha illallaah* as a frist step towards its education. It, further, tells that when the dying moment is near, a person should, again, be exhorted to pronounce the same Kalimah. Blessed, indeed, is the man who when he utters the first words, on coming into this world, it is the *Kalimah* of *Laa*

ilaaha illallaah, and the same Kalimah is on his lips when he departs.

(١٣٨٢/١٧) عَنْ سَعِيدِ بْنِ الْعَاصِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

مَنْحَلٌ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلُ مِنْ آدَبٍ حَسَنٍ. (رواه الترمذی)

(1382/17) It is related by Sa'eed ibn al-Aas ؓ that the Messenger of Allah ﷺ said: "No father gave a better gift to his children than good manners and good character." (Tirmizi)

Commentary: There cannot be a better gift for a child from his father than teaching him good manners and good character.

(١٣٨٣/١٨) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْرَمُوا

أَوْلَادَكُمْ وَأَحْسِنُوا آدَابَهُمْ. (رواه ابن ماجه)

(1383/18) It is related by Anas ؓ that the Messenger of Allah ﷺ said: "Show respect to your children and adorn them with good manners." (Ibn Majah)

Commentary: What showing of respect to one's children denotes that they should be treated not as a burden, but a blessing and a trust of Allah, and brought up with care and affection.

(١٣٨٤/١٩) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرُّوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعٍ وَاصْرِبْهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ.

(رواه ابوداؤد و رواه في شرح السنه عن سيرة ابن معيد)

(1384/19) It is related by Abdullah ibn Amr ibn al-Aas ؓ that the Messenger of Allah ﷺ said: "When your children attain the age of seven, insist upon them to offer up prayer (regularly), and when they are ten years old, punish them if they do not, and have separate beds for them (to sleep on)." (Abu Dawood)

Commentary: Children, generally, develop the faculty of understanding at the age of seven, and it is time their feet were set on the path of the worship of Allah. They should, therefore, be told to offer prayer (*salah*) regularly when they attain that age. At ten, their powers of discretion and intelligence are fairly advanced and they begin to approach maturity. At that time, the observance of

prayers ought be enjoined strictly upon them. and they should be taken to task, in an appropriate manner, if they fail to do so. They should, further, be required to sleep on separate beds and not together (which is permitted upto the age of ten).

All these, in brief, are the rights of children, both boys and girls, on their parents and the parents will have to render a full account in respect of them on the Day of Reckoning.

Importance of Showing Kindness to Daughters

Even now daughters are considered an unwanted burden in some societies and instead of rejoicing, an atmosphere of grief and disappointment is produced in the family at their birth. This is the position, today, but, in the pre-Islamic times, the daughters were positively considered a shame and disgrace among the Arabs, so much so that even the right to live was denied to them. Many a hard-hearted parent used to strangle his daughter to death, with his own hands, when she was born, or bury her alive. Says the Qur'an:

"When if one of them receiveth tidings of the birth of female, his face remaineth darkened, and he is worth inwardly.

"He hideth himself from the folk because of the evil of that whereof he hath had tidings, (asking himself): Shall he keep it in contempt, or bury it beneath the dust."

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ
وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ
يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ
بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ
فِي التُّرَابِ ۚ ط

(النحل . ١٦ : ٥٩، ٥٨)

(Al Nahl 16:58-59)

Such was the attitude of the Arabs towards daughters among whom the sacred Prophet ﷺ was raised up. Against this background, let us now examine the following Traditions.

(١٣٨٥/٢٠) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ
وُلِدَتْ لَهُ ابْنَةٌ فَلَمْ يُؤْذِهَا وَلَمْ يَهِنْهَا وَلَمْ يُؤْثِرْ وَلَدَهُ عَلَيْهَا..... يَعْنِي الذُّكُورَ.....
أَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ.

(رواه احمد والحاكم في المستدرک)

(1385/20) It is related by Abdullah ibn Abbas ؓ that the Messenger of Allah ﷺ said: "Whoever becomes the father of a

girl, he should neither hurt her nor treat her with contempt nor show preference over her to his sons in kindness and affection. (Both boys and girls should be treated alike). Allah will grant him Paradise in return for kindly treatment towards the daughter." (Musnad Ahmad and Mustadarak Haakim)

(١٣٨٦/٢١) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ ابْتُلِيَ مِنْ هَذِهِ الْبَنَاتِ بِشَيْءٍ فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ.

(رواه البخارى ومسلم)

(1386/21) Sayyidah Ayshah رضى الله عنها related that she heard the Messenger of Allah ﷺ say: "The bondsman or bondswoman upon whom the responsibility of daughters was placed by Allah, (and he or she fulfilled the responsibility in a good manner), and treated them properly, for him or her the daughters shall be a means of protection from Hell." (Bukhari and Muslim)

Commentary: In another version of the same Tradition, the incident is, also, mentioned which had led the Prophet ﷺ to make the above observation. It is narrated that a very poor woman, with two daughters, came to Sayyidah Ayshah's رضى الله عنها place to beg. By chance, Sayyidah Ayshah رضى الله عنها had only one date with her, at that time, which she gave to the woman. The woman broke the date into two parts and gave one part each to the girls. She did not eat anything of it herself. When, after sometime, the Holy Prophet ﷺ came, Sayyidah Ayshah رضى الله عنها related it to him, what had happened and, he remarked, "The bondsman or bondswoman upon whom there is the responsibility of daughters and he or she discharges it well and treat them with affection, the daughters will become for him or her a means of deliverance from the Hereafter."

In another of her narrative of the above Tradition, transmitted by Imam Muslim, it is stated that a poor woman came to her holding two little daughters in her arms, and asked for charity. Sayyidah Ayshah رضى الله عنها gave her three dates of which she gave one each to the two girls and was about to put the third in her own mouth that the girls asked for it as well. The woman, thereupon, did not eat it herself, but gave half of it to one girl and half to the other. Sayyidah Ayshah رضى الله عنها was so strongly affected by it that she described the incident to the sacred Prophet ﷺ. The

Prophet ﷺ, said, "On account of this very act of the woman, Allah gave for her the decision of Paradise and freedom from Hell."

The two events may have taken place at different times, and it can, also, be that it was the same incident and the variation was due to the difference in the statements of the narrators.

(١٣٨٧/٢٢) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَالَ

جَارَتَيْنِ حَتَّى تَبْلُغَا يَوْمَ الْقِيَمَةِ أَنَا وَهُوَ هَكَذَا وَضَمَّ أَصَابِعَهُ. (رواه مسلم)

(1387/22) It is related by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: "The bondsman who bears the responsibility of two daughters and supports them till they attain puberty, he and I will be close to one another like this on the Day of Requital." The narrator, Sayyidina Anas رضي الله عنه, added that the Prophet ﷺ showed by joining the fingers of his hand (that as the fingers were close to one another in the same way will the bondsman be close to him on the Day of Final Reckoning).

(Abu Dawood and Tirmizi)

(١٣٨٨/٢٣) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ

عَالَ ثَلَاثَ بَنَاتٍ أَوْ ثَلَاثَ أَخَوَاتٍ أَوْ أُخْتَيْنِ أَوْ بَنَتَيْنِ فَأَدَّبَهُنَّ وَأَحْسَنَ إِلَيْهِنَّ وَزَوَّجَهُنَّ فَلَهُ الْجَنَّةُ

(رواه ابو داود والترمذی)

(1388/23) Abu Saeed Khudri رضي الله عنه related that the Messenger of Allah ﷺ said: "Whoever bears the responsibility of three daughters or sisters, or even of two daughters or sisters, and bears it well; and looks after their training and welfare properly, and, then, gets them married, Allah will reward him with Paradise."

(Abu Dawood and Tirmizi)

Commentary: In these Traditions, the Holy Prophet ﷺ has not only told that kindly treatment was the natural right or claim of the daughters, but, also, that the bondsmen who fulfilled the obligations towards them in a good and proper manner would be rewarded with Paradise in the Hereafter. He, further, gives the joyful tidings that such a person will be close to him, on the Day of Last Judgement, as the fingers of a hand are when joined together.

Equality of Children in Liberty And Beneficence

The Holy Prophet ﷺ, again, has emphasised that parents should be just and fair to the children, particularly in matters of liberality and beneficence, and it must not be that while one got more, the other got less or nothing. Besides being desirable in itself, it also, meets the demands of justice and equity which is pleasing to the Almighty.

Apart from it, if discrimination is made among children and one is favoured more than the other, it will lead to ill-will and jealousy, and nothing but evil can come out of it.

The child who is discriminated against will, again, bears a grudge against his father, the painful consequences of which are easy to imagine.

(١٣٨٩/٢٤) عَنِ النُّعْمَانِ بْنِ بَشِيرٍ أَنَّ أَبَاهُ أَتَى بِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي نَحَلْتُ ابْنِي هَذَا غُلَامًا فَقَالَ أَكُلْ وَلَدَكَ نَحَلْتُ مِثْلَهُ؟ قَالَ لَا قَالَ فَارْجِعْهُ — وَفِي رِوَايَةٍ إِنَّهُ قَالَ أَيْسُرُكَ أَنْ يَكُونُوا إِلَيْكَ فِي الْبِرِّ سَوَاءً قَالَ بَلَى قَالَ فَلَا إِذَا وَفِي رِوَايَةٍ أَنَّهُ قَالَ أَعْطَانِي أَبِي عَطِيَّةً فَقَالَتْ عُمَرَةُ بِنْتُ رَوَاحَةَ لَا أَرْضَى حَتَّى تُشْهَدَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَعْطَيْتُ ابْنِي مِنْ عُمَرَةَ بِنْتُ رَوَاحَةَ عَطِيَّةً فَأَمَرْتَنِي أَنْ أَشْهَدَكَ يَا رَسُولَ اللَّهِ قَالَ أَعْطَيْتَ سَائِرَ وَلَدِكَ مِثْلَ هَذَا؟ قَالَ لَا قَالَ فَاتَّقُوا اللَّهَ وَاعْدُوا لَوَاقِبِنِ أَوْلَادِكُمْ قَالَ فَرَجَعَ فَرَدَّ عَطِيَّتَهُ وَفِي رِوَايَةٍ أَنَّهُ قَالَ لَا أَشْهَدُ عَلَى جَوْرٍ.

(رواه البخارى ومسلم)

(1389/24) Narrated Nu'man ibn Bashir رضي الله عنه "My father took me to the Prophet ﷺ", according to some reports, "in his arms", and said: "I have given a slave to this son of mine". (In other narratives, a garden is mentioned in place of the slave). "The Prophet ﷺ enquired: 'Have you given the same to all of your sons?' 'No,' my father replied. '(I have given it only to him)'. He said: 'It is not correct. Take it back.'"

In another version, it is stated that he asked : "Do you want all your children to be equilly devoted to you?" "Yes, Messenger of Allah ﷺ", replied Bashir. "Of course". The Prophet ﷺ

observed: "Then do not act like that. (Let it not be that you gave some property to one child and excluded the others)."

In yet another account, it is added that the Prophet ﷺ remarked, "I cannot be a witness to an act of injustice."

(Bukhari and Muslim)

Commentary: In this Tradition, it is enjoined upon parents not to discriminate among their children when it comes to giving them something as a gift etc., [Such a course has been condemned by the Holy Prophet ﷺ as unjust and unfair. Some authorities have even gone to the extent of calling it *Haraam*¹, but a majority of them, including three of the founders of the four leading scholars of Islamic Jurisprudence Imam Abu Hanifah, Imam Maalik and Imam Shaf'ee hold, on various grounds, that though it is not *Haraam*, it is *Mukrooh*² nevertheless, and highly undesirable.

It needs, however, be emphasised that the command applies only to a situation where the preferential treatment is based on a consideration that is not legitimate or justifiable in the eye of the *Shari'ah*, otherwise no blame will attach to it. For example, if a child is physically handicapped and cannot earn his livelihood like his brothers, a special favour to him will only not be incorrect, but, to an extent, essential and worthy of Divine reward. Similarly, should anyone, among one's children, dedicate himself to the cause of Faith or public welfare and have no time to look after his economic needs, it would, also, be correct and deserving of recompense in the Hereafter to make a reasonable allowance for him over and above the other children.

These apart, there is no harm if preference is shown to one of the children with the concurrence of his brothers.

(١٣٩٠/٢٥) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَوُّوا بَيْنَ أَوْلَادِكُمْ فِي الْعَطِيَّةِ فَلَوْ كُنْتُ مُفَضِّلًا أَحَدًا فَضَّلْتُ النِّسَاءَ.

(رواه سعيد بن منصور في سننه والطبرانی في الكبير)

(1390/25) It is related by Abdullah ibn Abbas ؓ that the Messenger of Allah ﷺ said: "Treat all your children equally in

①. Signifying an act or thing forbidden by the *Shari'ah*.

②. An act or thing not absolutely forbidden by the *Shari'ah*, but from which it is advisable to abstain.

regard to free giving. Were I to show preference, in this matter, I would show it to women, i.e., daughters. (If equality was not necessary and ibnding, I would have decreed that more was given to daughters than to sons)."

(Sunan Saeed Ibn Mansur and Tabarani)

Commentary: Some legists have concluded from it that though, after the death of the parents, the share of daughters to ancestral property is half of the sons, in their lifetime, the share of both, the sons and the daughters, is equal. Therefore, whatever, the parents give to the sons, in their lifetime, should, also, be given to the daughters.

Responsibility of Marriage

It is the duty of the parents to arrange for the marriage of their children when they come of age. The Prophet ﷺ has stressed that it should be taken seriously and with a full sense of responsibility.

(١٣٩١/٢٦) عَنْ أَبِي سَعِيدٍ وَ ابْنِ عَبَّاسٍ قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ وَلَدَ لَهُ وَلَدٌ فَلْيُحْسِنْ إِسْمَهُ وَأَدِّبْهُ فَإِذَا بَلَغَ فَلْيُزَوِّجْهُ فَإِنْ بَلَغَ وَلَمْ يُزَوِّجْهُ فَأَصَابَ إِنْمًا فَإِنَّمَا إِنْمُهُ عَلَى أَبِيهِ.

(رواه البيهقي في شعب الایمان)

(1391/26) Abu Saeed Khudri and Abdullah ibn Abbas رَضِيَ اللَّهُ عَنْهُمَا

related to us, saying that the Messenger of Allah ﷺ said: "Whoever is blessed by the Lord with children should give them good names, and a good training, and teach them good manners, and arragne for their marriage when they arrive at puberty. (If he does not pay due heed to it), and fails to get them married, on reaching the marriageable age, (due to negligence), and they take to ways that are forbidden, the father will be held responsible for it."

(Baihaqi)

Commentary: The marriage of the children, too, on their attaining the marriageable age, has been made a responsibility of the father. But, alas, we are growing increasingly indifferent to it mainly because we have made marriage a most tedious and expensive affair by following the example of others and adopting their customs.

If we take pattern by the good example of the Prophet ﷺ and

begin to perform marriages as he had performed his own marriage or the marriages of his daughters, the whole thing will be as easy and simple as it is, so to speak, for a Muslim to celebrate the Friday prayers. Blessings will, then, follow of which we have deprived ourselves through thoughtless imitation of un-Islamic societies.

RIGHTS OF PARENTS ON CHILDREN

The Holy Prophet ﷺ has laid stress on the rights of Parents and duties of children, in that regard, in the same way as he has stressed the rights of children and duties of parents. In fact, he has given it the place of an Article of Faith in his teachings.

In the Qur'an, the rendering of obedience to parents and showing kindness to them has been enjoined along with the Oneness and worship of Allah in such a way that it appears that among human deeds, to obey the parents and treat them with respect and kindness is next only to Divine worship. To quote from *Surah Bani Israel*:

The Lord has ordained that ye worship none but Him; and to show kindness to your parents.

(Bani Isra'il 17:23)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ
وَبِالْوَالِدَيْنِ إِحْسَانًا ط

(بنی اسرائیل . ۱۷ : ۲۳)

While describing the rights of parents at another place in Qur'an, in *Surah Luqman*, it is even stated that:

Should the parents of anyone be polytheists and want him, also, to follow their faith he ought to decline to obey them, but still continue to behave towards them with justice and consideration. (Luqman 31:15)

وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ
بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا
تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا
مَعْرُوفًا (سوره لقمان . ۳۱ : ۱۵)

What is told in the Traditions that follow is simply an elucidation of these Commandments.

Parents Are The Heaven And Hell of The Children

(۱۳۹۲/۲۷) عَنْ أَبِي أُمَامَةَ أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ مَا حَقُّ الْوَالِدَيْنِ عَلَيَّ
وَلَدِهِمَا قَالَ هُمَا جَنَّتُكَ وَنَارُكَ . (رواه ابن ماجه)

(1392/27) It is related by Abu Umamah رضي الله عنه that (once) a person asked the Prophet ﷺ : "How much is the claim of parents on their children?" "They are your Heaven and Hell," the Prophet ﷺ replied. (Ibn Majah)

Commentary: It shows that if a person obeys his parents and attends to their needs and comforts and keeps them happy, he will attain Paradise. On the other hand, whoever is rude and disobedient to his parents and offend them by ignoring their feelings or causing them grief in any other way is destined to make his home in Hell.

The Good Pleasure of The Lord is Related To The Good Pleasure of The Parents

(١٣٩٣/٢٨) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَضِيَ الرَّبُّ فِي رِضَى الْوَالِدِ وَسَخَطُ الرَّبِّ فِي سَخَطِ الْوَالِدِ. (رواه الترمذی)
(1393/28) It is related by Abdullah ibn Amr ibn al-Aas رضي الله عنه that the Messenger of Allah ﷺ said: "In the good pleasure of the father lies the good pleasure of Allah, an, in his displeasure, the displeasure of Allah." (Tirmizi)

Commentary: The purport of it is that anyone who seeks to please Allah should earn the good pleasure of his father. To keep the parents well pleased is essential to the earning of the countenance of the Lord while the anger and displeasure of the father leads to His anger and displeasure.

The word *Walid* is used which means 'father', while the equivalent for 'mother' in Arabic is *Walidah*. Thus, mother is not specifically mentioned in this Tradition, but as it is distinctly stated in the Tradition we are now going to discuss, the position of mother is even higher than that of father, and, as such, her pleasure or displeasure will carry an equal significance.

Claim of Mother is Greater

(١٣٩٤/٢٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي قَالَ أُمُّكَ ثُمَّ أُمُّكَ ثُمَّ أَبَاكَ ثُمَّ أَدْنَاكَ. (رواه البخاري و مسلم)

(1394/29) Narrated Abu Hurayrah رضي الله عنه that (once) a person

enquired from the Prophet ﷺ: "Who has the greatest claim on me with regard to service and kindly treatment?" The Prophet ﷺ replied: "Your mother; and again, your mother; and once again, your mother. After her, there is the claim of your father, and, after it, of your near kinsmen, and, then, of the kinsmen who are next to them." (Bukhari and Muslim)

Commentary: The name of the questioner is not given in Sayyidina Abu Hurayrah, but, in *Tirmizi* and *Abu Dawood*, it is related, on the authority of Bahez ibn Hakeem ibn Muawiya Qushairi, that his father, Muawiya ibn Haidah Qushairi, had asked the Prophet ﷺ: "*Man Abarro?* (Whom should I serve and take care of)?" The Prophet ﷺ replied, "*Ummaka*. (Of your mother)". He, then, asked, "*Summa Man?* (Who comes next?)" The Prophet ﷺ replied, "*Ummaka*". He, once again, asked, "*Summa Man?*" "*Ummaka*", the Holy Prophet ﷺ replied again. After it, he asked for the fourth time, "*Summa Man?*" "*Abaka Summal Aqraba Fal Aqraba*. (After your mother is the claim of you father, and, then, grade by grade, of your relatives to loving kindness and affection)", the Prophet ﷺ replied.

The subject-matter of both the narratives and even the phrasing of the question and answers is almost identical. It is, therefore, highly probable that the questioner referred to in Sayyidina Abu Hurayrah's narrative was Muawiya ibn Hardah Qushairi, on the authority of whose grandson, Bahez ibn Hakeem, the other report has been quoted in *Tirmizi* and *Abu Dawood*.

Anyhow, the purport of both the Traditions, evidently, is that where care and kindly treatment are concerned, the claim of mother is greater than that of father.

From the Qur'an, too, it appears to be the same for at many places, in it, the pain and suffering the mother has to bear during pregnancy and at childbirth and in fostering and bringing up the children has been mentioned, in particular, along with the exhortation of showing kindness to parents.

Unfortunate is He Who is Not Regardful of Needs And Comforts of His Aged Parents

(١٣٩٥/٣٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَغِمَ أَنْفُهُ رَغِمَ أَنْفُهُ قِيلَ مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ مَنْ أَدْرَكَ وَالِدَيْهِ عِنْدَ الْكِبَرِ أَوْ أَحَدَهُمَا ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ.
(رواه مسلم)

(1395/30) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "May he be humiliated; may he be disgraced; may he be brought low." "Who?" the Companions رضي الله عنهم enquired. "The unfortunate person whose parents or any one of them attain old age in his lifetime and he does not earn Paradise (by being kind-hearted and dutiful to them)." (Muslim)

Commentary: We have, already, seen Sayyidina Abu Umama's رضي الله عنه narrative that "Parents are the Heaven and Hell of their children." It, too, is obvious that parents need most to be looked after carefully in old age and to serve them devotedly in that state is most pleasing to the Lord and an easy way to attain Paradise. Hence, anyone who gets an opportunity to serve his parents in the declining years of their lives and does not make the best use of it, as a means to the attainment of Paradise, undoubtedly, is a most wretched person.

Service of The Parents is Preferable Even To Jihad In Certain Circumstances

(١٣٩٦/٣١) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أُجَاهِدُ قَالَ أَلَاكَ أَبَوَانِ؟ قَالَ نَعَمْ قَالَ فَيُفِيهِمَا فَجَاهِدُ.
(رواه ابو داود)

(1396/31) Abdullah ibn Amr ibn al-Aas رضي الله عنه narrated that a person (once) came to the Prophet ﷺ and said that he wanted to participate in Jihad. "Are your parents alive?" enquired the Prophet ﷺ. "Yes", he replied. "They are alive." The Prophet ﷺ observed: "Then strive in their service and bring aid and succour to them. (This is your Jihad)." (Abu Dawood)

Commentary: Perhaps, there was reason for the Holy Prophet ﷺ to believe that the parents of the person concerned were in need of

his help and attention and he had left them and come out for *Jihad* without taking their leave. That is why, he told him to go home and take care of them, for, in those circumstances, the service of the parents was more important.

It must, however, not be supposed that anyone whose parents are alive should not take part in *Jihad*, and only those were to do so whose parents had died. In fact, the parents of a large number of the Companions who joined in *Jihad* along with the Messenger of Allah ﷺ were living.

(١٣٩٧/٣٢) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَجُلًا هَاجَرَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْيَمَنِ فَقَالَ هَلْ لَكَ أَحَدٌ بِالْيَمَنِ؟ قَالَ أَبَوَايَ فَقَالَ أَذِنَا لَكَ؟ قَالَ لَا، قَالَ إِرْجِعْ إِلَيْهِمَا فَاسْتَأْذِنُهُمَا فَإِنْ أَذِنَا لَكَ فَجَاهِدْ وَإِلَّا فَبِرَّهُمَا. (رواه أبو داود و أحمد)

(1397/32) Sayyidina Abu Sa'eed Al-Khudri ؓ has said that someone migrated from Yemen to the Messenger of Allah ﷺ who asked him, "Have you anyone in Yemen?" He said, "Yes, I have my parents there." The Prophet ﷺ said to him, "Have they given you permission to migrate?" He said, "No!" So, he said, "Go back to them and seek their permission (to come here and work for religion). If they permit you then come here and join in *Jihad* but if they do not allow you then carry on serving them and dealing kindly with them." (Abu Dawood, Ahmad)

Commentary: We can say of these *ahadith* on hijrah and *Jihad* that it depends on whether parents are old and in need of help and care for which there is no other alternative.

Heaven Lies Under The Feet of The Mother

(١٣٩٨/٣٣) عَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ أَنَّ جَاهِمَةَ جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ أَرَدْتُ أَنْ أَغْزُوَ وَقَدْ جِئْتُ أَسْتَشِيرُكَ فَقَالَ هَلْ لَكَ مِنْ أُمٍّ؟ قَالَ نَعَمْ قَالَ فَالْزَمِهَا فَإِنَّ الْجَنَّةَ عِنْدَ رِجْلِهَا. (رواه أحمد والنسائي)

(1398/33) Mu'awiya ibn Jahima related to us "My father, Jahima, went to the Prophet ﷺ, and said: 'I intended to go on *Jihad* and have come to seek your advice'. The prophet ﷺ asked him : "Is your mother alive? ' 'Yes', he replied. 'Then stay with

her and look after her needs. Your Heavens lies under her feet the Prophet ﷺ said." (Musnad Ahmad and Nasai)

Commentary: Apparently, the mother of Jahima needed attention, and, hence, the Prophet ﷺ gave him the advice.

(١٣٩٩/٣٤) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِمْتُ فَرَأَيْتُنِي فِي الْجَنَّةِ فَسَمِعْتُ فِيهَا قِرَاءَةً فَقُلْتُ مَنْ هَذَا؟ قَالُوا حَارِثَةُ بْنُ النُّعْمَانِ كَذَلِكَ الْبِرُّ كَذَلِكَ الْبِرُّ وَكَانَ أَبَرَّ النَّاسِ بِأُمِّهِ.

(رواه البغوي في شرح السنة والبيهقي في شعب الإيمان)

(1399/34) It is reported by Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ said: "I was sleeping and in a dream found myself in Paradise. I heard someone reciting the Qur'an there and asked who he was that recited the Qur'an? I was told that he was Harith ibn Nu'man. This is how piety is! This is how piety is! Serving and obedience to parents is such!" (After relating his dream, the Prophet ﷺ said,) Harith ibn Nu'man was very obedient and caring for his mother. (That is why he earned the reward.)

Service of The Mother Can Atone For Major Sins

(١٤٠٠/٣٥) عَنْ ابْنِ عُمَرَ أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ ذَنْبًا عَظِيمًا فَهَلْ لِي مِنْ تَوْبَةٍ؟ قَالَ هَلْ لَكَ مِنْ أُمٍّ؟ قَالَ لَا قَالَ وَهَلْ لَكَ مِنْ خَالَةٍ؟ قَالَ نَعَمْ قَالَ فَبِرِّهَا.

(رواه الترمذي)

(1400/35) Narrated Abdullah ibn Umar ؓ that a person came to the Prophet ﷺ and said: "Messenger of Allah ﷺ I have committed a deadly sin. Can my repentance be accepted, (and my sin forgiven)?" "Is your mother living?" asked the Prophet. "No, She is dead," he replied, The Prophet ﷺ enquired: "Is there a sister of your mother?" "Yes", replied the man. "A sister of hers is living." Then treat her kindly and well. (Allah will accept your repentance through its propitiousness and forgive you your sin)", the Prophet ﷺ observed. (Tirmizi)

Commentary: Though all good deeds annul evil deeds, some are more efficacious. The above Tradition tells that the service of parents, maternal aunt and maternal grandmother are among the

acts by whose propitiousness even the repentance of the worst of sinners and evil-doers is accepted and they are forgiven.

Even An Infidel or Polytheist Mother Has A Claim To Kindly Feelings And Sympathy

(١٤٠١/٣٦) عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ قَدِمْتُ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ قُرَيْشٍ فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي قَدِمَتْ عَلَى وَهِيَ رَاغِبَةٌ أَفَأَصِلُهَا؟ قَالَ نَعَمْ صِلِهَا. (رواه البخارى ومسلم)

(1401/36) Sayyidina Asma ibnt Abu Bakr رضى الله عنها narrated to us that during the days of the Treaty (of Hudaibiyah) between the Prophet ﷺ and Quraysh of Makkah, my mother who still followed her paganish creed came to me (travelling all the way to Madinah). I then asked the Prophet ﷺ that my mother had come and she was in need; could I help her? He replied: 'Yes; help her, (and treat her as a daughter should treat her mother)'."

(Bukhari and Muslim)

Commentary: Sayyidah Asma رضى الله عنها was the daughter of Sayyidina Abu Bakr ﷺ and an elder sister of Sayyidina Ayshah رضى الله عنها from a different mother. Her mother's name is given in the narratives as Qutaila ibnt Abdul Uzza, and Sayyidina Abu Bakr ﷺ had divorced her even during the Age of Perversion. Anyhow, she had ceased to be his wife before the dawn of Islam and had held fast to her polytheistic creed. When, after the Treaty of Hudaibiyah, it had become possible for the pagans of Makkah to go to Madinah and for the Muslims of Madinah to go to Makkah, she had come to Madinah to visit her daughter. It was, then, that Sayyidah Asma رضى الله عنها enquired from the Prophet ﷺ how she was going to treat her; whether she should have nothing to do with her, as she was a pagan, or treat her like a daughter and show kindness. The Holy Prophet ﷺ told her to be kind and considerate and behave towards her as was a mother's due.

Earlier, we have quoted the Qur'anic verse that if anyone's parents were polytheists, and they, also, wanted him to follow their faith, he should decline to do their bidding, but continue to be kind and respectful to them.

Special Rights of Parents After Their Death

The rights of parents do not come to an end with their death. Some of these rights, actually, take effect after the parents have died, and it is a religious obligation of good and dutiful children to fulfil them.

(١٤٠٢/٣٧) عَنْ أَبِي أُسَيْدٍ السَّاعِدِيِّ قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ رَجُلٌ مِنْ بَنِي سَلَمَةَ فَقَالَ يَا رَسُولَ اللَّهِ هَلْ بَقِيَ مِنْ بَرِّ أَبِي شَيْئٍ أَبْرُهُمَا مِنْ بَعْدِ مَوْتِهِمَا؟ قَالَ نَعَمْ الصَّلَاةُ عَلَيْهِمَا وَالِاسْتِغْفَارُ لَهُمَا وَانْفَادُ عَهْدِهِمَا وَصِلَةُ الرَّحِمِ الَّتِي لَا تُوَصَّلُ إِلَّا بِهِمَا وَاتِّكْرَامُ صَدِيقِهِمَا.

(رواه ابو داود و ابن ماجه)

(1402/37) Abu Usaid Sa'idi رضي الله عنه said "Once we were sitting with the Prophet ﷺ when a person belonging to the tribe of Bani Salma came, and said to him: 'O Messenger of Allah ﷺ! Are there some rights of my parents on me which I have to fulfil even after they have died?' 'Yes', replied the Prophet ﷺ. ' (These are) to pray for mercy and forgiveness on their behalf, to fulfil the promises they may have made to anyone, to pay due regard to the bonds of relationship that are from their side, and to be respectful to their friends." (Abu Dawood adn Ibn Majah)

(١٤٠٣/٣٨) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَبَّ أَنْ يَصِلَ أَبَاهُ فِي قَبْرِهِ فَلْيَصِلْ إِخْوَانَ أَبِيهِ بَعْدَهُ.

(رواه ابن حبان)
(1403/38) It is related by Abdullah ibn Umar رضي الله عنه that the Prophet ﷺ said: "Whoever wishes to give comfort to his father in the grave should treat his (i.e., his father's) brothers kindly and well after his death." (Sahih Ibn Hibban)

(١٤٠٤/٣٩) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَمْرِ الْبِرِّ صِلَةُ الرَّجُلِ أَهْلَهُ وَدِّابَّتِهِ بَعْدَ أَنْ يُوْتَى.

(رواه مسلم)
(1404/39) It is related by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "An excellent way to serve one's father and show kindness to him, after his death, is that one should behave towards his friends with respect and politeness and discharge the claim of one's father's affection and

friendship."

(Muslim)

Commentary: In both of these Traditions only the friends or brothers of the father have been mentioned, but as already stated, the claim of the mother is even greater with regard to it. Besides, in Abu Usaid Sa'idi's narrative we have just quoted, it is clearly told that both father and mother have the claim on their children, after their death, that they treated their relatives and friends with attention and honour.

(١٤٠٥/٤٠) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْعَبْدَ لَيَمُوتُ وَالِدَاهُ أَوْ أَحَدَهُمَا وَإِنَّهُ لَهُمَا لَعَاقُ فَلَا يَزَالُ يَدْعُو لَهُمَا وَيَسْتَغْفِرُ لَهُمَا حَتَّى يَكْتُبَهُ اللَّهُ بَارًّا.
(رواه البيهقي في شعب الإيمان)

(1405/40) It is related by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: "It, also, happens, (sometimes), that the parents of a person or one of them dies and he has been disobedient to them, in their lifetime, and incurred their displeasure. But, after their death, he prays to Allah, (with a sincere heart), to have mercy on them and forgive them their sins, (and, thus, tries to make amends for his impudence), and the Lord, thereupon, declares the disobedient child obedient, (and, thus, he is saved from punishment for being rude to his parents)."
(Baihaqi)

Commentary: Just as to obey one's parents and treat them with respect and affection is a virtue of the highest order and becomes an atonement even for major sins, to beseech the Lord earnestly, after their death, to show mercy to them, also, is an act which, on the one hand, brings comfort to them in their graves, and, on the other, serves as an expiation for the wrongs the children may have committed in that respect, and they become worthy of Divine mercy and beneficence in the Hereafter.

In the Qur'an, the Muslims have been exhorted, particularly, to pray for the salvation of their parents. It says:

And say: My Lord! Have mercy
on them both as they did care
for me when I was little.

(Bani Isra'il 17:24)

وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي
صَغِيرًا. (بنی اسرائیل ۱۷: ۲۴)

Worldly Advantages of Showing Kindness And Obedience to Parents

The real reward of serving the parents with thoughtful attention is Paradise and in the good pleasure of the Lord, but the Almighty bestows some special favour in this world, too, on bondsmen who are devoted to their parents and care for their wishes and comfort.

(١٤٠٦/٤١) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يَزِيدُ

فِي عُمْرِ الرَّجُلِ بِرَّهُ وَالِدَيْهِ. (رواه ابن منيع وابن عدى)

(1406/41) Sayyidina Jaber رضي الله عنه related to us that the Messenger of Allah ﷺ said: "Allah prolongs the life of a person who obeys his parents and serves them devotedly."

(Musnad Ibn Man'ee and Kamil Ibn Adee)

Commentary: Traditions like it are not inconsistent with the doctrine of predestination. It was known to Allah from the beginning of time that such-and-such a man will be kind and obedient to his parents, and, therefore, the span of life allotted to him was greater than what it would have been were it otherwise.

All the Traditions in which tidings of abundance in sustenance are given should, also, be seen in the same light though prosperity or porverty, too, is determined beforehand.

(١٤٠٧/٤٢) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرُّوْا آبَاءَكُمْ

كَمْ يَبْرِ أَبْنَاءُكُمْ وَعَفُّوا نِسَاءَكُمْ. (رواه الطبراني في الاوسط)

(1407/42) It is related by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "Obey your parents and treat them with kindness, your children will be kind and obedient to you; and live with purity, your wives will stay pure." (Tabarani)

Commentary: Those children who are obedient to their parents will find that, their children will be obedient to them. And those men who lead a chaste life will find that their wives are chaste.

Disobedience And Cruelty Towards Parents is A Most Grievous Sin

In the same manner as the Holy Prophet ﷺ has declared that to serve one's parents well and keep them happy and in comfort is an

act of exceptional virtue, he has condemned showing of disobedience to them or causing them pain and distress in any way as a most serious and detestable sin.

(١٤٠٨/٤٣) عَنْ أَنَسٍ قَالَ سَأَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْكَبَائِرِ فَقَالَ الْإِشْرَاقُ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَقَتْلُ النَّفْسِ وَشَهَادَةُ الزُّورِ. (رواه البخارى)
(1408/43) Sayyidina Anas رضي الله عنه related to us that (Once) the Prophet ﷺ was asked about the major sins. He replied: " To associate anyone with Allah; to disobey the parents and cause them pain or injury; to kill unlawfully; and to give a false evidence. (Bukhari)

Commentary: In another report, appearing, also, in *Bukhari* the aforementioned acts have been condemned as *Akbarul Kaba'ir* the most deadly among the deadly sins. The order in which the Holy Prophet ﷺ has set them forth shows that the disregard and violation of the rights of parents is next, in gravity, only polytheism, and even more serious than murder.

(١٤٠٩/٤٤) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْكَبَائِرِ شَتَمُ الرَّجُلِ وَالِدَيْهِ قَالُوا يَا رَسُولَ اللَّهِ وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟ قَالَ نَعَمْ يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ. (رواه البخارى)
(1409/44) It is related by Abdullah ibn Amr ibn al-Aas رضي الله عنه that the Messenger of Allah ﷺ said: "To abuse one's parents, also, is a major sin." "O Messenger of Allah ﷺ, it was asked. "Can anyone abuse his parents?" "Yes," the Prophet ﷺ replied. "It is like this that a person abused any one's parents, and he, in retaliation, abused his parents. (It would mean that he himself had abused his parents)." (Bukhari and Muslim)

Commentary: It shows that to say or do anything to anyone as a result of which he may start abusing one's parents is, in effect, similar to abusing one's own parents and belongs to the category of major sins.

We can imagine from it what an important place respect for parents occupies in the moral and social teachings of Islam and how careful should one be about it.

Rights of Other Relatives

Besides parents, a great emphasis is, also, laid on the rights of other relatives, and the special terms used for it, in Islamic ethics, is *Silah Rahmi* which denotes "loving and treating one's relatives well."

In the Qur'an, where it is enjoined upon the Believers to show kindness to parents, they are required to treat other relatives with love and sympathy and pay a due regard to their rights as well by including *Wa zil qurba* (meaning "and unto near kindred") in the commandment.

A few pages ago, we had discussed the Tradition from *Sahih Bukhari* and *Sahih Muslim* which read: "The foremost claim to loving kindness and thoughtful attention on you is of your mother, and, then, of your father, and then, grade by grade, of the other relatives."

We take up, now, some of the relevant Traditions.

(١٤١٠/٤٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّحِمُ شُجْنَةٌ مِنَ الرَّحْمَنِ قَالَ اللَّهُ تَعَالَى مَنْ وَصَلَكَ وَصَلْتُهُ وَمَنْ قَطَعَكَ قَطَعْتُهُ.

(رواه البخارى)

(1410/45) Sayyidina Abu Hurayrah رضي الله عنه quoted the Messenger of Allah ﷺ as saying that ties of relationship (*rahima*) is a word derived from the Compassionate One (*Ar Rahman*). And Allah said, "I shall keep connection with him who keeps you tied and sever connection with him who severs you." (Bukhari)

Commentary: The mutual close relationship and kinship between people has much in common with the Name of Allah, Rahman and His Attribute Mercy. In fact, that is its source, and that is why it is called *rahima*. It is thus that Allah will keep ties with him who maintains ties with other people. But, as for those who sever ties, Allah will also sever ties with them. This shows how much emphasis the Holy Prophet ﷺ has laid on joining ties.

(١٤١١/٤٦) عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى أَنَا اللَّهُ وَأَنَا الرَّحْمَنُ خَلَقْتُ الرَّحِمَ

وَشَفَقْتُ لَهَا مِنْ إِسْمِي فَمَنْ وَصَلَهَا وَصَلْتُهُ وَمَنْ قَطَعَ بَتْنَهُ. (رواه أبو داود)
 (1411/46) Abdul Rahman ibn 'Awf رضي الله عنه related that he heard the Messenger of Allah ﷺ say: "Allah, the Most High, says: 'I am Allah; I am Al-Rahman (the Merciful); I have created the bond of kinship and given it the name of Rahima which I have obtained from the root of My Name, Rahman. Thus, whoever will join it, I shall join him, whoever will break it, I shall break him.'"
 (Abu Dawood)

Commentary: The Almghity, in His Infinite Wisdom, has designed the system of birth in such a way that whoever is born is tied to bonds of kinship, and these bonds carry certain rights and claims which the Lord has been pleased to classify under the title of *Rahima*. It is derived from His own Name of Rahman. Thus, whoever will fulfil these claims, i.e., show kindness to his relatives and treat them well the promise for him is that Allah will join him, i.e., make him His own and bestow His favour and relationship that one break, Allah will break him, i.e., have nothing to do with him.

The unhappy circumstances in which we find ourselves today and the spectacle of the denial of Divine Benevolence we present is, of course, due to our negligence and want of principle in the different spheres of life, but in the light of these Traditions, it can be confidently said that apathy and indifference as regards the rights of relatives is, to a large extent, responsible for our misfortune. There is, in fact, little to choose between our conduct and the conduct of non-Muslims where the rights of kinship are concerned.

Other Blessings

(١٤١٢/٤٧) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَبَّ أَنْ يُسَيِّطَ لَهُ فِي رِزْقِهِ وَيُنْسَأَ لَهُ فِي أَثَرِهِ فَلْيَصِلْ رَحِمَهُ. (رواه البخاري ومسلم)
 (1412/47) It is related by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever wants an increase in his sustenance and that the marks of his feet remain for a long time in the world, (i.e., he lives long) should be kind and helpful to his relatives."
 (Bukhari and Muslim)

Commentary: As it has been stated repeatedly in the Qur'an and

the Traditions, Allah bestows His favour on some good actions in this world as well. In the above report, it is told that to fulfil the rights of relatives and treat them with kindness is such a virtuous deed that, in return for it, Allah multiplies a person's wealth and prolongs his life.

There can, on the whole, be two ways of being good, kind and considerate to one's relatives. One is by giving them monetary help, and the other by devoting a part of one's time and energy to their service. An increase in one's life-span and sustenance, in recompense for it, is not only understandable, but, also, corresponds wholly with the Infinite Wisdom and Benevolence of the Lord.

From the point of view of the ordinary operation of cause and effect, too, there is nothing improbable in it. Family quarrels which generally, arise from the violation and disregard of the rights of relatives tell upon a man's health and make it difficult for him to concentrate on his work while those who treat their relatives well and are sympathetic and helpful to them are, comparatively, free from tensions of this kind, and their circumstances, on the whole, are happier and more peaceful.

Serving Ties is An Impediment to Salvation

(١٤١٣/٤٨) عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ.
(رواه البخارى و مسلم)

(1413/48) It is related by Jubayr ibn Mut'im رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever violates the rights of kinship shall not go to Heaven." (Bukhari and Muslim)

Commentary: This one Tradition, should be enough to make us realise the importance of joining ties in the Islamic scheme of things. It shows that violation of the rights of relatives is so greatly abhorrent to Allah that, with its filthiness, no one will be able to enter Heaven. It is only when a person has been cleansed through punishment or forgiven owing to some reason that the Gate of Paradise will be opened for him.

Showing Kindness Even to Those Who Sever The Ties of Kinship

In the family we, often, have an experience of people who care little for the bonds of kinship and are rude and unjust to us. The Holy Prophet ﷺ has enjoined upon us to continue to treat them well and fulfil our obligations irrespective of what they do and how they behave.

(١٤١٤/٤٩) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْوَاصِلُ بِالْمُكَافِي وَلَكِنَّ الْوَاصِلَ الَّذِي إِذَا قُطِعَتْ رَحْمَتُهُ وَصَلَّهَا.

(رواه البخارى)

(1414/49) Abdullah ibn Uamr ؓ quoted the Prophet ﷺ as saying, "The one to join ties is not truly the one who reciprocates a kind act of relatives but the one to join ties is he who joins ties even when others sever them." (Bukhari)

Commentary: When violation of the rights of relatives is returned in the like manner, the evil will, naturally, spread in the society, while if those who are ill-disposed are treated with kindness and affection, it may lead to their correction and be conducive to the promotion of *Silah Rahmi* in the life of the community.

MUTUAL RIGHTS AND DUTIES OF HUSBAND AND WIFE

The special significance of matrimony in the economy of human relationships and the distinctive aims and advantages that are associated with it are self-evident. Peace of mind and a happy and contented life are, to a great extent, dependent on how satisfying one's married life is and on the state of mutual love and trust that obtains between husband and wife. Besides, the main ends and objects of marriage, obviously, are that both the parties enjoy the pleasures of life with purity, which is possible on through the wedlock, and the continuity of the human race is maintained with dignity which is the Will and Pleasure of the Almighty Creator. These objects, also, can be realised suitably when relations between man and wife are happy and there is love, sympathy and good understanding between them.

The chief purpose of the guidance furnished by the Holy Prophet ﷺ concerning the rights and duties of matrimony, simply, is that the wedlock proved a source of joy and satisfaction to both man and wife, their hearts remained united, and the aims for which the institution of marriage had been founded were attained in the best possible manner.

The substance of the Prophet's teachings is that the wife should regard her husband over and above everyone else, as far as she was concerned, and remained faithful to him. She should leave nothing to be desired by way of devotion and earnestness, and believe that for her the felicity and welfare of both the worlds lay in his good pleasure.

The husband, on his part, ought to consider his wife a blessing of Allah, and give her, ungrudgingly, of his love, and hold her in high esteem. If the wife makes a mistake, the husband should overlook it, and try to correct her with tact and patience, and look

after her needs and comforts to the best of his ability.

In order to appreciate the true worth of these precepts, we should remember the social, cultural and moral climate of the world, and, particularly, of Arabia, 1400 years ago, in which women were treated like cattles and enjoyed no rights in society.

The Foremost Claim on Wife is of Her Husband

(١٤١٥/٥٠) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْبَرُ النَّاسِ حَقًّا عَلَى الْمَرْأَةِ زَوْجُهَا وَأَكْبَرُ النَّاسِ حَقًّا عَلَى الرَّجُلِ أُمُّهُ.

(رواه الحاكم في المستدرک)

(1415/50) It is related by Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ said: "The greatest claim on a woman is of her husband, and the greatest claim on a man is of his mother."

(Mustadrak Haakim)

If Prostration Was Allowed Before Anyone Besides Allah A Wife Would Have Prostrated Before Her Husband

(١٤١٦/٥١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا.

(رواه الترمذی)

(1416/51) Sayyidina Abu Hurayrah رضى الله عنه reported the Messenger of Allah ﷺ as saying: "If I were to order anyone to prostrate himself before another, I would order a woman to prostrate herself before her husband."

(Tirmizi)

Commentary: There can be no other way to impress on anyone the rights of another than these words. The *hadith* says that a husband enjoys the most rights over his wife after Allah. She must obey him and leave no stone unturned in pleasing him.

(1417/52) Sayyidina Anas رضى الله عنه is cited by Imam Ahmad as reporting the same *hadith* in these words:

لَا يَصْلَحُ لِبَشَرٍ أَنْ يَسْجُدَ لِبَشَرٍ وَلَوْ صَلَحَ لِبَشَرٍ أَنْ يَسْجُدَ لِبَشَرٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا مِنْ عَظَمِ حَقِّهِ عَلَيْهَا.

(الحديث)

"It is not allowed to anyone to prostrate before another. But, if it was proper then I would have ordered woman to prostrate herself before her husband because he has a very great right over her."

(1418/53) Again, Abdullah ibn Abu Awfa رضي الله عنه has quoted an incident of Mu'az ibn Jabal رضي الله عنه. Ibn Majah has transmitted it:

"The well-known Companion, Mu'az ibn Jabal رضي الله عنه had been to Syria. When he returned, he prostrated himself before the Messenger of Allah ﷺ, who asked in amazement, مَا هَذَا يَا مُعَاذُ؟
"What is this, Mu'az?"

He explained that he had been to Syria where he saw its people prostrate themselves before their religious leaders, priests and chiefs. So he was inclined to show the same reverence to the Prophet ﷺ. The Prophet ﷺ said, "Do not do that", He added,

فَإِنِّي لَوُكُنْتُ أَمِيرًا أَحَدًا أَنْ يُسْجَدَ لِغَيْرِ اللَّهِ لَا مَرُثَ الْمَرْأَةِ أَنْ تَسْجُدَ لَزَوْجِهَا.
(الحديث)

"If I were to ask anyone to prostrate himself before another besides Allah, I would have asked women to prostrate themselves before their husbands."

(1419/54) We find a similar case of Qays ibn Sa'd رضي الله عنه transmitted by *Abu Dawood*. He has said, "I went to al-Hira and saw its people prostrating themselves before their rulers. So, I thought the Messenger of Allah ﷺ is more deserving of a prostration made before him. When I came to him I told that I had gone to al-Hira and seen its people prostrate themselves before their ruler, and I added that:

أَرَأَيْتَ لَوْ مَرَرْتُ بِقَبْرِى أَكُنْتُ تَسْجُدُ لَهُ؟ فَقُلْتُ لَا فَقَالَ لَا تَفْعَلُوا

He had more right to have people prostrate before him. He asked me if I would prostrate myself before his grave when I passed before it¹ and I said that I would not. He then said:

لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يُسْجَدَ لِأَحَدٍ لَا مَرُثَ النِّسَاءِ أَنْ يُسْجَدْنَ لِأَزْوَاجِهِنَّ لِمَا
جَعَلَ اللَّهُ لَهُنَّ عَلَيْهِنَّ مِنْ حَقٍّ.

'None of you must do it. If I were to command anyone to make

①. He wanted to show Qays رضي الله عنه that he was a mortal while it is the right of an immortal that others prostrate themselves before him.

prostration before another. I would command women to prostrate themselves before their husbands because of the special right over them given to the husbands by Allah.

(1420/55) Masnad Ahmad has another incident narrated by Sayyidah Ayshah رضى الله عنها. A camel came and prostrated itself before the Messenger of Allah ﷺ. Seeing this, his Companions رضي الله عنهم said to him, "Messenger of Allah! Beasts and trees prostrate themselves before you (that is, bow down before you and the camel did) but it is more rightful that for us to do so." He said,

أَعْبُدُوا رَبَّكُمْ وَاتَّقُوا أَسَاطِيرَ الْأَوَّلِينَ وَلَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا. (الحديث)

"Worship your Lord alone, and honour you brother (that is, myself). If I were to order any one of you to prostrate himself before another, I would order a woman to prostrate herself before her husband " (to the end).

The different *ahadith* tell us that the Prophet ﷺ had declared on different occasions the rights a husband enjoys over his wife and the question of prostrating herself before him.

Prostration is Only For Allah

It is very clear from these *ahadith* that prostration is made only before Allah. It is not allowed before anyone else, not even the best of Allah's creation, Sayyidina Muhammad ﷺ. It is also clear that Sayyidina Mu'az رضي الله عنه or Sayyidina Qays ibn Sa'd رضي الله عنه or any other Companion had referred only to a prostration of respect, we cannot even imagine that these people had in mind worship or devotion. Anyone who believes and accepts the Prophet's ﷺ call to the monotheism cannot have the temptation too to prostrate himself before one besides Allah. These people had in mind the prostration of respect or greeting and the scholars, therefore, declare that even the prostration of greetings or respect before any creature is forbidden. Hence, those people, who prostrate before their *murshid* (mentors) or their graves, violate the Islamic *Shari'ah*, and they are in rebellion with Islam and their behaviour is polytheistic.

(These lines on the question of prostration before any besides Allah were in explanation of the foregoing *ahadith*. We now resume the original topic.)

Obedience And Loyalty to Husband

In matrimonial arrangement, it was necessary that the husband enjoyed a position of leadership, and his duties and obligations, too, were determined accordingly. Man, consequently, has been declared the head of the family in the Islamic Shari'ah and great responsibilities have been assigned to him. Says the Qur'an:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ (النساء ٣٤:٤)

Men are in charge of women. (Al Nisaa 4:34).

For the women the Commandment is that they obeyed the husbands as their lord and head of the household, and fulfilled the peculiar domestic responsibilities and devolved on them in that capacity. Hence, about them, it has been stated in the Qur'an that:

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ (النساء ٣٤:٤)

Good women are obedient, and guard the honour and every trust of the husband (even in their) absence. (Al Nisaa 4:34)

If the wife fails to submit to her husband, and instead of serving him devotedly and complying with his wishes, adopt an attitude of defiance and insubordination, it will, naturally, lead to discord in the family which will be ruinous for both and they will be loser in this world as well as the next. The Holy Prophet ﷺ has, therefore, stressed upon he wives to be loyal and faithful to thier husbands and seek their pleasure and gratification, and, also, promised a vast reward on it in the Hereafter.

(١٤٢١/٥٦) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرْأَةُ

إِذَا صَلَّتْ خَمْسَهَا وَصَامَتْ شَهْرَهَا وَأَخَصَّتْ فَرْجَهَا وَأَطَاعَتْ بَعْلَهَا فَلْتَدْخُلْ

مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَتْ. (رواه ابو نعيم فى الحلية)

(1421/56) It is related by Anas رضي الله عنه that the Messenger of Allah ﷺ said: "If a woman offers the five daily prayers, and keeps the fasts of Ramadhan, and guards her honour, and obeys her husband then she can enter Heaven, (as of right), by whatever

Gate she likes."

(Hilyah Abu Na'eem)

Commentary: In this Tradition, loyalty and obedience to husband has been mentioned along with prayer, fasting and guarding oneself against adultery. It denotes that, in the *Shari'ah*, submission to the husband and compliance with his wishes is as important as the principal tenets and duties of the Faith.

(١٤٢٢/٥٧) عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا

إِمْرَأَةٍ مَاتَتْ وَزَوْجُهَا عَنْهَا رَاضٍ دَخَلَتْ الْجَنَّةَ. (رواه الترمذی)

(1422/57) Sayyidah Umm Salmah رضى الله عنها related to us that the Messenger of Allah ﷺ said: "A woman who dies in the state that her husband is pleased with her shall go to Heaven." (Tirmizi)

Commentary: As we have stressed repeatedly, when the tidings of Paradise are given on a particular deed it shows that the deed is most pleasing to the Lord and the recompense on it, in the Hereafter, is Heaven.

If, however, the person concerned is guilty of a sin which necessarily is punishable with Hell, its consequences, also, will have to be borne by him, in accordance with the Divine Law. The meaning of the aforementioned narrative of Sayyidah Umm Salmah رضى الله عنها should be seen in this light.

Another thing worth mentioning, here, is that should a husband be displeased with his wife without any fault of hers, she will be innocent in the sight of Allah and the responsibility for annoyance shall rest with the husband.

These represented the *ahadith* concerning rights of husbands. We will now see the *ahadith* about the rights of wives.

Rights of Wives And Respecting Them

(١٤٢٣/٥٨) عَنْ جَابِرٍ (فِي حَدِيثٍ طَوِيلٍ فِي قِصَّةِ حُجَّةِ الْوَدَاعِ قَالَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي خُطْبَتِهِ يَوْمَ عَرَفَةَ) اتَّقُوا اللَّهَ فِي النِّسَاءِ وَإِنَّكُمْ

أَخَذْتُمُوهُنَّ بِأَمَانٍ مِنَ اللَّهِ وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةٍ مِنَ اللَّهِ وَلَكُمْ عَلَيْهِنَّ إِلَّا يُؤْطِئَنَّ

فُرْشَكُمْ أَحَدًا تَكْرَهُونَهُ فَإِنْ فَعَلْنَ ذَلِكَ فَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ وَلَهُنَّ

عَلَيْكُمْ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ. (رواه مسلم)

(1423/58) Sayyidina Jabir رضي الله عنه has narrated (in a lengthy *hadith* about the Hajjatul Wada' that the Messenger of Allah ﷺ said in his sermon:

"O People! Fear Allah concerning your wives. You have taken them on the security of Allah as your wives and they have become lawful to you on His very words and Commands. It is your right that you do not wish that someone come and sit on your beds. If they commit that mistake, you may punish them (in warning) but not severely. And, it is your responsibility to arrange for their food and clothing (and necessities) in a reasonable manner." (Muslim)

Commentary: This *hadith* emphasises that men must not misuse their authority bestowed on them by Allah over their wives. They must fear Allah in this regard. They have taken their wives on the basis of rules of marriage prescribed by Shair'ah. Their wives have the protection of Allah when they are under their authroity. If husbands are cruel to them they would be guilty of violating the protection of Allah. This indeed is a great honour for women.

The *hadith* also tells us that a woman must not let any man or woman enter her house whom her husband does not like to come and converse with her¹.

The *hadith* then tells us that if the women disobey, their husbands may punish them in a reasonable manner but never severely.

The *hadith* concludes with mentioning the rights of wives that husbands are bound to provide for their basic necessities.

Advice Concerning Kindly Treatment To Wives

(١٤٢٤/٥٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
اِسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّهُنَّ خُلِقْنَ مِنْ صَلَاحٍ وَإِنَّ أَعْوَجَ شَيْءٍ فِي الصِّلَعِ
أَعْلَاهُ فَإِنْ ذَهَبَتْ تُقِيمُهُ كَسَرْتَهُ وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَعْوَجَ فَاسْتَوْصُوا

①. The background is that it was a common practice among Arabs to visit their relatives and acquaintances and speak to women although many a husband did not like many of them to visit her in his absence.

بِالنِّسَاءِ. (رواه البخارى ومسلم)

(1424/59) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "O people! Follow my advice concerning the kindly treatment to wives. (I charge you to treat your wives with kindness and love). Woman has been created from the rib (and the rib is curved by nature), and the greatest curve is in the upper part of it. If you try to straighten the curved rib by force, it will break, and if you leave it alone (and make no effort to correct it), it will remain curved forever. So, follow my advice, and treat your wives kindly and well." (Bukhari and Muslim)

Commentary: What has been said about women, in it, that they have been created from the rib — is, apparently, allegorical, and, according to Shah Waliulla's explanation, the purport of the Tradition is that there is some natural curvedness in the nature of a woman as there is in the rib. It, further tells, that the greatest curve is in the upper part of the rib which, perhaps, denotes that the curvedness in the nature of a woman, mostly, lies in the upper part of the body, that is, the head and the tongue.

It, again, is told that if an attempt is made to straighten the curved rib by force, it will break, while if it is left alone, it will remain curved permanently. Thus, whoever will try to remove the curvedness of a woman's nature by force will not only not succeed, but it may, also, end up in separation. At the same time, if nothing is done by way of correction and reform, the curvedness will stay as it is, and the happiness and tranquillity which is the chief purpose of matrimonial alliance will not be gained. Thus, men should better overlook the minor faults and weaknesses of their wives and behave towards them in a loving and kindly manner. It may, ultimately, lead to an improvement in their disposition as well.

(١٤٢٥/٦٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ. (رواه مسلم)

(1425/60) Abu Hurayrah رضي الله عنه related that the Prophet ﷺ said: "No believing man hates his believing wife. If there is a bad quality in her, there will, also, be a good quality." (Muslim)

Commentary: It tells that if a man disliked his wife for some reason, he should not adopt an attitude of hatred or indifference towards her and start thinking in terms of divorce, but look for the good qualities in her and learn to admire her because of them. This is the claim of Faith on a believing husband and the privilege of a believing wife. As the Qur'an says:

'But consort with them in kindness, for if ye hate them it may happen that ye hath a thing wherein Allah hate placed much good. (Al Nisaa 4:19)

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ
كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا
شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا.
(النساء، ١٩:٤)

Good And Kindly Treatment To Wives is A Condition of Perfection in Faith

(١٤٢٦/٦١) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَكْمَلِ الْمُؤْمِنِينَ إِيْمَانًا أَحْسَنُهُمْ خُلُقًا وَالْأَطْفَهُمْ بِأَهْلِهِ. (رواه الترمذی)

(1426/61) It is related by Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ said: "Among Muslims his Faith is more perfect whose behaviour toward (everyone) is good, and, (particularly), towards his wife is of love and kindness." (Tirmizi)

(١٤٢٧/٦٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْمَلُ الْمُؤْمِنِينَ إِيْمَانًا أَحْسَنُهُمْ خُلُقًا وَخَيْرُكُمْ خَيْرُكُمْ لِنِسَائِهِمْ. (رواه الترمذی)

(1427/62) Abu Hurayrah رضى الله عنه related to us that the Messenger of Allah ﷺ said: "Among Muslims they are more perfect in Faith who are perfect in morals, and, (in fact), the best of you are those who are best to their wives." (Tirmizi)

Behaviour of Holy Prophet Towards His Wives

(١٤٢٨/٦٣) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي (رواه الترمذی والدارمی ورواه ابن ماجه عن ابن عباس)

(1428/63) It is related by Sayyidah Ayshah رضى الله عنها that the Messenger of Allah ﷺ said: "Good among you are those who are good to their wives; and I, (on my part), am very good to my wives." (Tirmizi)

Commentary: It shows that a special mark of goodness is that a man treated his wife lovingly and well. To make the advice more effective for the Muslims, the Prophet ﷺ added that, by the grace of Allah, he was most kind and considerate to his wives himself.

The attitude of the sacred Prophet ﷺ towards his wives was perfect, indeed, a few examples of which are contained in the narratives given below.

(١٤٢٩/٦٤) عَنْ عَائِشَةَ قَالَتْ كُنْتُ الْعَبُّ بِالْبَنَاتِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ لِي صَوَاحِبٌ يَلْعَبْنَ مَعِيَ فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ يَنْقِمِعْنَ مِنْهُ فَيُسِرُّ بِهِنَّ إِلَيَّ فَيَلْعَبْنَ مَعِيَ. (رواه البخارى ومسلم)

(1429/64) It is narrated by Sayyidah Ayshah رضي الله عنها that she used to play with dolls (even after her marriage to the Prophet ﷺ and arrival at his house). Some of her friends played with her. When the Prophet ﷺ came to the house, they would (quit playing out of respect for him) and hide in an inner portion of the house but he would send them back to her (and let them play). So they would resume play with her. (Bukhari and Muslim)

Commentary: She was nine years old when she came to the Prophet's house as his wife¹. She played with dolls and not only did the Prophet ﷺ not stop her from playing but he also encouraged her to play on.

The Question of Doll And Pictures

The question could arise in some minds that while Islam disallowed pictures of animate beings, how did the Prophet ﷺ allow her to play with dolls? Some authorities have suggested that the ban on pictures was imposed much later in Madinah while she had married the Prophet ﷺ and played with dolls in the initial days of his migration to Madinah. However, I personally feel that her dolls did not fall under the purview of the ban on pictures. Today when we have progressed much in the act of stitching, young girls continue to play with crude dolls with imperfect outline and appearance which cannot be called pictures in any way.

- ①. The wives of the Prophet ﷺ whom he married besides her were either old women or widows. She alone was a young girl. There are several reasons for that but the chief is that she could become a teacher and guide for the Muslims on the Prophet's life.

Competition in A Race

(١٤٣٠/٦٥) عَنْ عَائِشَةَ أَنَّهَا كَانَتْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ قَالَتْ فَسَابَقْتُهُ فَسَبَقْتُهُ عَلَى رِجْلِي فَلَمَّا حَمَلْتُ اللَّحْمَ سَابَقْتُهُ فَسَبَقَنِي قَالَ هَذِهِ بَيْتُكَ السَّبَقَةِ.

(رواه ابو داود)
(1430/65) Sayyidah Ayshah رضي الله عنها related to us: "(Once) I was accompanying the Messenger of Allah ﷺ on a journey and we ran a race, and I won. Afterwards, when I had grown fat, we, (again), competed (with each-other) in a race, and, this time, he won. Upon it, the Prophet ﷺ remarked: 'Now, we quit.'"

(Abu Dawood)

Commentary: Indeed this is a pointer to those who have no place for such a thing in their lives.

Showing a Sport to Sayyidah Ayshah

(١٤٣١/٦٦) عَنْ عَائِشَةَ قَالَتْ وَاللَّهِ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُومُ عَلَى بَابِ حُجْرَتِي وَالْحَبَشَةُ يُلْعَبُونَ بِالْحِرَابِ فِي الْمَسْجِدِ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتُرُنِي بِرِدَائِهِ لَا نَظَرَ إِلَى لَعِبِهِمْ بَيْنَ أُذُنِهِ وَعَاتِقِهِ ثُمَّ يَقُومُ مِنْ أَجْلِي حَتَّى أَكُونُ أَنَا الَّتِي أَنْصَرِفَ فَأَقْدُرُوا قَدْرَ الْجَارِيَةِ الْحَدِيثَةِ السِّنِّ الْحَرِيصَةِ عَلَى اللَّهْوِ.

(رواه البخارى ومسلم)

(1341/66) Sayyidah Ayshah رضي الله عنها related to us, "By Allah, I have been a witness to the spectacle that, (one day), the Abyssinians were having a sport of lancing in the Mosque. To show it to me, the Messenger of Allah ﷺ stood at the door of my apartment (which opened in the Mosque), using his mantle as a screen for me, and I watched the game through (the space) between his shoulder and ear. The Messenger of Allah ﷺ kept standing for my sake till (I felt I had seen enough of it, and) retired. (She added) "You can imagine, (from it), what was the place of a young and funloving girl." (Bukhari and Muslim)

Commentary: The incident narrated above is enough to show how considerate the sacred Prophet ﷺ was to his wives, and what pains did he take to make them happy. There is a great lesson, in it, for the Ummah¹.

①. Meaning the Muslim community as a whole.

Allowance for Entertainment in 'Eid

It should be noted that the afore-mentioned incident had taken place on the day of Eid², as is distinctly stated in *Sahih Bukhari* and *Sahih Muslim*. Allowance has been made, within prescribed limits, for entertainment on the festival of Eid as popular fun and relaxation, too, fulfils an important human need.

It is, further, related, again on the authority of Sayyidah Ayshah رضى الله عنها in *Sahih Bukhari* and *Sahih Muslim* and other standard compilations of the Traditions that once, on the day of Eid, the Prophet ﷺ was lying, covered with a sheet, that two little girls came and began to sing, on the tambourine, about the battle of Buas. In the meantime, Sayyidina Abu Bakr ؓ came and told the girls to get out. The Prophet ﷺ uncovered his face and said: "Abu Bakr, leave the girls alone! (Let them do what they are doing. This is the day of Eid)." (meaning allowance had been made, to some extent, for recreation on that day).

The Sport Was in The Nature of A Drill, And That Was Why The Prophet Had Watched it Himself

Another thing is that the game of lancing the Abyssinians were playing was a kind of drill and a form of military training, and it was, probably, for that reason that the Holy Prophet ﷺ had taken an interest in it. In some versions of the same Tradition appearing, also, in *Sahih Bukhari* and *Sahih Muslim*, it is mentioned that the Prophet ﷺ used to encourage manly sports. In addition, it is stated that Sayyidina Umar ؓ wanted to drive away the Abyssinians, but the sacred Prophet ﷺ told him to let them play, and to the Africans he said: "Go on with your game."

The Question of Hijab

Now, for the question of Hijab². It is evident that the Abyssinians were Ghair Mahram³ and strangers for Sayyidah

①. A Muslim festival observed on the first of Shawwal.

②. Meaning privacy, modesty and concealment as prescribed in the Shari'ah for women.

③. Literally, a stranger. In Islamic usage, it denotes one who is not permitted to enter women's apartments, and is not (as regards marriage) within the forbidden degrees.

Ayshah رضى الله عنها, and such being the case, why did the Holy Prophet ﷺ let her watch them at play?

Some commentators have offered the explanation that it had taken place in the early days when the Commandment of *Hijab* had not been revealed. But it does not hold good in the light of the narratives. It is stated by Hafiz Ibn Hajar, in *Fath-al-Bari*, on the basis of Ibn Hibba's account of the above Tradition, that the incident occurred in 7 A.H., and the commandment of *Hijab* had, definitely, been revealed before it.

Besides, Sayyidah Ayshah رضى الله عنها herself has said that while she was watching the game, the Holy Prophet ﷺ had provided the screen for her with his mantle which would have been unnecessary had the injunction concerning *Hijab* not been sent down till then.

Some authorities, moreover, have argued that since there was, definitely, no question of an evil thought arising in Sayyidah Aysha رضى الله عنها mind on watching the Abyssinians at play, it was lawful on her part to do so. It is not forbidden for a woman to see a stranger in circumstances in which she is safe from temptation and protected against being led into evil. Imam Bukhari has referred to the same explanation in *Kitab-un-Nikah* (The Book of Marriage) of *Sahih Bukhari*, and it doubtlessly, is more convincing.

RIGHTS OF NEIGHBOURS

Apart from a man's parents, children and near relatives, there, also, exists a permanent association between him and his neighbours. The state of this association, whether it is good or otherwise, exercises a deep influence on his life and morals. The Holy Prophet ﷺ has attached a great importance to it and exhorted his followers to pay a due regard to the rights of neighbours, to the extent that he has declared good neighbourliness to be a part of Faith, and essential requisite to salvation, and a measure of one's love for Allah and His Messenger.

Continuous Exhortation of Jibrail (Gabriel) With Regard to The Rights of Neighbours

(١٤٣٢/٦٧) عَنْ عَائِشَةَ وَابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا زَالَ

جِبْرِائِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ. (رواه البخارى ومسلم)

(1432/67) It is related by Sayyidah Ayshah رضى الله عنها and Ibn Umar رضى الله عنه, that the Prophet ﷺ said: "Jibrail counselled me so persistently about the rights of the neighbour that I felt he was going to declare him a heir." (Bukhari and Muslim)

Commentary: It shows that Jibrail brought commandments from Allah concerning the rights of the neighbour so frequently, and stressed the need to be kind and courteous to him with such force and regularity that the Holy Prophet ﷺ thought that the neighbour, also, will be made a heir, i.e., it will be enjoined that just as parents, children and other near relatives of a person inherit the property left by him on death, the neighbour, too, will be given a share in it. The purpose of this Tradition, obviously, is not merely to state a fact, but it, also, is a most effective way to bring home the importance of the neighbours to the Muslims.

Love of Allah and His Prophet Depends On

(١٤٣٣/٦٨) عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي قُرَادٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ يَوْمًا فَجَعَلَ أَصْحَابُهُ يَتَمَسَّحُونَ بِوَضُوئِهِ فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا يَحْمِلُكُمْ عَلَى هَذَا؟ قَالُوا حُبُّ اللَّهِ وَرَسُولِهِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يُحِبَّ اللَّهَ وَرَسُولَهُ أَوْ يُحِبَّهُ اللَّهُ وَرَسُولُهُ فَلْيَصْدُقْ حَدِيثَهُ إِذَا حَدَّثَ وَلْيُؤَدِّ أَمَانَتَهُ إِذَا نُتِمْنَ وَلْيُحْسِنْ جَوَارَ مَنْ جَاوَرَهُ.

(رواه البيهقي في شعب الایمان)

(1433/68) Abdul Rahman ibn Abu Qurad رضي الله عنه said that the Prophet ﷺ performed *wudhu* (ablution) one day and his Companions began to wipe themselves with the water he had used. The Prophet ﷺ asked them what induced them to do that and they said that the love of Allah and His Messenger had prompted them to do that. He said, "If anyone is pleased to love Allah and His Messenger, or rather to have Allah and His Messenger love him, he should speak the truth when he tells anything, fulfil his trust when he is put in a position of trust, and be a good neighbour." (Bayhaqi)

Good And Kindly Treatment Towards The Neighbours is An Essential Condition of Faith

(١٤٣٤/٦٩) عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ قَالَ سَمِعْتُ أُذُنَايَ وَابْصَرْتُ عَيْنَايَ حِينَ تَكَلَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ وَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.

(رواه البخارى ومسلم)

(1434/69) Abu Shurayh Al-'Adawi رضي الله عنه related "I heard the Prophet ﷺ say with my own ears and my eyes were seeing him when he spoke these words 'Whoever believes in Allah and in the Day of Final Judgement, it is essential for him to be kind and gentle to his neighbours, and whoever believes in Allah and in the Day of Final Judgement, it is essential for him to entertain his guest with kindness and generosity, and whoever believes in Allah and in the Day of Final Judgement, it is essential for him to speak what is good or keep quiet.'" (Bukhari and Muslim)

(An almost similar narrative, has, also, been quoted in *Sahih Bukhari* and *Sahih Muslim* on the authority of Sayyidina Abu Hurayrah رضي الله عنه)

He is Not A True Believer and Will Not Go to Heaven Whose Neighbours Do Not Feel Secure on His Account

(١٤٣٥/٧٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاللَّهِ لَا يُؤْمِنُ وَاللَّهُ لَا يُؤْمِنُ قِيلَ مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقِهِ.
(رواه البخارى ومسلم)

(1435/70) It is related by Abu Hurayrah رضي الله عنه that he Messenger of Allah ﷺ said: "By Allah, he is not a true Believer; by Allah there is not Faith in him; by Allah, he is not a believing man" "Who?" he was asked. "From whose mischief his neighbours do not feel secure", the Prophet ﷺ replied. (Bukhari and Muslim)

Commentary: From its construction, it is evident how agitated the Holy Prophet ﷺ must have felt when he spoke these words. Anyhow, the substance of it is that a Muslim should be so kind and friendly to his neighbours that they had nothing to fear from him. If the neighbour of a Muslim does not feel safe on his account, he, according to this Tradition, will not deserve to be called a faithful Believer.

(١٤٣٦/٧١) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ.
(رواه مسلم)

(1436/71) It is related by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: He shall not go to Heaven from whose mischief his neighbours do not feel secure." (Muslim)

Commentary: It shows that a man whose character is such that his neighbours expect nothing but evil from him and live in the fear of being hurt or harmed by him will not be allowed to enter Heaven without undergoing the punishment for it.

From both of these Traditions we can obtain an idea of the value placed on the rights of neighbours by the sacred Prophet ﷺ.

It was the style of the Prophet's way of speaking that is laid on

a deed, his customary way of putting it is to say that whoever neglects it is not a true Believer and shall not be admitted to Heaven. We have, already, discussed it at length in Volume 1.¹

He is Not a Muslim Who Eats His Fill While His Neighbour Goes Hungry

(١٤٣٧/٧٢) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَمَنَ بِي مَنْ

بَاتَ شَبَعَانَ وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ وَهُوَ يَعْلَمُ بِهِ. (رواه البزار والطبرانی في الكبير)

(1437/72) It is related by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: "He has not affirmed faith in me, i.e., he is not my follower who eats to his satisfaction and sleeps comfortably in the night while his neighbour goes hungry, and he is aware of it."

(Tabarani)

(A report conveying the same subject-idea, and in almost the same words, has been quoted by Imam Bukhari in *Al-Adab-al-Mufrad*, and Baihaqi in *Sha'ab-al-Iman*, on the authority of Sayyidina Abdullah ibn Abbas رضي الله عنه, and by Haakim, in *Mustadrak*, on the authority of Sayyidah Ayshah رضي الله عنها, in addition to that of Sayyidina Abdullah ibn Abbas رضي الله عنه).

Note: Alas! Such a wide gap has occurred between the actual conduct of the Muslims, as a whole, and these sayings of the Divine Prophet ﷺ that it is hard for an unknowing person to believe that such, really, were the teachings of the Holy Prophet ﷺ.

Through these Traditions the Prophet ﷺ, nevertheless, has made it clear that whoever remains indifferent to the needs and difficulties of his neighbours and cares nothing for them is not a follower of his, and he will have nothing to do with him.

It is significant that no distinction has been made, in these Traditions, between a Muslim and a non-Muslim neighbour.

Some Specific Rights of Neighbours

(١٤٣٨/٧٣) عَنْ مُعَاوِيَةَ بْنِ حَبْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

حَقُّ الْجَارِ إِنْ مَرَضَ عُدَّتْهُ وَإِنْ مَاتَ شِيعَتُهُ وَإِنْ اسْتَفْرَضَكَ أَقْرَضَتْهُ وَإِنْ

أَعْوَرَ سَتْرَتَهُ وَإِنْ أَصَابَهُ خَيْرٌ هَنَأَتْهُ وَإِنْ أَصَابَتْهُ مُصِيبَةٌ عَزَّيْتَهُ وَلَا تَرْفَعْ بَنَائِكَ
فَوْقَ بَنَائِهِ فَتَسُدَّ عَلَيْهِ الرِّيحَ وَلَا تُؤْذِيهِ بِرِيحِ قَدْرِكَ إِلَّا أَنْ تَعْرِفَ لَهُ مِنْهَا.

(رواه الطبرانی فی الکبیر)

(1438/73) Mu'awiya ibn Haidah رضی اللہ عنہ related to us that the Prophet ﷺ said: "The rights of the neighbour upon you are that if he falls ill, you visit him, and if he dies, you attend his funeral (and take part in the arrangements of burial), and if he asks for a loan (in his need), you lend it to him (provided that you can afford it) and if he commits an evil deed, you prevent it from being known i.e., do not give publicity to it, and if he is favoured by luck, you felicitate him, and if a calamity befalls him, you grieve in sympathy with him, and, (further), that you desist from erecting your building higher than his in a way that fresh air cannot have a free passage to his house. and (when a delicious food is prepared in your house, you take care that) the aroma of your pot does not cause sorrow to him (and his children) except that you send some of it to him (as a gift)."

(Tabarani)

Commentary: Among the rights of neighbours indicated above, the last two deserve a special attention. These require us, firstly, to be careful while building a house etc., that its walls are not so high as to cause discomfort to the neighbours by obstructing the free passage of air into their house, and, secondly, to make sure that the flavour of the pot does not reach the neighbour's household when we cook a tasty meal because it will excite in them the desire to eat it and make them sad that they cannot afford. Hence, we should either make it a point to send some of the food to the neighbour or do not allow its appetising smell to travel to his house which, of course, is not easy.

These exhortations denote how sensitive the Holy Prophet ﷺ was concerning the rights of neighbours.

An identical report has been quoted by Ibn 'Adi in Kamil, and Khara'iti in *Makkarimul-Ikhlaq*, on the authority of Sayyidina Abdullah ibn 'Amr ibn al-'Aas رضی اللہ عنہ, with the addition

"If you buy fruit, send some of it to your neighbour (as a gift), and if it may not be possible,

وَأِنْ اشْتَرَيْتَ فَارْكَبْهَا فَاهْدِ لَهُ فَإِنْ
لَمْ تَفْعَلْ فَأَدْخِلْهَا سِرًّا وَلَا يَخْرُجْ

bring it in secretly (so that the neighbour does not know about it, and, also, be careful that) **بِهَا وَلَدَكَ لِيَغِیْظَ بِهَا وَلَدُهُ.**
(کنز العمال)

none of your children takes the fruit out of the house (and eats in there presence) lest the neighbour's children feel envious on seeing it."
(Kanzul'Ummal)

(١٤٣٩/٧٤) عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا طَبَخَ أَحَدُكُمْ قَدْرًا فَلْيَكْثِرْ مَرَقَهَا ثُمَّ لِيْنَا وَلُ جَارَهُ مِنْهَا.

(رواه الطبرانی فی الاوسط)

(1439/74) Sayyidina Jabir رضی اللہ عنہ related that the Messenger of Allah صلی اللہ علیہ وسلم said: "When curry is cooked in the house of anyone of you, he should increase the broth (by adding water to it), and, then, send some of it to his neighbour."

(Tabarani)

This guidance of the Prophet صلی اللہ علیہ وسلم is transmitted by *Tirmizi* and others from Abu Zarr Ghifari رضی اللہ عنہ in similar words.

Three Categories of Neighbours: Non-Muslim Neighbours, Too, Have Their Rights

(١٤٤٠/٧٥) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجِيرَانُ ثَلَاثَةٌ فَجَارٌ لَهُ حَقٌّ وَاحِدٌ وَهُوَ أَذْنَى الْجِيرَانِ حَقًّا وَجَارٌ لَهُ حَقَّانِ وَجَارٌ لَهُ ثَلَاثَةُ حُقُوقٍ فَأَمَّا الَّذِي لَهُ حَقٌّ وَاحِدٌ فَجَارٌ مُشْرِكٌ لَا رَحِمَ لَهُ؛ لَهُ حَقُّ الْجَوَارِ؛ وَأَمَّا الَّذِي لَهُ حَقَّانِ فَجَارٌ مُسْلِمٌ لَهُ حَقُّ الْإِسْلَامِ وَحَقُّ الْجَوَارِ؛ وَأَمَّا الَّذِي لَهُ ثَلَاثَةُ حُقُوقٍ فَجَارٌ مُسْلِمٌ دُورَحِمٍ لَهُ حَقُّ الْإِسْلَامِ وَحَقُّ الْجَوَارِ وَحَقُّ الرَّحِمِ.

(رواه البزار فی المسند و ابو نعیم فی الحلیہ)

(1440/75) It is related by Sayyidina Jabir رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ وسلم said: "Neighbours are of three kinds and three grades. One, the neighbour who enjoys only one right (and so far as the rights are concerned), he is the neighbour of the lowest grade; two, the neighbour who enjoys two rights; and three, the neighbour who enjoys three rights. The neighbour with only one right is the polytheist, i.e., non-Muslim neighbour with whom there are, also, no family ties, (and as such, he is entitled only to the right of a neighbour), and the neighbour with two rights is the neighbour who is, also, a Muslim (and, as

such, he has a claim as a neighbour and another as a co-religionist), and the neighbour with three rights is the (neighbour who, in addition to being a neighbour), is, also, a Muslim and a relative, (and, as such), he will have one claim as a neighbour, another as a co-religionist, and yet another as a relative."

(Musnad Bazaar and Hilya Abu Na'eem)

Commentary: It, candidly, tells, that the obligation to live in peace and goodwill with the neighbours, as demanded by the Qur'an and the Traditions, also, includes the non-Muslim neighbours, and they, too, have a claim to our kindness and sympathy. The Holy Companions have drawn the same inference from the teachings of the sacred Prophet ﷺ and arrived at the same conclusion.

It is stated, in *Tirmizi* etc., about Sayyidina Abdullah ibn 'Amr ibn al-'Aas ؓ that once a goat was slaughtered in his house, and when he came home, he said to his family;

"Did you send the meat to our Jewish neighbour? Did you send the meat to our Jewish neighbour? I have heard the Messenger of Allah ﷺ say that Jibrail used to bring commands (from the Lord) concerning the showing of kindness to the neighbours and treating him

أَهْدَيْتُمْ لِجَارِنَا الْيَهُودِي أَهْدَيْتُمْ
لِجَارِنَا الْيَهُودِي؟ سَمِعْتُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ
حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ.

well with such positiveness and frequency that the Prophet ﷺ began to feel he, too, was going to be declared a heir."

Caring For The Instruction of The Neighbours

The foregoing Traditions dealt, mainly, with the material welfare of the neighbours and paying regard to their needs and feelings. We shall now take up a saying which tells that if such a people may be living in one's neighbourhood who are backward in religious knowledge and whose social and moral behaviour leaves much to be desired, it is the duty of those living around them to arrange for their moral and religious education and uplift.

(١٤٤١/٧٦) عَنْ عَلْقَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِزَى عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَالُ أَقْوَامٍ لَا يَفْقَهُونَ جِيرَانَهُمْ وَلَا يَعْلَمُونَهُمْ وَلَا يَعْظُونَهُمْ وَلَا يَأْمُرُونَهُمْ وَلَا يَنْهَوْنَهُمْ وَمَا بَالُ أَقْوَامٍ لَا يَتَعَلَّمُونَ مِنْ جِيرَانِهِمْ وَلَا يَتَفَقَّهُونَ وَلَا يَتَعْظُونَ وَاللَّهِ لَيَعْلَمَنَّ قَوْمٌ جِيرَانَهُمْ وَيَفْقَهُونَهُمْ وَيَعْظُونَهُمْ وَيَأْمُرُونَهُمْ وَيَنْهَوْنَهُمْ وَلَيَتَعَلَّمَنَّ قَوْمٌ مِنْ جِيرَانِهِمْ وَيَتَفَقَّهُونَ وَيَتَعْظُونَ لَوْ لَا عَاجِلْنَهُمْ بِالْعُقُوبَةِ فِي الدُّنْيَا.

(رواه ابن راهويه والبخارى فى الوجدان وابن السكن وابن مندة)

(1441/76) Alqamah ibn Abdul Rahman رضي الله عنه related to us, that his father, Abdul Rahman رضي الله عنه, had told him, on the authority of his father, Abza Khuza'ee, that, one day, the Messenger of Allah ﷺ said (in a special sermon): "What has happened to those (whom Allah has favoured with an exceptional knowledge and understanding of Faith and the *Shari'ah* and, in their neighbourhood, there live people who are sadly wanting in it), and they do nothing by way of teaching Faith to their neighbours and promoting an awareness of it in them? They neither give good counsel to them nor discharge the duty of sanctioning what is lawful and forbidding what is prohibited. And what has happened to the (uniformed and backward people) that they make no effort to learn about the Faith from their neighbours? By Allah! It is the duty of those (possessing the knowledge and understanding of Faith) to try to teach the Faith to their (ignorant and backward neighbours) and produce an awareness of it in them and (to reform them), through preaching and good counsel, and exhort them to do what is good and legitimate and abstain from what is wrong and forbidden. In the same way, the ignorant and backward people should acquire the knowledge and understanding of Faith from their neighbours, like seekers of knowledge, and take advice from them. Otherwise, (if none of the two classes of men will do their duty), I will have severe punishment sent down upon them in this very existence." (Musnad Ishaq ibn Raahwaih, Kitab-ul-Wuhdaan-lil-Bukhari, Musannifi-ibn-us-Sakain, and Musnad-Ibn-Mandah).

Commentary: This narrative is mentioned, as it is here, in the Fifth Volume of *Kanzul 'Ummal*, under the title of the Rights of Neighbours, but at another place, in the same book, it has been

reproduced with the addition that the Prophet ﷺ had addressed these words to the people of Abu Moosa Ash'ari ؓ and Abu Maalik Ash'ari ؓ, known popularly as *Ash'arieen*. They were, generally, well-versed in Faith and the *Shari'ah*, but close to them lived a community which was very backward. The members of this community had neither been given religious education nor were they interested in acquiring it. Both the groups were, to this extent, at fault, and the Holy Prophet ﷺ had reprimanded them for negligence without taking their names, as was his custom. It is, further, stated that when *Ash'arieen* came to know that it were they for whom the reproach was meant, they sent a delegation to the Prophet ﷺ assuring him that they would teach the necessary tenets and principles of the Faith and the *Shari'ah* to their neighbours within a year.

We, thus, learn from the above that the sacred Prophet ﷺ has enjoined upon the people of all localities and regions who possess the knowledge of Faith to impart it to those living near them and to work for their moral and spiritual instruction and improvement through preaching and gentle persuasion. Similarly, he has charged those who are ignorant to maintain a regular contact with men of Faith and learning of their neighbourhood so that they can profit from their company. If this guidance was followed by the *Ummah*, no section of it would be wanting in religious knowledge and earnest attachment to Allah and Prophet ﷺ, as the case, unfortunately, was with a vast majority of Muslims today.

RIGHTS OF WEAKER AND POORER SECTIONS

The rights we have discussed so far were with regard to the classes or categories of men with whom we have a special connection or relationship, whether of blood, marriage and neighbourhood, or of business transactions and social affairs. In addition to these, the importance of respect for the rights of the weaker and poorer sections of the society, and of every kind of a needy person, the orphan, the widow, the sick, the destitute and the downtrodden, has, also, been stressed in the teachings of the Holy Prophet ﷺ. To care for their needs and to look after their well-being has been described by him as a virtue of the highest order, and he has given the tidings of a vast reward on it.

Caring For The Indigent, The Widow And The Orphan

(١٤٤٢/٧٧) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ وَأَخْسَبُهُ قَالَ
كَالْقَائِمِ لَا يَفْتَرُّوْكَ كَالصَّائِمِ لَا يَفْطُرُ.
(رواه البخارى ومسلم)

(1442/77) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Whoever strives to relieve the widow, the distressed and the needy is as one, in Divine reward, who does Jihad in the path of Allah." Abu Hurayrah ؓ added that as far as he remembered, the Prophet ﷺ, also, said "He is as one who fasts permanently during the day and spends the nights in prayers."

(Bukhari and Muslim)

Commentary: As everyone knows, *Jihad* is a deed of utmost merit in Islam. In the same way, it is a most enviable state for a bondsman that his days are spent in fasting and nights in prayer.

But, as the Holy Prophet ﷺ has stated in this Tradition, the same is the worth and value of a person, in the judgement of the Almighty, who takes pains to help and assist a weak and needy fellow-man or a helpless widow and spends of his wealth on them or tries sincerely to draw the attention of others to their problems and difficulties.

(١٤٤٣/٧٨) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَكَافِلُ الْيَتِيمِ لَهُ أَوْلَغِيهِ فِي الْجَنَّةِ هَكَذَا وَأَشَارَ بِالسَّبَّابَةِ وَالْوُسْطَى وَفَرَجَ بَيْنَهُمَا شَيْئًا.
(رواه البخارى)

(1443/78) It is related by Sahl ibn Sa'ad ؓ that the Messenger of Allah ﷺ said: "Whoever supports an orphan belonging to his own or any other family will be as close to me in Heaven as these fingers are to each-other." Sahl relates that the Prophet ﷺ made a motion of his index and middle fingers (while he said it), and there was only a little space separating the two (at that time)." (Bukhari)

Commentary: It tells that the Holy Prophet ﷺ, raised his index and middle fingers in such a way that only a little space was left between them, and, showing the two fingers to the Companions, observed that there would be only that much of distance or difference between his station in Heaven, and that of the bondsman who accepts the responsibility of supporting an orphan whether coming from his own family, like nephew or a grandson, or any other family with which he has no particular ties of blood.

(١٤٤٤/٧٩) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَبَضَ يَتِيمًا مِنْ بَيْنِ الْمُسْلِمِينَ إِلَى طَعَامِهِ وَشَرَابِهِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ أَلْبَنَةً إِلَّا أَنْ يَكُونَ قَدْ عَمِلَ ذَنْبًا لَا يُغْفَرُ.
(رواه الترمذی)

(1444/79) It is related by Abdullah ibn Abbas ؓ that the Prophet ﷺ said: "The bondsman who took an orphan from among the Muslims and shared his food and drink with him, Allah will allow him to enter Heaven provided that he is not guilty of an unpardonable sin." (Tirmizi)

Commentary: The above Tradition makes it clear that the promise

of salvation and entry into Paradise is subject to the condition that the bondsman has not been guilty of a misdeed, such as apostasy, polytheism or murder, which is not pardonable.

Though this provision may not be included, in so many words, in a Tradition of persuasion or exhortation, it should be understood to form a part of it, as a matter of course.

(١٤٤٥/٨٠) عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَسَحَ رَأْسَ يَتِيمٍ لَمْ يَمْسَحْهُ إِلَّا لِلَّهِ كَانَ لَهُ بِكُلِّ شَعْرَةٍ يَمُرُّ عَلَيْهَا يَدُهُ حَسَنَاتٌ وَمَنْ أَحْسَنَ إِلَى يَتِيمَةٍ أَوْ يَتِيمٍ عِنْدَهُ كُنْتُ أَنَا وَهُوَ فِي الْجَنَّةِ كَهَاتَيْنِ وَفَرَنَ بَيْنَ إصْبَعَيْهِ. (رواه احمد والترمذی)

(1445/80) Sayyidina Abu Umamah رضی اللہ عنہ said that the Messenger of Allah ﷺ said: "If anyone strokes an orphan's head, doing so only for the sake of Allah, he will have blessings for every hair over which his hand passes, and if anyone treats well an orphan girl or boy under his care, he and I shall be like these two in Paradise," he put two of his fingers together. (Ahmad, Tirmizi)

Commentary: This *hadith* very clearly defines the reward for metting out good treatment to the orphans. There is only one provision that it should be solely for the sake of Allah.

(١٤٤٦/٨١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ وَشَرُّ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُسَاءُ إِلَيْهِ. (رواه ابن ماجه)

(1446/81) Abu Hurayrah رضی اللہ عنہ related to us, that the Messenger of Allah ﷺ said: "The best of Muslim homes is the home in which an orphan lives and is treated in a loving and affectionate manner, and the worst of Muslim homes is the home in which an orphan lives and is treated badly or curelly." (Ibn Majah)

(١٤٤٧/٨٢) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا شَكَاَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَسْوَةَ قَلْبِهِ قَالَ امْسَحْ رَأْسَ الْيَتِيمِ وَأَطْعِمِ الْمَسْكِينَ. (رواه احمد)

(1447/82) Sayyidina Abu Hurayrah رضی اللہ عنہ said that a man complained to the Prophet ﷺ of his hard-hearted nature. The

Prophet ﷺ asked him to stroke the head of the orphan and feed the poor. (Ahmad)

Commentary: These things are prompted by softness in a man's nature but if anyone is hard-hearted he may practice these things sincerely and he will become mild-hearted.

Attending To The Needs of The Poor, The Sick And The Distressed

(١٤٤٨/٨٣) عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُظْلَمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَمَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَمَةِ. (رواه البخارى ومسلم)

(1448/83) It is narrated by Ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "A Muslim is a Muslim's brother, he does not wrong him or abandon him. If anyone cares for his brother's need Allah will care for his need; if anyone removes his brother's anxiety Allah will remove from him one of the anxieties of the Day of Resurrection. And if anyone conceals a Muslim's secrets Allah will conceal his secrets on the Day of Resurrection." (Bukhari and Muslim)

(١٤٤٩/٨٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَفَسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَمَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ. (رواه ابو داؤد والترمذى)

(1449/84) Sayyidina Abu Hurayrah رضي الله عنه said that the Messenger of Allah ﷺ said: "If anyone removes a Muslim's anxiety of the anxieties of the world, Allah will remove his anxiety on the Day of Resurrection. If any creditor allows respite to a hard-pressed debtor, Allah will make it easy for him in this world and the hereafter. If anyone keeps a Muslim's secrets then Allah will conceal his secrets in this world and the Hereafter. And as long as anyone goes on helping his brother, Allah will go on helping

him."

(Abu Dawood, Tirmizi)

(١٤٥٠/٨٥) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا عَلَى عُرَى كَسَاهُ اللَّهُ مِنْ خَضِرِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ مِنْ ثَمَارِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ سَقَا مُسْلِمًا عَلَى ظَمَأٍ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ. (رواه ابو داود والترمذی)

(1450/85) Abu Sa'eed all-Khudri رضی اللہ عنہ has quoted the Messenger of Allah ﷺ as saying: "He who clothes a naked Muslim Allah will clothe him with green garments in Paradise. As for the Muslim who feeds a Muslim who is hungry, Allah will feed him the fruit of Paradise. Then, as for a Muslim who will give water (or any other drink) to a Muslim who is thirsty Allah will give him to drink the extremely pure drink (of Paradise) on which is an unseen seal."

(١٤٥١/٨٦) عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَطْعَمُوا الْجَائِعَ وَغَوَّدُوا الْمَرِيضَ وَفُكُّوا الْعَانِي. (رواه البخاری)

(1451/86) It is related by Abu Moosa Ash'ari رضی اللہ عنہ that the Messenger of Allah ﷺ said: "Feed the hungry, visit the sick and free the captives."

(Bukhari)

Commentary: Besides feeding the hungry, it, also, contains the exhortation to visit the sick and obtain the freedom of those who are held prisoner. As for visiting the sick, it needs to be remembered that, in common parlance, it simply denotes enquiring after the health of a sick person, but, in Arabic, it is used in a wider sense and includes looking after him as well. Thus, the command of visiting the sick, given in this Tradition, does not stop merely at paying a visit to a person who is ill or enquiring about his condition, but, also, requires us to care for him, and arrange for his treatment etc., as far as possible. Similarly, the commandment, of freeing the captives, obviously, denotes those who are held in captivity unlawfully, or, at least, it is hoped that good will follow as a consequence of their release, and there is no danger of a harm or evil ensuing from it. To secure the freedom of such prisoners is, of course, commendable.

(١٤٥٢/٨٧) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى يَقُولُ يَوْمَ الْقِيَمَةِ يَا ابْنَ آدَمَ مَرَضْتُ فَلَمْ تَعُدْنِي قَالَ يَا رَبِّ كَيْفَ أَغُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ أَمَا عَلِمْتَ أَنَّ عَبْدِي فَلَانًا مَرِضَ فَلَمْ تَعُدَّهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ يَا ابْنَ آدَمَ اسْتَطَعْتُمَكَ فَلَمْ تُطْعِمْنِي قَالَ يَا رَبِّ كَيْفَ أَطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَنِي عِنْدَكَ يَا ابْنَ آدَمَ اسْتَسْقَيْتَكَ فَلَمْ تَسْقِنِي قَالَ يَا رَبِّ كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ اسْتَسْقَاكَ عَبْدِي فَلَانٌ فَلَمْ تَسْقِهِ أَمَا إِنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَنِي عِنْدِي.

(رواه مسلم)

(1452/87) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "On the Day of Judgement, Allah will say to His bondsman: 'O Son of Adam! I fell ill, and you did not visit me.' The bondsman will reply: 'Thou art the Lord of the Worlds. How could I visit Thee?' Allah will, thereupon, say: 'Did you not know that such- and-such a bondsman of Mine was ill, but you cared not to visit him? Had you done it, you would have found Me with him.' Allah will, say again: 'O Son of Adam! I asked you for food, and you did not give it to Me.' The bondsman will reply : 'Thou art the Lord of the Worlds. How could I give Thee food?' Allah will, then, say: 'Are you not aware that such-and-such a bondsman of Mine begged you for food, but you did not give it to him? Had you done that, you would have found it with Me.' Allah, again will say: 'O Son of Adam! I asked you for water, and you did not give it to Me.' The bondsman will reply: 'Thou art the Lord of the Worlds. How could I give thee Water?' Allah will, then, say: 'Such-and-such a bondsman of Mine had asked you for water, but you did not give it to him. Listen! Had you given him the water, you would have found it with Me.' (Muslim)

Commentary: The extra-ordinary way of emphasising the importance of being kind and helpful to the weak and the indigent adopted in this Tradition is enough to show what place do compassion and kindheartedness occupy in the teachings of the sacred Prophet ﷺ and how enviable is the lot of those who feel for

the less fortunate brethren and are ready to help them in whatever way they can. What it denotes, in sum, is that whoever will help and bring solace to a sick and needy person will find Allah with him, and attain the goal of Allah-realisation.

Slaves and Servants

The institution of slavery was common in Arabia and almost all over the world at the time of the raising up of the Prophet Muhammad ﷺ. The victorious nations considered the people they had captured in battle as a 'commodity' and not as human beings, and used them mercilessly for their own advantage.

The sacred Prophet ﷺ, on the one hand, declared the freeing of slaves an act of highest virtue and an atonement for sins, and exhorted the people to it in various ways while, on the other hand, he enjoined that the slaves should be treated fairly, instead of being driven like cattle, and their basic needs, like food and clothing, taken care of in a manner to which they were entitled as human beings. In fact, the Prophet ﷺ stressed that the slaves should be given the same food to eat and dress to wear as the master's family did. He warned his followers that they will be called to account in the Hereafter if they failed in their duty to be just and benevolent to the slaves.

History tells that the entire course of life of the slaves was transformed as a result of these teachings and commandments and their humanity was restored to them. Thousands of them rose to be religious and spiritual leaders of the *Ummah* and held the highest offices of the State. Some of them even founded kingdoms. Eventually, the whole world was influenced by this guidance, and slavery became a thing of the past.

Basic Rights of Slaves

(١٤٥٣/٨٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

لِلْمَمْلُوكِ طَعَامُهُ وَكَسَوْتُهُ وَلَا يُكَلَّفُ مِنَ الْعَمَلِ إِلَّا مَا يَطِيقُ. (رواه مسلم)

(1453/88) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Food and dress is the right of the slave, and, also, that he is not assigned a task which may be beyond his

endurance."

(Muslim)

Commentary: In the above Tradition, only this much is told that it is the duty of the master to feed and clothe his slave properly, but in the other narratives we are now going to quote, it is stated, further, that the same food and clothes should be given to the slave which the master himself ate and wore.

It, again, tells that such a task must not be set for a slave which may be too much for him.

These, so to speak, constitute the fundamental rights of the slaves.

Brotherly treatment

(١٤٥٤/٨٩) عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِخْوَانُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ فَمَنْ جَعَلَ اللَّهُ أَخَاهُ تَحْتَ يَدَيْهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ وَلَا يُكَلِّفْهُ مِنَ الْعَمَلِ مَا يَغْلِبُهُ إِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيُعِنْهُ عَلَيْهِ.

(رواه البخارى و مسلم)

(1454/89) It is related by Abu Zarr Ghifari رضي الله عنه that the Prophet ﷺ said: "(Your slaves) are your brothers. Allah has placed them under your authority. So, he who has a brother under him should feed him and clothe him as he does himself and avoid taking from him work that is beyond his power, and if he does tell him to do such things then he should, also, join in it."

(Bukhari and Muslim)

Commentary: In it, the slave has been declared to be the brother of the master under whose control Allah has placed him, are both of them not the children of Adam, after all? There could, surely, not be a more powerful appeal for the good and fair treatment of the slaves. It is, further, told that when the slaves and the masters were borhters, they should, also, be treated like brothers and no discrimination made between them in the basic needs of life, like food and dress.

The Slave or Servant Must Be Given The Food To Eat Which He Cooks For The Master

(١٤٥٥/٩٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا

صَنَعَ لِأَحَدِكُمْ خَادِمُهُ طَعَامَهُ ثُمَّ جَاءَهُ بِهِ وَقَدْ وَلَّى حَرَّهُ وَدُخَانَهُ فَلْيَقْعِدْهُ مَعَهُ
فَلْيَأْكُلْ فَإِنْ كَانَ الطَّعَامُ مَشْفُوعًا قَلِيلًا فَلْيَضَعْ فِي يَدِهِ مِنْهُ أَكْلَةً أَوْ أَكْلَتَيْنِ.

(رواه مسلم)

(1455/90) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "When your slave or servant prepares food for you and lays it before you, and he has suffered the inconvenience of heat and smoke in cooking it, you should ask him to sit down and share the meal. If the food is in a small quantity, (and cannot suffice for two), the master should, at least, give a morsel or two of it to him." (Muslim)

Commentary: In the Prophet's ﷺ time, duties of a cook were taken, from the slaves. The Holy Prophet ﷺ, therefore, enjoined that the meal prepared by the slave should be shared with him by the master.

In our time, the same command will apply to the servants who are employed as cooks.

Slaves Should Be Forgiven If They Commit A Mistake

(١٤٥٦/٩١) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ كَمْ نَعْفُو عَنِ الْخَادِمِ فَسَكَتَ ثُمَّ أَعَادَ عَلَيْهِ الْكَلَامَ
فَصَمَّتْ فَلَمَّا كَانَتِ الثَّلَاثَةَ قَالَ اغْفُوا عَنْهُ كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً. (رواه ابو داؤد)

(1456/91) Abdullah ibn Umar رضي الله عنه related to us that (once) a person came to the Prophet ﷺ and said: 'O Messenger of Allah ﷺ! To what extent should we forgive the mistakes of our slave or servant?' The Prophet ﷺ remained silent. The man repeated the enquiry, and the Prophet ﷺ again, remained silent. When he asked for the third time, the Prophet ﷺ observed: 'Seventy times each day.'

Commentary: The Holy Prophet ﷺ kept quiet when he was asked for the first two times, perhaps, for the reason that he wanted the questioner to realise the redundancy of his enquiry. To forgive the mistakes of one's slave or servant is an act of virtue which makes a man deserving of Divine mercy, and, hence, one should be ready to excuse their faults as much as possible. When, however, the

question was put to him for the third time, the Messenger of Allah ﷺ remarked that they should be forgiven even if they committed a mistake as many as seventy times each day. Evidently, the figure of seventy, here, does not denote the exact number, but that a slave or servant should not be chastised even if he made a mistake often.

In our view, 'forgiving', in this Tradition, means that punishment should not be inflicted on a slave or servant in a spirit of vengeance or vindictiveness. In case, however, it seemed advisable from the point of view of their correction that they were taken to task, there was no harm in it, and it would not be inimical to the spirit of the exhortation contained in the above saying. It would, in fact, be in their own good.

(١٤٥٧/٩٢) عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

لَا تُضْرِبُوا إِمَاءَكُمْ عَلَى كَسْرِ إِنَاءٍ كُمْ فَإِنَّ لَهَا أَجَالَ كَأَجَالِكُمْ. (رواه الديلمي)

(1457/92) It is related by Ka'b ibn Ujrah ؓ that the Messenger of Allah ﷺ said: "Do not punish the slave-girls for breaking the vessels for the age of the vessels, too, is determined beforehand like your own age." (Dailami)

Commentary: Sometimes, procelain or glass ware get borken owing to the carelessness of the slaves or domestic servants upon which they are punished. The Holy Prophet ﷺ, in it, tells that just as men lived upto a certain age, and, then, died at the appointed hour, the vessels, too, broke when the span of life allotted to them came to an end. It would, therefore, be unfair to punish the poor slaves or servants for it. Nevertheless, as already stated, they could be castigated as a measure of correction.

Revenge Will Be Taken From The Oppressors of Slaves On The Day of Resurrection

(١٤٥٨/٩٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ

ضَرَبَ مَمْلُوكَةً ظَالِمًا أُقِيدَ مِنْهُ يَوْمَ الْقِيَمَةِ. (رواه البيهقي في شعب الایمان)

(1458/93) Abu Hurayrah said that he heard the Messenger of Allah ﷺ say: "Whoever beats the slave unjustly revenge will be taken from him on the Day of Resurrection." (Baihaqi)

Atonement of Cruelty to Slaves

(١٤٥٩/٩٤) عَنْ أَبِي عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ ضَرَبَ غُلَامًا لَهُ حَدًّا لَمْ يَأْتِهِ أَوْ لَطَمَهُ فَإِنْ كَفَّارَتُهُ أَنْ يُعْتَقَهُ. (رواه مسلم)

(1459/94) Sayyidina Ibn Umar رضي الله عنه said that he heard the Messenger of Allah ﷺ say: "If anyone punishes his slave for a crime he has not committed or slaps him then he can make an atonement by emancipating him. (If he does not do it then he will be punished by Allah). (Muslim)

(١٤٦٠/٩٥) عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ كُنْتُ أَضْرِبُ غُلَامًا لِي فَسَمِعْتُ مِنْ خَلْفِي صَوْتًا إِعْلَمَ أَبَا مَسْعُودٍ لِلَّهِ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ فَالْتَفَتْتُ فَإِذَا هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ هُوَ خُرُ لَوْجِهِ اللَّهُ فَقَالَ أَمَا لَوْ لَمْ تَفْعَلْ لَلْفَحْتِكَ النَّارُ أَوْ لَمَسْتِكَ النَّارُ. (رواه مسلم)

(1460/95) Abu Mas'ud Ansari رضي الله عنه said that (once) he was beating a slave when he heard a voice from behind. (Someone was saying): 'Oh Abu Mas'ud! Remember that Allah has a greater power and authority over you than you have over the poor slave.' He turned round and saw that it was the Prophet ﷺ upon which he said : "O Messenger of Allah ﷺ! (I am setting him free). Now, he is free (from my side), for the sake of Allah." The Prophet ﷺ observed: "You should know that had you not done so, i.e., set him free, the Fire of Hell would have consumed you." (Muslim)

Last Testament of The Prophet ﷺ Concerning Slaves

(١٤٦١/٩٦) عَنْ عَلِيٍّ قَالَ كَانَ آخِرُ كَلَامِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةُ الصَّلَاةُ وَاتَّقُوا اللَّهَ فِيمَا مَلَكَتْ أَيْمَانُكُمْ. (رواه ابو داود)

(1461/96) It is related by Sayyidina Ali رضي الله عنه that the last words (spoken by the Prophet ﷺ before his death), were: "Observe Prayer (Salah)! Observe Prayer (Salah)! And fear Allah as regards your slaves and servants." (Abu Dawood)

Commentary: It shows what importance did the Holy Prophet ﷺ attach to respect for the rights of the slaves. He bracketted it with

the observance of prayer, and took pains to stress its significance upon his followers even at the time of his departure from the world.

According to Sayyidah Ayshah's رضى الله عنها narrative quoted in *Sahih Bukhari*, the last words of the Prophet ﷺ were: "Allaahumma-er-Rafiqal A'ala, (To my friend, the Highest of High). Commentators have tried to produce conformity between the two reports by explaining that the last words of the Holy Prophet ﷺ that were addressed to the *Ummah* were those contained in Sayyidina Ali's report while the last words he had addressed to Allah were what are contained in Sayyidah Ayshah's رضى الله عنها narrative.

Loyalty of Slaves to Their Masters

Together with enjoining upon the masters to be fair and generous in their treatment of the slaves and servants, the Holy Prophet ﷺ, also, has emphasised that it was the duty of the slaves and the servants to remain faithful to their masters.

The Messenger of Allah ﷺ has said that fortunate and successful was the slave who was the devotee of Allah and faithful to his master.

(١٤٦٢/٩٧) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِعْمًا لِلْمَمْلُوكِ أَنْ يَتَوَقَّاهُ اللَّهُ بِحُسْنِ عِبَادَةِ رَبِّهِ وَطَاعَةِ سَيِّدِهِ نِعْمًا.

(رواه البخارى ومسلم)

(1462/97) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "It is a matter of great success and good fortune for a slave that Allah raises him from the world in the state that he is a worshipper of his Lord and loyal to his master."

(Bukhari and Muslim)

(١٤٦٣/٩٨) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ وَ أَحْسَنَ عِبَادَةَ رَبِّهِ فَلَهُ أَجْرُهُ مَرَّتَيْنِ

(رواه البخارى ومسلم)

(1463/98) It is related by Abdullah ibn Umar ؓ that the Prophet ﷺ said: "When a slave is faithful to his master, and, also, worships Allah, he is deserving of a double reward (in the

Hereafter)."

(Bukhari and Muslim)

Commentary: A principal feature of the teachings of the sacred Prophet ﷺ is that he exhorts every class or individual to fulfil the rights of others with a full sense of responsibility and consider it a source of good fortune in both the worlds. He thus, enjoins upon the masters to fear Allah in respect of their slaves and servants and be good and fair in their dealings with them, and treat as their brothers and family members, and upon the slaves to be loyal and sincere to their masters.

The root cause of all the trouble and mischief in the world is that everyone wants to secure his rights without fulfilling the duties. There can be no real peace and happiness in the society until we attach an equal importance to the claims of others upon us and our own claims on them.

Behaviour of The Old And The Young Towards Each Other

In every society there are some who are senior in age and others who are juniour to them. The Holy Prophet ﷺ has, also, taught how they should behave towards each other. We shall now take up a few Traditions appertaining to this aspect of social conduct which may appear insignificant to some people, but plays an important part in prompting a happy and peaceful life, both at the family and the community levels.

(١٤٦٤/٩٩) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ شَرَفَ كَبِيرِنَا.

(رواه الترمذی و ابوداؤد)

(1464/99) Amr ibn Shu'ayb رضی اللہ عنہ related to us, "My father, Shu'ayb told me, on the authority of his grandfather, Abdullah ibn Amr ibn al-Aas رضی اللہ عنہ, that the Messenger of Allah ﷺ said: 'He is not of us who is not affectionate to those who are younger to him in age and respectful to those who are older.'"

(Tirmizi and Abu Dawood)

(١٤٦٥/١٠٠) عَنْ أَنَسٍ قَالَ جَاءَ شَيْخٌ يُرِيدُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَابْتَأَ الْقَوْمُ أَنْ يُوسِعُوا لَهُ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ
صَغِيرَنَا وَلَمْ يُوقِرْ كَبِيرَنَا. (رواه الترمذی)

(1465/100) Sayyidina Anas رضی اللہ عنہ related, "(Once) an elderly person came who wanted to go up to the Messenger of Allah ﷺ (and meet him), but the people (who were present) took some time to make way for him, i.e., they did not move quickly enough as deference for his age would have required. The Messenger of Allah ﷺ observed: 'Whoever does not show affection to the young and respect to the old is not of us.'

(Tirmizi)

Commentary: It shows that anyone who wants to be deeply attached to the Holy Prophet ﷺ and his Faith should treat those who are younger to him with affection, and those who are older, with respect.

(١٤٦٦/١٠١) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَكْرَمَ
شَابٌ شَيْخًا مِنْ أَجْلِ سِنِهِ إِلَّا قَبِضَ اللَّهُ لَهُ عِنْدَ سِنِهِ مِنْ يَكْرَمُهُ. (رواه الترمذی)

(1466/101) It is related by Sayyidina Anas رضی اللہ عنہ that the Messenger of Allah ﷺ said: "For the young man who will honour an old man because of his years, Allah will appoint men who will honour him in his old age."

(Tirmizi)

Commentary: It tells that while the real reward on showing good manners to one's elders and behaving towards them with respect will be in the Hereafter, the Almighty bestows His favours in this world, too, upon those who do so.

RIGHTS OF ISLAMIC FRATERNITY

The Holy Prophet ﷺ, like all the earlier Prophets, was raised up in the world with Divine Faith and Heavenly Guidance. Those who responded to his Call and accepted the Faith he had brought, naturally, went to form a separate community which came to be known as *Ummah al-Muslima*¹ or Islamic Fraternity.

As long as the Prophet ﷺ remained in the world, the Islamic fraternity or *Ummah* served as his right hand in the preaching and propagation of Faith and taking the Guidance to mankind, and, after his passing away, it had to fulfil the sacred mission till the end of time as his 'deputy', or successor'. For discharging the grave responsibility, it was essential that, along with possessing the qualities of firmness of belief and unflinching devotion to Allah, piety and righteousness, and missionary zeal and enthusiasm, the hearts of its members, i.e., of the followers of the Holy Prophet ﷺ, as a whole, remained united, and they acted like a single body. If, on the other hand, the Muslims were divided among themselves, and instead of unity and solidarity, there was discord and dissension in their ranks, they could not be expected to prove themselves worthy of the task.

For that very reason, the Prophet ﷺ, also, declared adherence to Islam and a sacred and different classes of the Islamic brotherhood the need to behave towards each other as brothers, helping one another and fulfilling the claim stemming from the common bond of Islam.

The exhortation was all the more necessary because the *Ummah* included men drawn from various countries, races and social ranks, with their own ethnic, cultural, linguistic and temperamental peculiarities, and this diversity was to grow further with the passage of time.

1. Signifying the Community of the Faithful.

A Strong Building

(١٤٦٧/١٠٢) عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُؤْمِنُ

لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا تَمَّ شَبْكُ بَيْنَ أَصَابِعِهِ. (رواه البخارى ومسلم)

(1467/102) It is related by Abu Moosa Ash'ari رضي الله عنه that the Prophet ﷺ said: "The connection between one Muslim and another is like that of a strong building, one part of which strengthen the other." The Prophet ﷺ, then, showed, by interlocking the fingers of one hand with those of the other (that the Muslims should combine and coalesce with one another like it). (Bukhari and Muslim)

Commentary: It shows that just as the bricks of a building become a strong fortress by uniting with one another, the Ummah, too, is a fortress of which every Muslim is a brick and there should be the same closeness and coherence among the Muslims as was found in the bricks of a building. The Holy Prophet ﷺ, further, demonstrated by interlocking the fingers of both hands that the Muslims ought to stick together and blend into a single body like that.

(١٤٦٨/١٠٣) عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ إِنْ اشْتَكَى عَيْنُهُ اشْتَكَى كُلُّهُ وَإِنْ اشْتَكَى رَأْسُهُ اشْتَكَى كُلُّهُ. (رواه مسلم)

(1468/103) It is related by Nu'man ibn Bashir رضي الله عنه that the Messenger of Allah ﷺ said: "All Muslims are like (the limbs of) a man. If the eye hurts, the whole body feels the pain, and, in the same way, if anyone has a headache, the whole body joins in the suffering." (Muslim)

Commentary: What it seeks to emphasise is the organic unity of the Muslim Millat. All for one, and one for all" should be the motto of the Muslims. They should be ready to share the sorrow and suffering of each other.

(١٤٦٩/١٠٤) عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ

فِي حَاجَّتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَمَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَمَةِ. (رواه البخارى ومسلم)

(1469/104) It is related by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "Every Muslim is a Muslim's brother. He should neither harm him himself nor leave him alone when others treat him unjustly, (but try to help him). Whoever will fulfil the need of a brother, Allah will fulfil his need, and whoever will remove the distress of a Muslim, he will find a distress of his removed on the Day of Requital. and whoever will hide the secrets of a Muslim, his sins will be hidden from others view by Allah on the Last Day." (Muslim)

(١٤٧٠/١٠٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَحْدِلُهُ وَلَا يُحْقِرُهُ التَّقْوَى هُنَا (وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ) بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يُحْقِرَ أَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعَرْضُهُ. (رواه مسلم)

(1470/105) It is related by Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: "Every Muslim is a Muslim's brother. He should neither harm him himself nor leave him alone to be a victim of the cruelty and injustice of others." (Abu Hurayrah adds that, after it, the Prophet ﷺ pointed towards his bosom thrice, and said: 'This is the place of piety. For anyone this fault is enough (to make him unworthy) that he considers a brother Muslim worthless, and puts him to shame. Everything belonging to a Muslim is sacred to the other Muslim, his life, his property and his honour." (Muslim)

Commentary: It tells that after enjoining that no Muslim should consider a Muslim base or lowly and treat him with contempt, the Holy Prophet ﷺ pointed at his bosom thrice and remarked that it was the place of piety. It is worth recalling that, in the judgement of the Lord, piety is the sole criterion of superiority. Says the Qur'an:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ. (الحجرات ٤٩: ١٣)

Verily, the most honoured of you in the sight of Allah, is he who is the most righteous of you. (Al Hujrat 49:13)

Piety, in fact, is another name for the fear of Allah and earnest anxiety for the Hereafter. It, obviously, is an inner feeling and no one can know by looking at a person whether there is piety in him or not. Thus, no believing person has a right to consider a believing person base and worthless and behave towards him in a disdainful manner. Who knows that a man who appears to him to be inferior may be possessing the quality of righteousness and be honourable in the sight of Allah. It is, therefore, not permissible to a Believer to hold any other believing man in contempt and behave disrespectfully towards him.

The Prophet ﷺ, warns, further, that for a man to be a sinner it is enough that he thinks contemptuously of a believing bondsman of the Lord and puts him to disgrace.

(١٤٧١/١٠٦) عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ عَلَى إِقَامِ الصَّلَاةِ وَإِتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ (رواه البخاري ومسلم)

(1471/106) Jarir ibn Abdullah رضى الله عنه related to us, saying that "I had taken the pledge at the hand of the Messenger of Allah ﷺ to observe prayer (*salah*), and to pay *zakah*, and to be a sincere well-wisher of every Muslim." (Bukhari and Muslim)

Commentary: It shows that when Sayyidina Jarir رضى الله عنه took the pledge of Faith at the hand of the Holy Prophet ﷺ, the latter had made him promise that he will offer paryer (*salah*) regularly, pay *Zakah* and be sincere to all Muslims.

We can learn from it how careful the sacred Prophet ﷺ was about the mutual relations of Muslims. He took the pledge of brotherly-feeling and well-wishing towards all Muslims along with that of the observance of fundamental duties like prayer (*salah*) and *Zakah*.

(١٤٧٢/١٠٧) عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ

لَا يَهْتُمُّ بِأَمْرِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ وَمَنْ لَمْ يُصْبِحْ وَيُمْسِ نَاصِحًا لِلَّهِ وَرَسُولِهِ

وَلِكِتَابِهِ وَلِإِمَامِهِ وَلِعَامَةِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ. (رواه الطبراني في الاوسط)

(1472/107) It is related by Huzaifah رضى الله عنه that the Messenger of Allah ﷺ said: "Whoever does not take an interest in the affairs and problems of Muslims is not of them, and whoever's state is

such that, each morning and evening, he is not loyal and earnest towards Allah, towards His Messenger, towards His Book, towards His Imam, i.e., the Caliph of the day, and towards the Muslims, as a whole, is not of them." (Tabarani)

Commentary: It tells that it, too, is an essential condition for being a faithful Believer that one is not indifferent to the difficulties and problems of the Muslims, in general, but takes a genuine interest in them. Similarly, it is, also, necessary that he is habitually loyal and devoted to Allah, the Prophet ﷺ, the Qur'an, the Islamic Government and the general body of Muslims.

(١٤٧٣/١٠٨) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ. (رواه البخارى ومسلم)
(1473/108) It is related by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: "By the Holy Being in whose power is my life, none of you can be a true Believer unless he desires for his brother what he desires for himself."

(Bukhari and Muslim)

Commentary: It shows that to feel earnestly for a brother Muslim to the extent of preferring for him what one prefers for oneself is a prerequisite of Faith, and anyone who claims to be a Muslim, but is lacking in it is, in fact, unblessed with the reality of Islam.

Some Special Claims

(١٤٧٤/١٠٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ رَدُّ السَّلَامِ وَعِيَادَةُ الْمَرِيضِ وَاتِّبَاعُ الْجَنَائِزِ وَاجَابَةُ الدَّعْوَةِ وَتَشْمِيتُ الْعَاطِسِ. (رواه البخارى ومسلم)

(1474/109) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "There are five claims of a Muslim upon a Muslim: to return his greetings; to visit him when he is ill; to attend his funeral; to accept his invitation to a feast; and to make the prayer of mercy for him by saying *ya-rahmakullaah* (May the mercy of Allah be on you) when he sneezes."

(Bukhari and Muslim)

Commentary: The five things mentioned in it are acts which, in everyday life, give expression to as well as are likely to promote

brotherly feelings between Muslims, and, therefore, a special attention should be paid to them. In another report, to salute is mentioned in place of returning the salutation and some other acts, too, are specified. It shows that the claims described in the above Tradition are by way of an example and not conclusive.

Defence of The Honour of a Muslim

(١٤٧٥/١١٠) عَنْ جَابِرِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ أَمْرٍ مُسْلِمٍ يَخْذُلُ أَمْرًا مُسْلِمًا فِي مَوْضِعٍ يُنْتَهَكُ فِيهِ حُرْمَتُهُ وَيُنْتَقَضُ فِيهِ مِنْ عَرَضِهِ إِلَّا خَذَلَهُ اللَّهُ تَعَالَى فِي مَوْضِعٍ يُحِبُّ فِيهِ نَصْرَتَهُ وَمَا مِنْ أَمْرٍ مُسْلِمٍ يَنْصُرُ مُسْلِمًا فِي مَوْضِعٍ يُنْتَقَضُ مِنْ عَرَضِهِ وَيُنْتَهَكُ فِيهِ مِنْ حُرْمَتِهِ إِلَّا نَصَرَهُ اللَّهُ فِي مَوْطِنٍ يُحِبُّ فِيهِ نَصْرَتَهُ.

(رواه ابو داؤد)

(1475/110) It is related by Sayyidina Jabir رضي الله عنه that the Messenger of Allah ﷺ said: "The (unfortunate) Muslim who forsakes a Muslim (and does not come to his aid) at a time when his honour is being outraged, Allah, too, will deny him His help when he is in the greatest need of it while the (blessed Muslim) who stands by a Muslim at a time when his honour is imperilled, Allah, too, will favour him with His help when he will be needing it most." (Abu Dawood)

(١٤٧٦/١١١) عَنْ مُعَاذِ بْنِ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ حَمَى مُؤْمِنًا مِنْ مَنَافِقِ بَعَثَ اللَّهُ مَلَكًا يَحْمِي لَحْمَهُ يَوْمَ الْقِيَمَةِ مِنْ نَارِ جَهَنَّمَ وَمَنْ رَمَى مُسْلِمًا بِشَيْئٍ يُرِيدُ بِهِ شَيْنَهُ حَبَسَهُ اللَّهُ عَلَى جَسَرِ جَهَنَّمَ حَتَّى يَخْرُجَ مِمَّا قَالَ.

(رواه ابو داؤد)

(1476/111) Sayyidina Mu'az ibn Anas رضي الله عنه said that the Messenger of Allah ﷺ said: "If anyone guards believer from a hypocrite, Allah will send an angel who will guard his flesh on the Day of Resurrection from the fire of Hell. But if anyone attacks a Muslim saying something by which he wishes to disgrace him, he will be restrained by Allah on the bridge over Hell till he is acquitted of what he said." (Abu Dawood)

Commentary: It is a very serious and grave sin to accuse and disgrace and speak against a Muslim. Even if the accuser is a

Muslim, he will be detained over a part of Hell (its bridge) until he is purified of the filth his sin by burning to ashes just as gold is placed on fire until it is purified of its impurities. The words of the *hadith* imply that this sin is unpardonable in the sight of Allah, yet today it is a common pursuit with Muslim, even the front-rank ones.

اللَّهُمَّ احْفَظْنَا وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا

O Allah! Preserve us. And we seek refuge with Allah from the mischief of our base self and from the evil of our deeds.

(١٤٧٧/١١٢) عَنْ أَبِي الدَّرْدَاءِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ مُسْلِمٍ يَرُدُّ عَنْ عَرَضِ أَخِيهِ إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَرُدَّ عَنْهُ نَارَ جَهَنَّمَ يَوْمَ الْقِيَمَةِ ثُمَّ تَلَاهُذِهِ الْآيَةَ "وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ"

(رواه البغوى فى شرح السنه)

(1477/112) Abu Darda رضي الله عنه said that he heard the Messenger of Allah ﷺ say, "No Muslim will defend his brother's honour without it being due from Allah to defend him from the fire of Hell on the Day of Resurrection." He then recited:

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ (الروم ٤٧:٣٠)

(To help believers is incumbent upon us) (Ar-Room, 30:47)

(Sharah as Sunnah)

(١٤٧٨/١١٣) عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ ذَبَّ عَنْ لَحْمِ أَخِيهِ بِالْمَغِيبَةِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُعْتَقَهُ مِنَ النَّارِ.

(رواه البيهقى فى شعب الايمان)

(1478/113) Sayyidah Asma ibnt Yazid رضي الله عنها quoted the Messenger of Allah ﷺ as saying: "If anyone defends his brother who is slandered when absent, it will be due from Allah to set him free from Hell."

(Baihaqi)

(١٤٧٩/١١٤) عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ اغْتَيْبَ عَنْدَهُ أَخُوهُ الْمُسْلِمُ وَهُوَ يَقْدِرُ عَلَى نَصْرِهِ فَنَصَرَهُ نَصَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَإِنْ لَمْ يَنْصُرْهُ وَهُوَ يَقْدِرُ عَلَى نَصْرِهِ أَدْرَكَهُ اللَّهُ بِهِ فِي الدُّنْيَا وَالْآخِرَةِ.

(رواه البغوى فى شرح السنه)

(1479/114) It is related by Anas رضي الله عنه that the Prophet ﷺ said: "Anyone before whom a Muslim brother is being defamed and his reputation is being injured, and he can speak for him and defend his good name, and, (also), does it, Allah will help him in this world as well as the next, and if he does not defend or support him although he is in a position to do so, Allah will take him to task (for it) both in this world and the next."

(Sharah-us-Sunna Iman al-Baghwi)

Commentary: The five previous reports go to show how precious the honour of a Muslim is in the sight of Allah and what a grave sin it is for us to be found wanting in our duty to defend and protect it.

A Muslim is Muslim's Mirror

(١٤٨٠/١١٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْمُؤْمِنُ مِرَاةُ الْمُؤْمِنِ وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَكْفُ عَنْهُ ضِعَّتَهُ وَيَحْوَطُهُ مِنْ
وَرَائِهِ.
(رواه ابو داود والترمذی)

(1480/115) Abu Hurayrah رضي الله عنه relates that the Messenger of Allah ﷺ said: "A Believer is a Believer's mirror, and a Believer is Believers's brother: he removes his defect (or deficiency), and guards him from behind."
(Abu Dawood and Tirmizi)

Commentary: A mirror reflects every blemish on the face of a person, and shows it only to him and not to anyone else. That every Muslim is a Muslim's mirror would, thus, mean that a Muslim should inform his brother of any fault or weakness he may observe in him, with a sincere heart, and refrain from spreading it abroad. The report, further, tells that every Believer is a Believer's brother. It will, therefore, be his duty to protect him, to the best of his ability, from an evil or danger.

Attitude Towards Mankind, In General, And All Created Beings

In the forementioned Traditions, we have seen instructions governing the behaviour of Muslims to one another. We shall, now, examine the sayings of the Holy Prophet ﷺ relating to our conduct in respect of all mankind and the other creatures of the

Lord.

(١٤٨١/١١٦) عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَفْضَلِ الْإِيمَانِ قَالَ أَنْ تُحِبَّ لِلَّهِ وَتُبْغِضَ لِلَّهِ وَتَعْمَلَ لِسَانَكَ فِي ذِكْرِ اللَّهِ قَالَ وَمَاذَا يَأْرَسُولُ اللَّهِ؟ قَالَ وَأَنْ تُحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ وَتَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ.

(رواه احمد)

(1481/116) It is related by Mu'az ibn Jabal رضي الله عنه, "I enquired from the Holy Prophet ﷺ about superior Faith, i.e., what was the highest grade of Faith and how could it be reached. The Prophet ﷺ replied: 'It is that you love whom you love solely for the sake of Allah, and hate whom you hate solely for the sake of Allah (Friendship and enmity should be wholly for His sake). And, secondly, that you keep your tongue engaged in the remembrance of Allah'. 'What else?' I asked further. 'That you desire for others what you desire for yourself, and do not desire for others what you do not desire for yourself', the Prophet ﷺ replied."

(Musnad Ahmad)

Commentary: It shows that in the teachings of the sacred Prophet ﷺ, sincerity and well-wishing for men, in general, to the extent of desiring for them what one desires for oneself is among the highest attributes of Faith.

(١٤٨٢/١١٧) عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ.

(رواه البخارى ومسلم)

(1482/117) Jarir ibn Abdullah رضي الله عنه related that the Prophet ﷺ said: "He will not gain the mercy of Allah ﷻ in whose heart there is no mercy for men."

(Bukhari and Muslim)

Commentary: It imparts a stern warning to those who do not treat fellow-men with kindness and compassion and remain indifferent to their needs and difficulties. Such men, we are told, will have no share in the mercy of The All-merciful.

It must be understood, however that it does not mean that criminals must not be punished. The Qur'an tells us:

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ. (البقرة ١٧٩:٢)

And there is life for you in retaliation. (al-Baqarah 2:179)

(١٤٨٣/١١٨) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ اِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُمُ مَنْ فِي السَّمَاءِ.
(رواه ابو داود والترمذی)

(1483/118) It is related by Abdullah ibn Amr ibn al-Aas رضی اللہ عنہ that the Messenger of Allah ﷺ said: "Allah will have mercy on them who are merciful. Show compassion to the dwellers of the earth, He who dwells in the heavens will show compassion to you."
(Abu Dawood and Tirmizi)

Commentary: It contains a most forceful exhortation for showing kindness to all the creatures of Allah on earth with whom one comes into contact. It, first, tells that there will be the special mercy of Allah on those who are merciful, and, then gives the assurance that the Lord will show compassion to those who are compassionate to His creatures.

In this Tradition, the phrase *Mann fi-e-s-Sama'i* has been used for Allah which, literally, means, "He who is in the heavens". (Evidently, the connection between the Almighty and the heavens is not the same as obtains between an occupant and the place he occupies).

Like the earth and all the other living and non-living things, the sky, too, has been created by Allah. He is the Lord of the heavens and the earth, and both of these are equally related to His functions and attributes of Divinity, Creation and Preservation.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ (لزخرف ٨٤:٤٣)

And He it is Who in the heaven is Allah, and in the earth Allah.

(Al Zukhruf 43:84)

But since the heaven enjoys superiority over the earth, Allah has a special association with it, the true significance of which, however, is known only to him. It is owing to it that *Mann fi-es-Sama'i* من في السماء has been used in the above narrative for Allah as against *Mann fi-el-Arz*. من في الارض.

(١٤٨٤/١١٩) عَنْ أَنَسٍ وَ عَبْدِ اللَّهِ قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

الْخَلْقُ عِيَالُ اللَّهِ فَاحْبِبْ الْخَلْقَ إِلَى اللَّهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ

(رواه البيهقي في شعب الایمان)

(1484/119) Sayyidina Anas رضي الله عنه and Abdullah ibn Mas'ud رضي الله عنه related to us, that the Prophet ﷺ said: "All the creatures are the *Ayaal* (family) of Allah. The more beloved of Allah, among His creatures, therefore, is the man who is good to His family, i.e., creatures." (Baihaqi)

Commentary: Those who are dependent on a person of the necessities of life, like food and clothing, are called his *Ayaal*. In this way, all the created beings are the *Ayaal* of Allah. He is their Cherisher and Sustainer. The above Tradition, consequently, tells that whoever shows kindness to the creatures of Allah will be deserving of His love.

Kindness to Animals

The Holy Prophet ﷺ, like the earlier Prophets, has permitted that the animals that have been created for riding or carrying loads or any other purpose are used for it. Again, the flesh of the animals which have been declared clean can be used for food, considering it to be a blessing of the Lord, and in accordance with His Command. But, at the same time, the Holy Prophet ﷺ has enjoined that the animals must not be treated cruelly, and one should fear Allah in respect of the dumb creatures as well.

(١٤٨٥/١٢٠) عَنْ سُهَيْلِ بْنِ الْحَنْظَلِيِّ قَالَ مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَعِيرٍ قَدْ لَحِقَ ظَهْرُهُ بِبَطْنِهِ فَقَالَ اتَّقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْجَمَةِ فَإِنَّ كِبْرُهَا صَالِحَةٌ وَأَتْرُكُوهَا صَالِحَةٌ. (رواه ابو داود)

(1485/120) Suhail ibn Hanzaliyyah رضي الله عنه narrated that once the Prophet ﷺ came upon a camel whose belly was touching its back (owing to starvation). On seeing it, he said: "O people, fear Allah with regard to the dumb animals. (Do not starve them like that). Ride on them in the condition that they are well, i.e., properly fed, and when you leave them, leave in the condition that they are well", i.e., after you have fed them properly."

(Abu Dawood)

(١٤٨٦/١٢١) عَنْ جَابِرٍ قَالَ رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِمَارًا قَدْ رُسِمَ فِي وَجْهِهِ فَقَالَ لَعَنَ اللَّهُ مَنْ فَعَلَ هَذَا. (رواه احمد)

(1486/121) Sayyidina Jabir رضي الله عنه narrated that (once) the Prophet ﷺ saw a donkey whose face had been branded. Upon it, he remarked: He is removed from the mercy of Allah who has committed this (cruel) act." (Musnad Ahmad)

Commentary: In the olden days, it was customary to brand animals, like horses and donkeys, with red-hot iron, as a mark of recognition, and it is done, even now, at some places. But to burn the mark on an animal's face, which is the most sensitive part of the body, is most cruel, indeed. The Holy Prophet ﷺ felt deeply hurt on seeing the donkey whose face had been branded and observed that cursed was the man who had done that. It, surely, was an expression of severe resentment against the person who had been cruel to the poor animal.

(١٤٨٧/١٢٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
غُفِرَ لِمَرْأَةٍ مُؤْمِسَةٍ مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ رَكْبٍ يَلْهَثُ كَأَن يَذِيقْتُهُ الْعَطَشُ
فَنَزَعَتْ حُفَّهَا فَأَوْتَقَتْهُ بِخِمَارِهَا فَنَزَعَتْ لَهُ مِنَ الْمَاءِ فُغِفِرَ لَهَا بِذَلِكَ. قِيلَ إِنَّ
لَنَا فِي الْبَهَائِمِ أَجْرًا؟ قَالَ فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ أَجْرٌ. (رواه البخاري ومسلم)

(1487/122) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "A woman of bad character was granted remission (of her sins) on the act that she saw a dog that was (moving round) a well in such a state that its tongue was hanging out, and it was panting, and (it appeared that) it would die of thirst. (The woman took pity on the dog, but there was no rope or vessel to draw water from the well.) So, she took off her leather stocking, and, somehow tied it to her, and drew water (from the well) by means of it, (and gave it to the dog to drink). She was forgiven (by Allah) of her sins upon this act (of mercy)". A Companion, thereupon, enquired: "O Messenger of Allah ﷺ! Is there a reward even on giving food and drink to the animals?" "Of course", the Prophet ﷺ replied. "There is a reward on giving food and drink to every living creature."

(Bukhari and Muslim)

Commentary: The aim of the Holy Prophet ﷺ, obviously, was not merely to narrate the story, but to stress the importance of being kind and compassionate to all the creatures of Allah, even to a dog.

A similar report has been quoted in the preceding pages from

the same source-books, *Sahih Bukhari* and *Sahih Muslim*. In it, however, the giving of water to the dying dog is attributed to a male traveller and not a woman of easy virtue. We have discussed it, in detail, over there and explained how a simple act like it could lead to salvation, and what was the real significance of it.

(١٤٨٨/١٢٣) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ إِنْسَانٌ أَوْ طَيْرٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ صَدَقَةٌ.

(رواه البخارى ومسلم)

(1488/123) It is related by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: "A Muslim bondsman who plants a tree or grows a crop, and, then, a man, bird or animal eats of it, it will be charity on his part."

(Bukhari and Muslim)

Commentary: The moral of it, again, is that to give food and drink not only to human beings, but to all the creatures of the Lord, including a bird or an animal, is an act of virtue on which there is a reward in the Hereafter.

On the other hand, to treat an animal cruelly and inflict pain on it unnecessarily is a great sin, as the following Tradition will tell.

(١٤٨٩/١٢٤) عَنْ ابْنِ عُمَرَ أَبِي هُرَيْرَةَ قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَذَبْتُ امْرَأَةً فِي هِرَّةٍ أَمْسَكْتَهَا حَتَّى مَاتَتْ مِنَ الْجُوعِ فَلَمْ تَكُنْ تُطْعَمُهَا وَلَا تُرْسَلُهَا فَتَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ.

(رواه البخارى ومسلم)

(1489/124) Abdullah ibn Umar and Abu Hurayrah رضي الله عنه related that the Messenger of Allah ﷺ said: "A hard-hearted woman will make her way to Hell simply for killing a cat (in a most callous manner). She held it in captivity and neither gave it anything to eat herself nor set it free so that it could feed on the rodents (till it died of starvation)."

(Bukhari and Muslim)

Commentary: These few Traditions are enough to give an idea of the teachings of the Holy Prophet ﷺ concerning the treatment of animals. It in no way, conflicts with the command of the Prophet ﷺ about the killing of poisonous animals, such as, snakes and scorpions, which is an act of service to men as well as to the other creatures of Allah.

RULES AND PROPRIETIES OF MEETING

In all civilised societies, there have always been some particular forms of greeting, as an expression of respect, affection or formal recognition, upon meeting a person. In our own country, the Hindus say *Namaste* on meeting or arrival, and, also, *Ram, Ram*. Among the Christians, it is customary to salute with the words like 'Good morning', or 'Good evening'.

Among the Arabs, too, before the advent of Islam, similar forms of salutation were in vogue. It is stated in *Sunnah Abi Dawood*, on the authority of the Companion, Imran ibn Husain, "Before the advent of Islam we used to say *An'maallaahu bika a'in* (May Allah grant coolness to your eyes). and *An'im sabaah* (May your morning be happy) while greeting one another. When from the darkness of perversion we emerged into the light of Islam, these formulas of salutation were forbidden, and in their place, we were taught to say, *As'Salaam-u-Alaikum* (Peace be with you)."

As a little reflection will show, no better form of salutation is possible as an expression of love and regard on goodwill. It makes an excellent and most comprehensive prayer for the occasion, denoting: May Allah bestow peace and security on you. For those who are younger to us in age, it is an expression of kindness and affection, and for the elders, of regard and attention. Moreover, *Salaam* is one of the Excellent Names of Allah. In the Qur'an, the phrase, *As-salaam-u-Alaikum*, has been used on behalf of Allah, as a mark of favour and esteem of Divine Prophets. Thus, we read:

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ، سَلَامٌ عَلَى إِبْرَاهِيمَ، سَلَامٌ عَلَى مُوسَى وَهَارُونَ،
سَلَامٌ عَلَى الْيَاسِينَ، سَلَامٌ عَلَى الْمُرْسَلِينَ

(الصفت ٣٧: ١٠٩، ١٢٠، ١٣٠، ١٨١)

Peace be unto Nuh among the people. (Al Saffat, 37:79); Peace be

unto Ibrhaim, (Al Saffat, 37:109); Peace be unto Musa and Harun, (Al Saffat, 37:120); Peace be unto Ilyas, (Al Saffat, 37:130); Peace be unto those sent (to warn), (Al Saffat, 37:181); and, *Peace be on His slaves whom He hath chosen*, (Al Saffat, 37:59).

The Beleivers, too, are commanded to make salutation to the Holy Prophet ﷺ in these words:

اَلْسَّلَامُ عَلَیْكَ اَیُّهَا النَّبِیُّ

As-salaam-o-Alaiha Aiyyuhan-Nabi (Peace be with thee, O Prophet),

And, the Prophet is told that when those who believed in the Divine Revelations came to him, he should say to them:

سَلَامٌ عَلَیْكُمْ كَتَبَ رَبُّكُمْ عَلَیْ نَفْسِهِ الرَّحْمَةَ (الانعام ٥٤:٢)

Peace be unto you! Your Lord has prescribed for Himself mercy. (Al Anam 6:54)

Similarly in the Hereafter at the time of entry into Heaven, Believers will be recieved with these words:

اَدْخُلُوْهَا بِسَلَامٍ (الحجر ٤٦:١٥)

Enter them in Peace, (Al Hijr 15:46); and

سَلَامٌ عَلَیْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ (الرعد ٢٤:١٣)

Peace be unto you because ye preserved. Ah, passing sweet will be the sequel of the (heavenly) home. (Al Ra'd, 13:24)

Anyway, there can be no better greeting than *As-salaam-u-Alaikum*. If the two Muslims who meet are already acquainted with each other and there exists a bond of friendship, relationship or affection between them, this form of salutation fully signifies the connection, and, on the basis of it, gives an eloquent expression to the sentiments of joy, regard, love and well-wishing. On the other hand, if they are strangers, it becomes a means of introduction and a declaration of trust and sincerity; or, in other words, one assures the other, through it, that he is a well-wisher and there obtains a spiritual tie between them.

Be that as it may, the teaching of *As-Salam-u-Alaikum* and *Wa'alaiku-mus-salaam* as the forms of greeting among the Muslims is a most propitious instruction of the sacred Prophet ﷺ and a distinctive practice of Islam.

Importance of Salaam

(١٤٩٠/١٢٥) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُعْبُدُوا الرَّحْمَنَ، وَأَطْعِمُوا الطَّعَامَ، وَأَقْسُوا السَّلَامَ، تَدْخُلُوا الْجَنَّةَ

بِسَلَامٍ. (رواه الترمذی)

(1490/125) It is related by Abdullah ibn Amr ibn al-Aas ؓ that the Messenger of Allah ﷺ said: "O people! Worship Allah, the Beneficent, feed His bondsmen, and spread Salaam much, and you will reach Heaven in safety." (Tirmizi)

Commentary: In it, the Holy Prophet ﷺ has taught three things and given the tidings of Paradise to those who observe them. Firstly, paying of divine honours to Allah, the Beneficent, which is the exclusive claim of the Lord, and the high aim and purpose of creation; secondly, the giving of food to the poor and needy persons, as an act of charity, and to friends and relatives and virtuous slaves of Allah, as a token of love and sincerity, which is an excellent way of uniting the hearts and promoting mutual affection, and, also, a cure for the deadly ailment of stinginess; and, thirdly, to make common the salutation of *As-salaam-u-Alaikum* and *Wa'alaikum-us-Salaam* among the Muslims, on the widest scale, which is a distinguishing practice of Islam and a formula of prayer taught by the Almighty Himself. Upon these three things, the Prophet ﷺ has given the assurance that whoever will observe them will safely attain the goal of Paradise.

(١٤٩١/١٢٦) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَىَ الْإِسْلَامِ خَيْرٌ؟ قَالَ تُطْعِمُ الطَّعَامَ وَتُقْرِئُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ.

(رواه البخارى ومسلم)

(1491/126) Narrated Abdullah ibn Umar ؓ that once it was asked of the Prophet ﷺ a better and more superior act in Islam (or a more superior practice among the practices of Islam). "One, you feed the bondsmen of Allah; and, two, you make salutation (*salaam*) to those you know as well as to those you do not," the Prophet ﷺ replied." (Bukhari and Muslim)

Commentary: In it, the Holy Prophet ﷺ has described the giving

of food and spreading of *Salaam* as more meritorious deeds in Islam. In some other Traditions, reproduced earlier, acts like Allah-remembrance and *Jihad* and kindly treatment of and obedience to parents, too, have been mentioned as the "best" and "most superior" of acts. But as we have repeatedly emphasised, there is no inconsistency in them. The variation is due, simply, to the divergence in the needs and circumstances of the questioners, and, in various ways, all these deeds command an exceptional significance in the Islamic design of life.

(١٤٩٢/١٢٧) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَذِلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ، أَفْشُوا السَّلَامَ بَيْنَكُمْ.
(رواه مسلم)

(1492/127) Sayyidina Abu Hurayrah رضي الله عنه said that the Messenger of Allah ﷺ said: "You will not enter Paradise till you believe and you will not believe till you love one another. Let me guide you to something by doing which you will love one another. Salute all and sundry among you."
(Muslim)

Commentary: This *hadith* says that faith on which admittance to Paradise depends is not merely reciting the *Kalimah*. Rather, it encompasses the mutual love of believers which can be increased by greeting one another with *salam*.

The main result of a deed is felt only when the deed is done sincerely. It applies to prayer (*salah*), *fasting*, *Hajj* and *zikr* too. It is again the same with *Salam* and hand-shaking if a sincere spirit prompts it, the results would be obvious.

Divine Reward

(١٤٩٣/١٢٨) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ السَّلَامُ عَلَيْكُمْ فَقَرَّدَ عَلَيْهِ ثُمَّ جَلَسَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرُ ثُمَّ جَاءَ آخَرُ فَقَالَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ فَقَرَّدَ عَلَيْهِ فَجَلَسَ فَقَالَ عَشْرُونَ ثُمَّ جَاءَ آخَرُ فَقَالَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ فَقَرَّدَ عَلَيْهِ فَجَلَسَ فَقَالَ ثَلَاثُونَ.
(رواه الترمذی وابوداؤد)

(1493/128) Imran ibn Husain relates that once a person came to the Prophet ﷺ and said: "*As-salaam-u-Alaikum!*" The Prophet ﷺ returned the greeting, and when the man sat down, he said: "Ten, i.e., ten good deeds have been written in his name owing to this *Salaam*." After it, another person came and said: "*As-salaam-u-Alaikum wa Rahmatullah*¹." The Prophet ﷺ returned the greeting, and when that man sat down, he said: "Twenty i.e. twenty good deeds have been written in his name." Then, another man came and said: "*As-salaam-u-Alaikum-wa-Ramhatullaah-wa-Barakatuh*²". The Prophet ﷺ returned his greeting, and when this man sat down, said: "Thirty i.e., thirty good deeds have been written in his name."

(Tirmizi and Abu Dawood)

Commentary: In his Infinite Benevolence, the Almighty has prescribed for the Believers the reward of ten good deeds on every good deed performed by them. It is stated, also, in the Qur'an:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا (الانعام ٦: ١٦٠)

Whoso bringeth a good deed will receive tenfold the like thereof.

(Al An'am 6:161)

It was for this reason that the Holy Prophet ﷺ remarked about the person who had said *As-salaam-u-Alaikum*, alone, that he was going to get the reward of ten good deeds, and about the person who had added the words, *Wa Rahmatullah*, to it that he was going to get the reward of twenty good deeds, and about the third person who had added *Wa Barakatuh* to the greeting that he was going to get the reward of thirty good deeds. He who replied to the greeting will be entitled to the reward in the same order.

Imam Maalik has quoted the report from Tufail, son of Ubayy ibn Ka'b ؓ, saying "I used to visit Sayyidina Abdullah ibn Umar ؓ (often). His habit was that he took me, with him, to the market and offered *salaam* to every shop-keeper, junk dealer, and poor person he met in the way (and, then, returned home without buying anything). One day, as I went to him, he as usual wanted me to accompany him to the market. I said, What will you do there? You neither stop at a shop nor buy anything nor even enquire about its price nor sit with anyone. (What is the use of going to the market)?

①. Peace be with you, and the mercy of Allah.

②. Peace be with you, and the mercy of Allah, and His blessings.

Let us sit here and talk. It will be more profitable to me'. Abdullah ibn Umar replied: 'I go to the market solely for the purpose of making salutation to whosoever I see'."

(١٤٩٤/١٢٩) عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَوَّلَى النَّاسِ بِاللَّهِ مَنْ بَدَأَ بِالسَّلَامِ.
(رواه احمد والترمذى وابوداؤد)

(1494/129) It related by Abu Umama رضي الله عنه that the Messenger of Allah ﷺ said: "He is more deserving of the mercy and propinquity of Allah among the people who is the first to offer *salaam*."
(Musnad Ahmad, Tirmizi and Abu Dawood)

(١٤٩٥/١٣٠) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَادِئُ بِالسَّلَامِ بَرِيءٌ مِنَ الْكِبْرِ.
(رواه البيهقى فى شعب الايمان)

(1495/130) Abdullah ibn Mas'ud رضي الله عنه related that he heard the Prophet ﷺ say: "He who is the first greets is free from pride."
(Baihaqi)

Commentary: It shows that to take precedence in making the salutation is a sign of freedom from vanity. It can, also, mean that it is a cure for pride which is a great sin.

Salaam on Meeting Anyone

(١٤٩٦/١٣١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتُّ قَبْلِ مَا هُنَّ يَارَسُولَ اللَّهِ قَالَ إِذَا لَقِيْتَهُ فَسَلِّمْ عَلَيْهِ وَإِذَا دَعَاكَ فَاجِبْهُ وَإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ وَإِذَا عَطَسَ فَحَمْدُ اللَّهِ فَشِمْتُهُ وَإِذَا مَرَضَ فَعُدُّهُ وَإِذَا مَاتَ فَاتَّبِعْهُ.
(رواه مسلم)

(1496/131) Sayyidina Abu Hurayrah رضي الله عنه said that the Messenger of Allah ﷺ said: "A Muslim has six rights over another Muslim". He was asked, "What are they, Messenger of Allah?" He said, "❶ When they meet, he should greet him with *salaam*, ❷ when he invites, he should accept the invitation, ❸ when he seeks guidance or advice, he must advise him, ❹ when he sneezes and says *Alhamdulillah*, he must say *yarhamak Allah* (May Allah have mercy on you), ❺ when he is ill, he must visit him and ❻ when he dies, he must go with the funeral."

Commentary: Of the six rights, one is to greet another Muslim with *السلام عليكم* on meeting. We have seen a similar *hadith* a few pages earlier and have commented on it. The same comments apply here.

(١٤٩٧/١٣٢) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا لَقِيَ أَحَدَكُمْ أَخَاهُ فَلْيُسَلِّمْ عَلَيْهِ فَإِنْ خَالَتَ بَيْنَهُمَا شَجَرَةٌ أَوْ حِذَارٌ أَوْ حَجَرٌ ثُمَّ لَقِيَهِ فَلْيُسَلِّمْ عَلَيْهِ.
(رواه ابو داود)

(1497/132) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "When anyone of you meets a Muslim brother, he should offer salaam, and if, after it, a tree, wall or rock comes between them, (and they cannot see each other for some time), and, then, they come face to face again, he should offer him salaam once more."
(Abu Dawood)

Commentary: It tells that if two Muslims meet and are separated, after the salutation, even for a brief moment, and, then, they meet again, they should exchange the greeting a second time. One can learn from it how important it is to offer salaam in the teachings of the Prophet ﷺ and the Shari'ah.

Salaam On Coming Into or Going Out of One's Own House or Any other Place

(١٤٩٨/١٣٣) عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَابُنَيَّ إِذَا دَخَلْتَ عَلَى أَهْلِكَ فَسَلِّمْ يَكُونُ بَرَكَهَةٌ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ.

(رواه الترمذی)

(1498/133) It is related by Sayyidina Anas رضي الله عنه that the Prophet ﷺ said: "Son, make salutation when you go to your family. It will be a source of blessing to you as well as to the members of the family."
(Tirmizi)

(١٤٩٩/١٣٤) عَنْ قَتَادَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلْتُمْ بَيْتًا فَسَلِّمُوا عَلَى أَهْلِهِ وَإِذَا خَرَجْتُمْ فَأَوْدِعُوا أَهْلَهُ بِسَلَامٍ.

(رواه البيهقي في شعب الايمان)

(1499/134) It is related, on the authority of Qatadah

(Taba'ee¹, by way of a Mursal²), that the Messenger of Allah ﷺ said: "When you go to anyone's house, make the salutation to the inmates, and when you leave, leave by making the salutation of farewell." (Baihaqi)

(١٥٠٠/١٣٥) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا نَهَيْتُمْ أَحَدَكُمْ إِلَى مَجْلِسٍ فَلْيَسْلَمْ فَإِنْ بَدَأَهُ أَنْ يُجْلِسَ فَلْيُجْلِسْ ثُمَّ إِذَا قَامَ فَلْيَسْلَمْ فَلَيْسَتْ الْأُولَى بِأَحَقَّ مِنَ الْآخِرَةِ. (رواه الترمذی)

(1500/135) It is related by Abu Hurayrah ؓ that the Prophet ﷺ said: When anyone of you arrives at a gathering (or assembly), he should, (first of all), greet those who are present, and, then, sit down if he wants. Afterwards, he should salute, again, on leaving, and the first salutation is not superior to the second salutation i.e., the salutation of farewell is of the same value or grade as the salutation of arrival, and not inferior to it in any way." (Tirmizi)

Some Other Rules And Regulations

(١٥٠١/١٣٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ وَالْمَارُّ عَلَى الْقَاعِدِ وَالْقَلِيلُ عَلَى الْكَثِيرِ. (رواه البخاری)

(1501/136) Abu Hurayrah ؓ related that the Messenger of Allah ﷺ said: "The younger person should salute the elder person; he who is passing on (the road) should salute those who are sitting; and (men of) smaller group should salute (men of) the larger group." (Bukhari)

(In another narrative of Abu Hurayrah ؓ, it is said "The traveller on horseback (or another carriage) should salute him who is going on foot."

Commentary: It tells that when two persons meet, the one who is

- ①. The term is applied pre-eminently to Muslim doctors who followed the immediate *Ashab* or Companions of the Holy Prophet ﷺ, and whose reports and narratives regarding the Prophet ﷺ form a part of the *Sunnah*.
- ②. Sometimes a Taba'ee relates a Tradition, but does not mention the name of the *Sahabi*, i.e., the Holy Companion through whom it had reached him. Such a Tradition is called *Mursal* in the special usage of Islam.

younger in age should take the lead in making the salutation. In the same way, if a person who is going somewhere happens to pass by someone who is sitting, he should salute him first, and when two groups of men come across each other, men of the smaller group should be the first to greet men of the larger group, and in case a person is riding, he should, first, wish the person who is going on foot. The wisdom of the last instruction is self-evident. The man who is travelling on horseback or in a car etc., apparently, enjoys superiority over him who is walking on foot, and, therefore, he should show humility by wishing the pedestrian first.

(١٥٠٢/١٣٧) عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ مَرْفُوعًا قَالَ يُجْزَى عَنِ الْجَمَاعَةِ إِذَا مَرُّوا أَنْ يُسَلِّمَ أَحَدُهُمْ وَيُجْزَى عَنِ الْجُلُوسِ أَنْ يَرُدَّ أَحَدُهُمْ.

(رواه البيهقي في شعب الإيمان)

(1502/137) Sayyidina Ali ibn Abi Talib عليه السلام related to us that the Prophet ﷺ said: "If anyone belonging to a group that is passing by salutes, it will suffice for the whole group, and if anyone belonging to the group that is sitting acknowledges, it will suffice for the whole group". (Baihaqi)

When Not To Salute?

(١٥٠٣/١٣٨) عَنِ ابْنِ عُمَرَ أَنَّ رَجُلًا سَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَهُوَ يَبُولُ فَلَمْ يَرُدَّ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّلَامَ. (رواه الترمذی)

(1503/138) Abdullah ibn Umar رضي الله عنه narrated (once) a person made the salutation to the Prophet ﷺ when he had sat down to urinate, and he did not reply. (Tirmizi)

Commnetary: It shows that salutation should not be made in a situation like the above, and if a person did so, out of ignorance, it should not be acknowledged.

(١٥٠٤/١٣٩) عَنْ مِقْدَادِ بْنِ الْأَسْوَدِ فِي حَدِيثٍ طَوِيلٍ قَالَ فَبِجِئِي رَسُولَ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ اللَّيْلِ فَيُسَلِّمُ تَسْلِيمًا لَا يُوقِظُ النَّائِمَ وَيُسْمِعُ الْبَقِظَانَ. (رواه الترمذی)

(1504/139) Miqdad ibn al-Aswad رضي الله عنه related in the course of a long narrative, that when the Messenger of Allah ﷺ came to

*Ahl-us-Suffa*¹ in the night, he used to wish them in such a low voice that those who were asleep did not wake up, and those who were awake heard the salutation. (Tirmizi)

Commentary: It shows that a person who makes the salutation should take care not to disturb anyone in his sleep or cause discomfort to anybody in another way.

Shaking Hands

Besides *salaam*, to shake hands, also, is a form of giving expression to sentiments of joy, affection and esteem upon meeting a person. Generally, it is done simultaneously with salutation or immediately after it, and, so to speak, marks the fulfilment of the aim and object of *salaam*, as some Traditions clearly tell.

(١٥٠٥/١٤٠) عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مِنْ تَمَامِ التَّحِيَّةِ الْإِخْذُ بِالْيَدِ.
(رواه الترمذی و ابوداؤد)

(1505/140) It is related by Abdullah ibn Mas'ud رضی اللہ عنہ that the Prophet ﷺ said: "Shaking hands denotes the completion of salutation."
(Tirmizi and Abu Dawood)

Propitiousness And Reward

(١٥٠٦/١٤١) عَنْ الْبَرَاءِ بْنِ عَازِبٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا لَتَقَى الْمُسْلِمَانِ فَتَصَافَحَا وَحَمِدَا اللَّهَ وَاسْتَغْفَرَاهُ غُفِرَ لَهُمَا.
(رواه ابوداؤد)

(1506/141) It is related by Bara' ibn 'Aazib رضی اللہ عنہ that the Prophet ﷺ said: "When two Muslims meet, and shake hands with each other, and, (along with it), glorify the Lord, and beg forgiveness for themselves, they will, after all, be forgiven." (Abu Dawood)

(١٥٠٧/١٤٢) عَنْ عَطَاءِ الْخُرَاسَانِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَصَافَحُوا يَذْهَبُ الْغُلُّ وَتَهَادُّوا تَحَابُّوا وَتَذْهَبُ الشُّحْنَاءُ.
(رواه مالک. مرسل)
(1507/142) Ata Khorasani (a Taba'ee) related to us, saying that

- ①. There was a raised flooring in a corner of the Prophet's mosque in Madinah on which a group of Muslims used to live for religious reasons. They led a life of austerity and devoted themselves wholly to the learning of Faith and worship, and were known as *Ahl-us-Suffa* or *Ashaab-us-Suffa* (People of the terrace or platform).

Messenger of Allah ﷺ said: "Shake hands with one another; it removes ill-will; and give presents to one another: it will promote love and affection among you and enmity will disappear from the hearts." (Muwatta)

Commentary: It should, however, be noted that the efficacy and propitiousness of an act is bound by the condition that it is performed with warmth and sincerity and not as a mere formality. A lifeless seed does not germinate.

Embracing, Kissing And Standing

Embracing and kissing are the ultimate forms of the manifestation of love and attachment, but these acts are permissible only when they are not opposed to the letter and spirit of the *Shari'ah*, and there is no danger of their leading to harmful consequences.

It is quoted in *Tirmizi*, on the authority of Sayyidina Anas ؓ, that once a person enquired from the Holy Prophet ﷺ: "Is it permitted that upon meeting a brother or dear friend we clasped him in the arms or kissed him?" "No", the Prophet ﷺ replied. The questioner, then, asked: "Is it allowed to shake hands with him?" "Yes! It is allowed," said the Prophet ﷺ.

The authorities have explained the forbidding of embracing and kissing in this Tradition by saying that it appertains to situations in which such an act can be the cause of an evil or mischief, otherwise several incidents of embracing and kissing by the sacred Prophet ﷺ himself are reported in the authentic collections of the Traditions, as the following narratives will show.

(١٥٠٨/١٤٣) عَنْ أَيُّوبَ بْنِ بُشَيْرٍ عَنْ رَجُلٍ مِنْ عَنَزَةَ أَنَّهُ قَالَ قَالَ لَأَبِي ذَرَّهْلُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَافِحُكُمْ إِذَا لَقِيتُمُوهُ قَالَ مَا لَقِيتُهُ قَطُّ إِلَّا صَافِحَنِي وَبَعَثَ إِلَيَّ ذَاتَ يَوْمٍ وَلَمْ أَكُنْ فِي أَهْلِي فَلَمَّا جِئْتُ أَخْبَرْتُ فَاتَيْتُهُ وَهُوَ عَلَى سَرِيرٍ فَالْتَزَمَنِي فَكَانَتْ بِلَاكِ أَجُودَ وَأَجُودَ.

(رواه ابو داؤد)

(1508/143) Ayub ibn Bushair related on the authority of a member of the tribe of Banu Anzah, that he asked Abu Zarr Ghifari ؓ whether the Messenger of Allah ﷺ shook hands

with people upon meeting them. Abu Zarr replied "Whenever I went to him or met him, he always shook hands with me. Once, (it so happened), that he sent for me, but I was not at home at that time. When, on returning, I was told that he wanted to see me, I went to him. At that time, he was sitting on his Sareer¹. He got up and embraced me, and threw his arms around my neck, and this embrace was very, very good, i.e., most blessed and pleasing." (Abu Dawood)

(١٥٠٩/١٤٤) عَنِ الشَّعْبِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَلَقَّى جَعْفَرَ بْنَ أَبِي طَالِبٍ فَأَلْتَزَمَهُ وَقَبَّلَ مَا بَيْنَ عَيْنَيْهِ. (رواه ابو داؤد والبيهقى فى شعب الايمان مرسلًا) (1509/144) It is related by Imam Sha'abi, by way of a *Mursal*, that when the Prophet ﷺ received Jafar ibn Abi Talib, (on his return from Abyssinia), he embraced him and kissed him between the eyes i.e., on the forehead. (Abu Dawood and Baihaqi)

(١٥١٠/١٤٥) عَنْ عَائِشَةَ قَالَتْ مَا رَأَيْتُ أَحَدًا كَانَ أَشْبَهَ سَمْنًا وَهَذْيًا وَدَلًّا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فَاطِمَةَ كَانَتْ إِذَا دَخَلَتْ عَلَيْهِ قَامَ إِلَيْهَا فَأَخَذَ بِيَدِهَا فَقَبَّلَهَا وَاجْلَسَهَا فِي مَجْلِسِهِ وَكَانَ إِذَا دَخَلَ عَلَيْهَا قَامَتْ إِلَيْهِ فَأَخَذَتْ بِيَدِهِ فَقَبَّلَتْهُ وَاجْلَسَتْهُ فِي مَجْلِسِهَا. (رواه ابو داؤد)

(1510/145) Sayyidah Ayshah رضى الله عنها related "I have not seen anyone more similar to the Messenger of Allah ﷺ in shape and appearance of face, and in habits disposition, and manner of walking then (his daughter) Fatimah Zuhra رضى الله عنها. (She resembled him most in all these things). When she came, the Prophet ﷺ would get up, (out of love and joy), and advance towards her, and take her hands in his hands, and make her sit at his place. In the same way, when he went to her house, she, too, used to stand up, take his hands in her hands, and kiss them, and make him sit at her place." (Abu Dawood)

Commentary: The above reports distinctly show that embracing and kissing the hand or forehead etc., are permitted in the Shari'ah and established by the practice of the Holy Prophet ﷺ himself. The narrative of Sayyidina Anas رضى الله عنه in which embracing and kissing are forbidden, will, thus, be deemed to be applicable to

①. Meaning a cot or low seat made of the branches of the date-palm.

circumstances in which these are likely to lead to a sin or possess even a semblance of it.

Moreover, in Sayyidah Ayshah's رضى الله عنها narrative, it is stated that the Holy Prophet ﷺ used to stand up at the coming of Sayyidah Fatimah رضى الله عنها, and she used to do the same at the coming of the sacred Prophet ﷺ which shows that to stand up, out of love, joy, esteem or good-mannerliness, for a relative, a friend, an elder or any other dearly loved or venerable person, too, is correct and in keeping with what is lawful in the Shari'ah. But from the other Traditions, some of which we shall take up later, it appears that the Holy Prophet ﷺ did not like the Companions to stand up at his coming and expressed his displeasure at it. It was, probably, due to his natural humility and freedom from pride.

Taking Permission Before Entering A House

The Holy Prophet ﷺ further, has taught that when a person wants to meet anyone or go into his house or join his company, he should, first, take the permission and never go in without it, for who can tell what he is doing at that time and whether he is in a position to have a visitor or not.

(١٥١١/١٤٦) عَنْ كَلْدَةَ بِنِ حَنْبَلٍ أَنَّ صَفْوَانَ بْنَ أُمَيَّةَ بَعَثَهُ بِلَبَنٍ وَجَدَايَةٍ وَضَعًا يَبِيسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَعْلَى الْوَادِي قَالَ فَدَخَلْتُ عَلَيْهِ وَلَمْ أَسْلَمْ وَلَمْ أَسْتَأْذِنْ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ارْجِعْ فَقُلِ السَّلَامُ عَلَيْكُمْ أَدْخُلُ؟ (رواه الترمذى وابوداؤد)

(1511/146) It is related by Kaldah ibn Hanbal that once his step-brother¹, Sufwan ibn Umaiyya, sent him to the Messenger of Allah ﷺ with some milk, a young deer and a few cucumbers. It was at a time when the Prophet ﷺ lived in the upper part of the valley of Makkah. Kaldah narrates "I went, with these articles, where the Prophet ﷺ was, without making the salutation, or obtaining the permission. The Prophet ﷺ, thereupon, told me to go back, and ask for permission by saying: "As-salaam-u-alaikum! May I come in?"

(Tirmizi and Abu Dawood)

Commentary: Sufwan ibn Umaiyya was the son of Umaiyya ibn

①. His mother's side.

Khalf, a well-known enemy of Islam and the Holy Prophet. He had embraced Islam after the Victory of Makkah, and the incident mentioned above, probably, had taken place during the journey to it. The Holy Prophet ﷺ was, then, staying at the elevated part of the Valley of Makkah, called Mu'alla.

Kaldah ibn Hanbal did not know that if he wanted to visit anyone he should make the salutation and obtain permission before entering the house. He, therefore, went straight to the sacred Prophet ﷺ without observing the proprieties. The Prophet ﷺ, thereupon, told him to go out and take the permission by saying: "*As-salaam-u-alaikum!* May I come in?" He, thus, not only told him what was the right thing to do on such an occasion, but, also, made him act on it. A lesson imparted in that way, obviously, is more effective.

(١٥١٢/١٤٧) عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ اسْتَأْذِنْ عَلَى أُمِّي؟ فَقَالَ نَعَمْ فَقَالَ الرَّجُلُ إِنِّي مَعَهَا فِي الْبَيْتِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَأْذِنْ عَلَيْهَا فَقَالَ الرَّجُلُ إِنِّي خَادِمُهَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَأْذِنْ عَلَيْهَا أَتَحِبُّ أَنْ تَرَاهَا عُرْيَانَةً؟ قَالَ لَا، قَالَ فَاسْتَأْذِنْ عَلَيْهَا.

(رواه مالك مرسلاً)

(1189/147) It is narrated, on the authority of Ata ibn Yasaar, that once a person asked the Messenger of Allah ﷺ, "Should I, first, take the permission even when going to my mother?" "Yes; you should", the Prophet ﷺ replied. Ata ibn Yasaar, then asked: "I live in the same house with my mother. Is it necessary for me, even then, to take her permission before entering?" "Yes", the Prophet ﷺ said. "First take the permission". The man said again: "I am her sole attendant, (and do all the things for her. I have, therefore, to go to her frequently)." "(In any case, go in only after obtaining the permission", replied the Prophet ﷺ. [He added]: "Would you like to see her naked?" "Never", the man replied. "Then go in after taking the permission", the Prophet ﷺ observed."

(Muwatta Malik)

Commentary: It shows that even if a person went into his mother's apartment, he should, first, obtain the permission for it was quite possible that she had taken off her clothes, for some

reason, at the time he went in.

(١٥١٣/١٤٨) عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَأْذُنُوا لِمَنْ لَمْ

يَبْدَأُ بِالسَّلَامِ (رواه البيهقي في شعب الايمان)

(1513/148) It is related by Jabir رضي الله عنه that the Prophet ﷺ said: "Do not give permission to one who does not convey the *salaam* before asking permission." (Baihaqi)

Commentary: The Islamic method of seeking permission is to say "السلام عليكم", May I come in? (etc.). If anyone forgets it, he must be reminded of the Islamic fraternal greeting.

(١٥١٤/١٤٩) عَنْ رَبِيعِ بْنِ حِرَاشٍ قَالَ جَاءَ رَجُلٌ فَاسْتَأْذَنَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَلَيْحَ؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِخَادِمِهِ أَخْرِجْ إِلَى هَذَا فَعَلِمَهُ الْإِسْتِذَانُ فَقُلْ لَهُ "قُلِ السَّلَامُ عَلَيْكُمْ أَدْخُلْ؟ فَسَمِعَهُ الرَّجُلُ فَقَالَ السَّلَامُ عَلَيْكُمْ أَدْخُلْ؟ فَأَذِنَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ.

(رواه ابو داود)

(1514/149) Rabee' ibn Hiraash (Tabaee) relates that once a person asked the Prophet ﷺ for permission to come in. He said: "May I come in?" The Prophet, thereupon, told his attendant to go and tell him that the correct way to taking the permission was to say: "*As-salaam-u-alaikum!* May I come in?" The man heard the Prophet ﷺ (Before the attendant could reach him, and corrected himself), by saying: "*As-salaam-u-alaikum!* May I come in?" The Prophet ﷺ gave the permission, and he came in. (Abu Dawood)

(١٥١٥/١٥٠) عَنْ قَيْسِ بْنِ سَعْدٍ قَالَ زَارَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَنْزِلِنَا فَقَالَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ فَرَدَّا أَبِي رَدًّا خَفِيًّا، فَقُلْتُ إِلَّا تَأْذُنُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ ذَرُهُ حَتَّى يُكْثِرَ عَلَيْنَا السَّلَامُ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ" فَرَدَّ سَعْدٌ رَدًّا خَفِيًّا ثُمَّ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ" ثُمَّ رَجَعَ فَأَتْبَعَهُ سَعْدٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ أَسْمَعُ تَسْلِيمَكَ وَأَرُدُّ عَلَيْكَ رَدًّا خَفِيًّا لِتُكْثِرَ عَلَيْنَا مِنَ السَّلَامِ، فَانْصَرَفَ مَعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَرَهُ سَعْدٌ بِغُسْلِ

فَاغْتَسَلَ ثُمَّ نَاوَلَهُ مِلْحَقَةً مَضْبُوعَةً بِرَغْفَرَانٍ أَوْ رُسٍ فَاشْتَمَلَ بِهَا¹ ثُمَّ رَفَعَ يَدَيْهِ وَهُوَ يَقُولُ "اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتَكَ عَلَى آلِ سَعْدٍ" ثُمَّ أَصَابَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الطَّعَامِ فَلَمَّا أَرَادَ أَنْ يُصْرِفَ قَرَّبَ لَهُ سَعْدٌ حِمَارًا قَدْ وَطَأَ عَلَيْهِ بِقِطِيفَةٍ فَقَالَ لِي سَعْدُ اصْحَبْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَحْبَتُهُ فَقَالَ لِي إِرْكَبْ مَعِيَ فَأَبَيْتُ فَقَالَ إِمَّا أَنْ تُرْكَبَ وَإِمَّا أَنْ تُنْصَرِفَ فَأَنْصَرَفْتُ.

(رواه ابوداؤد)

(1515/150) It is related by Qays ibn Sa'd رضي الله عنه (one day), the Messenger of Allah ﷺ came to our house, and, (according to the recognised custom, said from the other side of the door: 'As-salaam-u-alaikum wa rahmatullaah!') (Instead of replying to the greeting with a loud voice and begging the Prophet ﷺ to come in), my father, (Sa'd ibn Ibadah), acknowledged the salutation in a very soft voice (which the Prophet could not hear). I enquired (from my father); 'Why do you not ask the Prophet ﷺ to come in?' 'Keep quiet', replied my father. 'Let it be like that so that he sends the Salaam to us again and again (and we get its blessedness)'. The Prophet ﷺ said again: 'As-salaam-u-alaikum wa rahmatullaah!' (When he, again did not hear a reply from my father, the Holy Prophet ﷺ said, 'As-salaam-u-alaikum wa rahmatullaah' for the third time, and on still receiving no reply from my father, turned back. My father, thereupon, came out and catching up with the Prophet ﷺ said to him: 'Messenger of Allah ﷺ! I was hearing your greeting, and, deliberately, replying to it with a low voice in order that you may send the Salaam to us over and over again, (and we get its blessings)'. The Prophet ﷺ, then, returned with my father, and my father told the inmates of the house to get things ready for the Prophet's bath. The Holy Prophet ﷺ, then, took the bath, and my father gave him a sheet dyed in saffron or vars¹, which he tied around his waist, and, then, raised his hands, made the supplication: "Alla hummaj'al salawatika wa rahmatika'ala a'al-i-Sa'd. (Oh Allah! Bestow Thy choicest favours and blessings upon the family of Sa'd)." The Holy Prophet ﷺ, after it, ate something, and when he decided to go, my father offered him his donkey for riding, on the waist of

1. An odorous substance.

which was placed a cushion made by folding a broad piece of cloth, and told me to accompany him (as an escort). So, I went along with the Prophet ﷺ. The Prophet ﷺ told me to sit on the donkey with him, but I, respectfully, declined, upon which he said: 'Either sit with me or go back. (It is intolerable that you walk on foot while I ride)." The narrator, Qays ibn Sa'd, adds that, thereupon, he returned home. (Abu Dawood)

Commentary: It shows that when a person goes to see anyone, he should, first, seek his permission to come in by saying, *As-salaam-u-alaikum*, and in case he receives no reply, he should do so thrice, and if, still, there is no reply, he should return.

The way Sa'd ibn Ibadah behaved for the sake of being the recipient of the sacred Prophet's *salaam* and its blessings over and over again, and owing to which the Prophet ﷺ had to make the salutation thrice, and, then, decide to return, apparently, was improper, but since the intention behind it was good and noble, and Sa'd had been encouraged to act like that because he knew that the Prophet ﷺ would not be angry, there was no harm in it. It, also, turned out that way, and the Prophet ﷺ, instead of showing displeasure, appreciated the sentiment of Sa'd ibn Ibadah, as is evident from the supplication he made for him and his family.

It further tells that, after the bath, the Holy Prophet ﷺ wore a broad piece of cloth dyed in saffron or vars (which, too, like saffron, is a coloured and odorous substance obtained from a kind of corcus), though, in some Traditions it is strictly forbidden to men to wear such clothes. We can either conclude that the afore-mentioned event had taken place before the revelation of the commandment prohibiting the use of clothes dyed in saffron etc., by men or that the sheet had been dyed earlier and washed thoroughly later on in which case its use was permissible to men as well.

Offering of A Seat To Visitors Next to Oneself

(١٥١٦/١٥١) عَنْ وَائِلَةَ بْنِ الْخَطَّابِ قَالَ دَخَلَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ قَاعِدٌ فَتَرَحُّزَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ إِنَّ فِي الْمَكَانِ سَعَةً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَسَلَّمَ إِنَّ لِلْمُسْلِمِ لِحَقًّا إِذَا رَأَاهُ أَخُوهُ أَنْ يَتَزَحَّزَحَ لَهُ.

(رواه البيهقي في شعب الایمان)

(1516/151) Wasila ibn al-Khattab رضي الله عنه narrated that (once) the Messenger of Allah ﷺ was sitting in the mosque that a person came. The Prophet ﷺ moved from his place (to make room for him), upon which he said: "Be seated, Messenger of Allah ﷺ. There is enough space for me." The Prophet ﷺ replied: "It is the claim of a Muslim that when a brother saw him (coming), he should move a little from his place (and make him sit next to himself)." (Bayhaqi)

Commentary: It denotes that due honour should be shown to a visitor even if the host is a man of the highest position. It contains a lesson, particularly, for the Holy men who bear a relationship of propinquity or succession to the Holy Prophet ﷺ.

No One Should be Told To Vacate His Seat For Oneself

(١٥١٧/١٥٢) عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ وَلَكِنْ تَفْسَحُوا وَتَوَسَّعُوا.

(رواه البخارى و مسلم)

(1517/152) It is related by Abdullah ibn Umar رضي الله عنه that the Prophet ﷺ said: "No one should tell anyone to get up (for himself) and take his seat. On the contrary, people should make room for those who come (and offer them their seats)"

(Bukhari and Muslim)

Commentary: While it is forbidden to occupy anyone's seat by telling him to vacate it, if a person voluntarily gets up and offers his seat to anyone, he will be deserving of the Divine reward in accordance with the intention.

(١٥١٨/١٥٣) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَامَ

مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ إِلَيْهِ فَهُوَ أَحَقُّ بِهِ.

(رواه مسلم)

(1518/153) It is related by Abu Hurayrah رضي الله عنه that the Prophet ﷺ said: "Whoever leaves his seat (for some reason), and, then, comes back has a greater claim to it." (Muslim)

No One Should sit Between Two Persons Without Their Permission

(١٥١٩/١٥٤) عَنْ عُمَرُو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَجْلِسُ بَيْنَ اثْنَيْنِ إِلَّا بِإِذْنِهِمَا. (رواه ابو داود)

(1519/154) Amr ibn Shu'ayb related to us, on the authority of his father, Shu'ayb, who had heard it from his grandfather, Abdullah ibn Amr ibn al-Aas, that the Messenger of Allah ﷺ said: "Do not sit between two persons without their permission." (Abu Dawood)

Commentary: The same Tradition has been quoted, again, in *Sunan Abi Dawood*, and in *Jam'a Tirmizi*, on the authority of Sayyidina Abdullah ibn Amr ibn al-Aas, with a slight variation of words. It says: "It is not allowed for anyone to sit between two persons sitting side by side, without their permission, and (thus), to separate them from each other."

Whoever Likes People to Stand Up For Him, Out of Respect, is Doomed to Hell

(١٥٢٠/١٥٥) عَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ

أَنْ يَتَمَثَّلَ لَهُ الرِّجَالُ قِيَامًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. (رواه الترمذی و ابو داود)

(1520/155) Mu'awiya ibn Abu Sufyan رضي الله عنه related that the Prophet ﷺ said: "Whoever feels happy at people standing up, out of respect to him, should better make his abode in Hell."

(Tirmizi)

Commentary: The above warning, evidently, is with regard to the person who wishes people to stand up in his honour and feels happy on it. It is a sign of vanity and the ultimate destination of the vain, the proud, and the haughty is Hell. But it is a different matter if people stood up out of love and respect for anyone without his wanting it, though the Holy Prophet ﷺ did not even like it for himself.

The Messenger of Allah ﷺ Did Not Like People To Stand Up In His Honour

(١٥٢١/١٥٦) عَنْ أَبِي أُمَامَةَ قَالَ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

مُتَّكِئًا عَلَى عَصَا فَقُمْنَا لَهُ فَقَالَ لَا تَقُومُوا كَمَا يَقُومُ الْآعَاجِمُ يُعْظَمُ بَعْضُهَا بَعْضًا.

(رواه ابو داؤد)

(1521/156) It is related by Abu Umama Bahli رضي الله عنه that (once) we stood up as the Messenger of Allah ﷺ came using a staff as a support. "Do not stand up as the Persians do for each other", the Prophet ﷺ observed. (Abu Dawood)

(١٥٢٢/١٥٧) عَنْ أَنَسٍ قَالَ لَمْ يَكُنْ شَخْصٌ أَحَبَّ إِلَيْهِمْ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانُوا إِذَا رَأَوْهُ لَمْ يَقُومُوا لِمَا يَعْلَمُونَ مِنْ كَرَاهِيَّتِهِ لِذَلِكَ.

(رواه الترمذی)

(1522/157) Sayyidina Anas رضي الله عنه narrated that no one was more dearly loved by the Companions than the Prophet ﷺ, and, yet their practice was that they did not stand up on seeing him for they knew that he did not like it. (Tirmizi)

Everyone Ought To Rise When The Head of The Assembly Rises To Leave

(١٥٢٣/١٥٨) عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَجْلِسُ مَعَنَا فِي الْمَسْجِدِ يُحَدِّثُنَا فَإِذَا قَامَ قُمْنَا قِيَامًا حَتَّى نَرَاهُ قَدْ دَخَلَ بَعْضُ بُيُوتِ أَزْوَاجِهِ.

(رواه البيهقي في شعب الایمان)

(1200/158) Narrated Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ used to sit with us in the Mosque, and he would talk to us. Then, we all used to stand up when he rose (to leave for him), and remain standing until we had seen him entering an apartment among the apartments of his wives." (Baihaqi)

Commentry: That the Holy Prophet ﷺ did not stop the Companions from standing up as he rose to leave for home shows that he did not consider it improper though, as stated earlier, he did not like anyone to stand up when he came. In our view, the difference between the two positions is that while to stand up on the Prophet's arrival was solely out of respect which was displeasing to him, to do so when the Prophet ﷺ rose to leave was for the reason that the assembly had ended, and those who were present, too, had to go home, and, hence he did not object to it.

TEACHINGS OF THE PROPHET CONCERNING LYING, SITTING, SLEEPING, AND HIS OWN PRACTICE

The Holy Prophet ﷺ has furnished guidance to his followers about lying, sitting and sleeping as well. Below we shall discuss some of the relevant Traditions which, also, give an idea of the amazing comprehensiveness of his teachings.

Forbidding Sleeping On A Flat Roof

(١٥٢٤/١٥٩) عَنْ جَابِرٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَنَامَ الرَّجُلُ عَلَى سَطْحٍ لَيْسَ بِمَحْجُورٍ عَلَيْهِ. (رواه الترمذی)

(1524/159) It is related by Sayyidina Jabir ؓ that the Messenger of Allah ﷺ forbade sleeping on a roof which was not surrounded by a low wall or parapet." (Tirmizi)

Commentary: The sacred Prophet ﷺ told people not to sleep on a roof that was without a capping or surrounding wall because there was the danger of falling from it in one's sleep or owing to darkness.

(١٥٢٥/١٦٠) عَنْ عَلِيِّ بْنِ شَيْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ بَاتَ عَلَى ظَهْرِ بَيْتٍ لَيْسَ عَلَيْهِ حِجَابٌ (وَفِي رَوَايَةٍ حِجَارٌ) فَقَدْ بَرَأَتْ مِنْهُ الدِّمَةُ. (رواه ابو داؤد)

(1525/160) Sayyidina Ali ibn Shayban ؓ said that the Messenger of Allah ﷺ said: "If anyone spends the night on the roof of a house with no protection or a stone palisade, the responsibility to guard him no longer applies. (Abu Dawood)

Commentary: This is an eloquent method to disallow something. There are unseen ways of Allah's protection for mankind. The

Qur'an says:

قُلْ مَنْ يَكْفُرْ بِاللَّيْلِ وَالنَّهَارِ.....الآيَةِ (الانباء ٢١: ٤٢)

If anyone disregards personal protection then he loses the opportunity of divine protection.

Forbidding Sleeping With The Thigh of One Leg In An Upright Position And The Other Leg Resing On It

(١٥٢٦/١٦١) عَنْ جَابِرٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَرْفَعَ

الرَّجُلُ إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى وَهُوَ مُسْتَلْقٍ عَلَى ظَهْرِهِ. (رواه مسلم)

(1526/161) It is related by Sayyidina Jabir رضي الله عنه that the Messenger of Allah ﷺ forbade that a man should raise one of his legs over the other when he lies down on his back. (Muslim)

Commentary: In the Holy Prophet's time, it was common among the Arabs to wear a sheet round the waist, and when a person wearing it will lie on his back with the thigh of one leg held in a vertical position and the other leg resting on it, his private parts may, sometimes, be laid open. The Prophet ﷺ forbade it, probably, for the same reason, but if a man is putting on trousers or any other garment which carries no such risk, the commandment will not apply.

Forbidding Lying On Stomach

(١٥٢٧/١٦٢) عَنْ أَبِي هُرَيْرَةَ قَالَ رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

رَجُلًا مُضْطَجِعًا عَلَى بَطْنِهِ فَقَالَ إِنَّ هَذِهِ ضِجْعَةٌ لَا يَجُوهَا اللَّهُ. (رواه الترمذی)

(1527/162) It is narrated by Abu Hurayrah رضي الله عنه that on seeing a man lying on his stomach, the Prophet ﷺ remarked that such a manner of lying was displeasing to the Lord. (Tirmizi)

(١٥٢٨/١٦٣) عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَبِّي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا

مُضْطَجِعٌ عَلَى بَطْنِي فَرَكَّضَنِي بِرِجْلِهِ وَقَالَ يَا جُنْدُبُ إِنَّمَا هِيَ ضِجْعَةٌ أَهْلُ

النَّارِ. (رواه ابن ماجه)

(1528/163) It is narrated by Abu Zarr رضي الله عنه that the Prophet ﷺ

passed by while he was lying on his stomach. He jerked him with his foot and said, "Jundub, only those who go to Hell lie like this."
(Ibn Majah)

Commentary: This is an effective way to show how detestable something is. Jundub was the real name of Abu Zarr.

How Did The Prophet Lie?

(١٥٢٩/١٦٤) عَنْ أَبِي قَتَادَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا عَرَسَ بَلِيلٍ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ وَإِذَا عَرَسَ قُبِيلَ الصُّبْحِ نَصَبَ ذِرَاعَهُ وَوَضَعَ رَأْسَهُ عَلَى كَفِّهِ.
(رواه في شرح السنه)

(1529/164) It is related by Abu Qatadah رضي الله عنه that he practice of the Prophet ﷺ was that when he made a night-halt during a journey, he used to lie on the right side, and when he made the halt a little before the morning, he would raise his arm on the elbow, and place the head on its palm, and, (thus), have some rest.
(Sharh-a-Sunna-Baghawi)

Commentary: The Arabs, generally, travelled in the night to avoid the scorching heat of the desert. So, if they started early in the evening, they used to make a halt when enough of the night was left so that they could snatch a few hours sleep, and when the start was delayed, they halted towards the morning.

The above Tradition tells that when the Holy Prophet ﷺ made a halt at a time that a sufficient part of the night remained, he would take rest in sleep by lying on the right side, as was his usual practice, while when he made the halt in the early hours of the morning, he would lie with his head resting on the palm of his hand raised on the elbow, and, thus, wait, as it were, for the *Fajr* service.¹

From Traditions like it, one can imagine what exceptional care the Companions took to preserve the account of the Prophet's ﷺ life, to the minutest detail, such as, his customary way of lying and sleeping.

(١٥٣٠/١٦٥) عَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَخَذَ

①. Early morning prayer.

مَضْجَعَةٍ مِنَ اللَّيْلِ وَضَعَ يَدَهُ تَحْتَ خَدِّهِ ثُمَّ يَقُولُ اللَّهُمَّ بِاسْمِكَ أَمُوتُ
وَأُحْيَى وَإِذَا اسْتَيْقَظَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ.

(رواه البخارى)

(1530/165) It is related by Huzaifah رضي الله عنه that when the Prophet ﷺ went to bed in the night, he would place his hand under his cheek and make the (following) supplication:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأُحْيَى

Oh Allah! In Thy name do we live and die.

And, when he got up, he would say:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

Praise be to Allah who restored us unto life, having caused to die, (in a way), and unto Him shall be the Resurrection. (Bukhari)

Commentary: In some other narratives, it is also stated that the Holy Prophet ﷺ used to lie on the right side, with the right hand placed under the cheek, and advised others to do the same.

Apart from the above supplication, many other supplications too, are found in the Traditions for the two occasions of retiring to bed in the night and rising up in the morning. We shall, *Insha Allah*, be taking them up in the next volume.

Miswak On Waking Up

(١٥٣١/١٦٦) عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَنَامُ إِلَّا

وَالسَّوَاكُ عِنْدَ رَأْسِهِ فَإِذَا اسْتَيْقَظَ بَدَأَ بِالسَّوَاكِ. (رواه احمد والحاكم)

(1531/166) It is related by Abdullah ibn Umar رضي الله عنه that it was the custom of the Prophet ﷺ to place a Miswak¹ at the head of his bed as he retired for the night, and the first thing he did on waking up was to use it. (Mustadrak Haakim)

(١٥٣٢/١٦٧) عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَرْقُدُ مِنْ

لَيْلٍ وَلَا نَهَارٍ فَيَسْتَيْقِظُ إِلَّا تَسَوَّكَ. (رواه ابو داود)

(1532/167) It is related by Sayyidah Ayshah رضي الله عنها that the

① A twig or tender shoot of the branch of a tree which was, generally, used by the Arabs for brushing the teeth during the olden days. Many Muslims do so even today.

Prophet ﷺ always use to Miswak on waking up from sleep, whether during the night or the day. (Abu Dawood)

Manner of Sitting

(١٥٣٣/١٦٨) عَنْ ابْنِ عُمَرَ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِفَنَاءِ لُكْعَةٍ مُحْتَبِيًا بِيَدَيْهِ. (رواه البخارى)

(1533/168) Abdullah ibn Umar ؓ related to us, "I have seen the Messenger of Allah ﷺ sitting in the court-yard of the House of Allah (in Makkah) in the *Ihtiba* position." (Bukhari)

Commentary: To sit down upon the rump and the soles of both the feet, with the thighs standing upright and the arms thrown round them, is called *Ihtiba*. It denotes a mood of thoughtfulness and humility. It appears from the Traditions that the Holy Prophet ﷺ, generally, used to sit like that.

(١٥٣٤/١٦٩) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الْفَجْرَ تَرَبَّعَ فِي مَجْلِسِهِ حَتَّى تَطْلُعَ الشَّمْسُ حَسَنًا. (رواه ابو داود)

(1534/169) It is related by Jaber ibn Samurah ؓ that the usual practice of the Prophet ﷺ was that he remained sitting at the same place, after the *Fajr* prayer, in the squatting position, until the sun had fully risen, i.e., *Ishraq*. (Abu Dawood)

This is another method in which the Prophet ﷺ sat from after *Fajr* to *Ishraq* in squatting position (turning one leg into another and sitting on the hips).

Those Who Come To a Meeting Or Assembly Should Sit At The Edge

(١٥٣٥/١٧٠) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كُنَّا إِذَا آتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَسَ أَحَدُنَا حَيْثُ يَنْتَهَى. (رواه ابو داود)

(1535/170) It is related by Jaber ibn Samurah ؓ "Our habit, (the habit of the Companions), was that when anyone of us came to the assembly of the Prophet ﷺ, he sat at the edge (instead of making his way through the men who were already sitting)." (Abu Dawood)

Commentary: It is an accepted principle of the essentials of the Traditions that when a Companion relates that, at the time of the sacred Propeht, his Companions used to do such-and-such a thing, it shows that it was in accordance with the wish and desire of the Prophet ﷺ, and a direct result of his teachings. The above Tradition would, thus, denote that the Holy Prophet ﷺ had taught it to the Companions that if an assembly was in progress and someone came late, he should sit in the last row where the space was available. The head of the assembly could, of course, tell him to come nearer if he liked.

Wrong To Sit In The Middle of A Group Of Persons

(١٥٣٦/١٧١) عَنْ حُذَيْفَةَ مَلْعُونٍ عَلَى لِسَانِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ قَعَدَ وَسَطَ الْحَلْقَةِ.

(رواه الترمذى و ابو داؤد)

(1534/171) Sayyidina Huzayfah ؓ has said that a person who comes and sits in the middle of the circle of some persons is cursed by the Prophet ﷺ.

(Tirmizi, Abu Dawood)

Commentary: Scholars have forwarded many explanations of this *hadith*.

- (i) A proud person or an ill-mannered one interrupts the slaves of Allah who sit in a circle jumping over them to sit in the middle.
- (ii) The people in the circle sit facing each other but the intruder obstructs them when he sits in between.
- (iii) It refers to the comedians who sit in the centre to disturb the group by cracking jokes. Allah knows best.

Forbidding People From Sitting in Separate Groups

(١٥٣٧/١٧٢) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ جُلُوسٌ فَقَالَ مَا لِي أَرَاكُمْ عِزِينَ.

(رواه ابو داؤد)

(1537/172) It is related by Jaber ibn Samurah ؓ that once as the Propeht ﷺ came, the Companions were sitting divided (in groups). Upon it, he exclaimed: "Why is it that I see you sitting

separately (in groups)?"

(Abu Dawood)

Commentary: One of the ways of expressing displeasure at anything is to say: "What am I seeing?" Meaning it should not be like that. The Holy Prophet ﷺ was surprised to see the Companions sitting in separate groups, and he admonished them and told them to sit together and not in twos or threes. In some other Traditions, it is told that apparent separation or disunity produced an identical effect on the hearts while sitting together promoted fellow-feeling and sense of solidarity.

One Should Not Sit In Such A Way That A Part of His Body Was in The Sun, And The Other in The Shade

(١٥٣٨/١٧٣) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَانَ أَحَدُكُمْ فِي الْفَيْئِ فَقَلَصَ عَنْهُ الظِّلُّ فَصَارَ بَعْضُهُ فِي الشَّمْسِ وَبَعْضُهُ فِي الظِّلِّ فَلْيَقُمْ.
(رواه ابو داود)

(1538/173) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "When anyone of you is sitting at a place sheltered from the light of the sun and the shadow recedes and a part of his body is exposed to the sun and the other remains in the shade, he should move away from there." (Abu Dawood)

Commentary: Medical experts are of the view that to sit or lie in the position that some part of the body is in the sun and the other in the shade is injurious to health. The Prophet ﷺ has forbidden it, perhaps, for the same reason.

GUIDANCE REGARDING TALKING, LAUGHING, SNEEZING AND YAWNING IN COMPANY

The Holy Prophet ﷺ, also, has given precise instructions concerning things one should be careful about in conversation and while cutting a joke or when sneezing or yawning. The substance of these teachings is that a person conducted himself at such a time and during these natural acts with grace and dignity, and, at the same time, made them an occasion for remembering Allah, and paying attention to His Comandments.

We have seen, already, in this very volume, a number of the Traditions regarding speech which included truthfulness and falsehood, gentleness of the tongue and rudeness, and tale-bearing, back-biting, fault-finding and slander and idle chatter and aimless conversation. We, now, proceed to take up reports dealing with the remaining subjects of the same division.

Speech Should Not be Prolonged Unnecessarily

(١٥٣٩/١٧٤) عَنْ عُمَرُو بْنِ الْعَاصِ أَنَّهُ قَالَ قَالَ يَوْمًا وَقَامَ رَجُلٌ فَأَكْثَرَ الْقَوْلَ فَقَالَ عُمَرُو لَوْ قَصَدَ فِي قَوْلِهِ لَكَانَ خَيْرًا لَهُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَقَدْ رَأَيْتُ أَوْ قَالَ أُمِرْتُ أَنْ أَتَجَوَّزَ فِي الْقَوْلِ فَإِنَّ الْحَوَازَ هُوَ خَيْرٌ.

(رواه ابو داؤد)

(1539/174) Amr ibn al-Aas رضي الله عنه narrated that, one day, as a person stood up, and spoke (by way of a sermon) and prolonged it much, so he said: "It would have been better if he had made it short." Amr ibn al-Aas رضي الله عنه went on to say "I heard the Prophet ﷺ say: 'I think it fitting (or have been commanded by Allah) to be concise in speech for it is better to be brief and to the point.'"

(Abu Dawood)

Commentary: It is common experience that listeners get bored if the speech is lengthy.

Speech Can Be A Cause of Felicity And Happiness As Well As of Misery

(١٥٤٠/١٧٥) عَنْ بِلَالِ بْنِ الْحَارِثِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنَ الْخَيْرِ مَا يَعْلَمُ مَبْلَغُهَا يَكْتُبُ اللَّهُ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمٍ يَلْقَاهُ وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنَ الشَّرِّ مَا يَعْلَمُ مَبْلَغُهَا يَكْتُبُ اللَّهُ بِهَا عَلَيْهِ سَخَطَهُ إِلَى يَوْمٍ يَلْقَاهُ.

(رواه في شرح السنه وروى مالك والترمذى وابن ماجه نحوه)

(1540/175) Bilal ibn Harith رضي الله عنه narrated that the Messenger of Allah ﷺ said: "Sometimes, a person lets fall a good and virtuous thing from his lips whose true worth is not known even to him, but upon that very speech the Lord decides to favour the bondsman with presence before Himself. On the other hand, sometimes, a person lets fall a bad and vicious thing from his lips, the full range of the wickedness of which is not known even to him, but upon that very speech the Lord decides to send down His wrath upon him until the Day of Last Judgement."

(Baghawi)

(A similar narrative has been quoted by Imam Malik in *Muwatta*, Imam Tirmizi in *Jama'i*, and Ibn Majah in his *Sunnan*)

Commentary: The purport of the above Tradition is that a person should not forget Allah and sequel of the Hereafter while speaking. The words he utters can make him worthy of the good pleasure of the Lord, and, also, deprive him of His beneficence and take him to Hell!

Care Should be Taken Even While Praising Anyone

To praise anyone, in fact, is to testify and bear witness in his favour which, evidently, is a matter of great responsibility. Besides, it might make the person who is praised conceited and egotistical, and encourage him to think too highly of himself.

It, also, essential to bear in mind the difference between genuine praise and flattery.

(١٥٤١/١٧٦) عَنْ أَبِي بَكْرَةَ قَالَ أَتْنِي رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ وَيْلَكَ قَطَعْتَ عُنُقَ أَخِيكَ ثَلَاثًا..... مَنْ كَانَ مِنْكُمْ مَا دَحَالًا مَحَالَةً فَلْيَقُلْ أَحْسِبُ فَلَانَا وَاللَّهِ حَسْبِي إِنْ كَانَ يَرَى أَنَّهُ كَذَلِكَ وَلَا يُزَكِّي عَلَى اللَّهِ أَحَدًا. (رواه البخارى ومسلم)

(1541/176) Narrated Abu Bakrah رضي الله عنه that once a person praised someone in the presence of the Prophet ﷺ (and did not exercise enough care or restraint in it), upon which he remarked: "You have cut off the neck of your brother, i.e., done something that may be his ruin, by praising him like that". The Prophet ﷺ said it thrice, (and observed): "Should anyone of you find it necessary to praise (a brother), and regard him worthy of it, he ought to say: 'I think so of such-and-such a brother (and this is my opinion of him), and the reckoning is with Allah. (He is aware of all things)'. He should refrain from issuing a command to Allah concerning the piety and purity of anyone. (He must not, for instance, say about anyone that he is, definitely, Holy and virtuous in the sight of Allah for it would amount to issuing an order to Allah which is most unworthy of a bondsman)."

(Bukhari and Muslim)

(١٥٤٢/١٧٧) عَنِ الْقِدَادِ بْنِ الْأَسْوَدِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتُمُ الْمَدَّاحِينَ فَاحْثُوا فِي وُجُوهِهِمُ التُّرَابَ. (رواه مسلم)

(1542/177) It is related by Miqdad ibn al-Aswad رضي الله عنه that the Prophet ﷺ said: "When you see the 'praisers' i.e., those who are too lavish in praise, throw dust at their faces." (Muslim)

Commentary: In it, 'Praisers' has, probably been, used for flatterers, sycophants and adulators who shower praises for personal gain or any other unworthy purpose. It is for such people that the Holy Prophet ﷺ has said that when we see anyone being extravagant in praise and portraying a person too favorably we should throw dust at his face.

Commentators have offered various explanations of it. Some believe that dust should, actually, be thrown at the faces of 'praisers' as an expression of dislike while others hold that they should not be patronised or treated condescendingly, and to throw dust has been used here as an idiom denoting 'discouragement' or

'turning away'. Yet others like that such 'praisers' ought to be told that dust may be in their mouths which is the same as throwing dust at their faces.

The narrator, Miqdad ibn Aswad رضي الله عنه, tells that once, in his presence, a person praised Sayyidina Uthman رضي الله عنه before him upon which he acting upon the above Tradition, picked up dust from the ground and threw it at his face. Similar incidents are related concerning latter-day religious and spiritual leaders as well.

It needs, however, be remembered that if with a good intention or out of a religious consideration, a genuine compliment is paid to anyone, at his face or behind his back, and there is, also, no likelihood of his beginning to overrate himself, it is not forbidden. On the contrary, the giver of such a praise will, *Insha Allah*, be deserving of Divine reward, in accordance with the soundness of his intention. There are instances of the Holy Prophet ﷺ commending the merits of the Companions and the Companions commending the merits of other' Companions. These instances fall within the same category of praise.

Poetry

Poetry was very popular among the Arabs during the days of the Holy Prophet ﷺ, but the Prophet ﷺ, himself, had no taste for it. It, in fact, appears from the Qur'an that Allah had purposely kept him away from it.

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ (يس ٣٦:٦٩)

And We have not taught him (Muhammad) poetry. Nor is it meant for him. (Ya'sin 36:69)

Moreover, the kind of poetry that was in vogue, in Arabia, at that time, and the moral character of the poets have been condemned by the Qur'an in these words:

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ أَلَمْ تَرَأَهُمْ فِي كُلِّ وَادٍ يَدْعُونَ أَنُفَعْلُونَ مَالًا يُفَعْلُونَ (الشعراء ٢٦-٢٢٣:٢٢٦)

As for poets, the erring follow them. Hadst thou not seen how they stray in every valley, and how they say that which they do not know? (Al Shu'ara 26: 224-26)

Once some Companions enquired from the sacred Prophet ﷺ about poetry if it was totally bad and forbidden. "No", replied the Prophet. "If the subject-matter of a verse is good, it is good, and if the subject-matter of a verse is bad, it is bad." On some other occasions, he is, also, reported to have remarked that "Some verse are full of wisdom."

(١٥٤٣/١٧٨) عَنْ عَائِشَةَ قَالَتْ ذُكِرَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشَّعْرُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ كَلَامٌ فَحَسَنُهُ حَسَنٌ وَقَبِيحُهُ قَبِيحٌ.
(رواه الدارقطني وروى الشافعي عن عودة مرسلاً)

(1543/178) It is related by Sayyidah Ayshah رضي الله عنها that once as poetry was mentioned in the presence of the Messenger of Allah ﷺ, observed: "Poetry, too, is a form of speech. What is good, in it, is good, and what is bad, is bad." (Dar Qutni)

(The same Tradition has been quoted by Imam Sha'fee on the authority of Sayyidah Aysha's nephew her sister's son, Sayyidina Urwah, by way of a *Mursal*).

(١٥٤٤/١٧٩) عَنْ أَبِي بِنِ كَعْبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنَ الشَّعْرِ حِكْمَةً.
(رواه البخارى)

(1544/179) It is related by Ubayy ibn Ka'b رضي الله عنه that the Messenger of Allah ﷺ said: "Some verses are pure wisdom (from the point of view of theme)." (Bukhari)

(١٥٤٥/١٨٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ كَلِمَةُ لَبِيدٍ "أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ"
(رواه البخارى ومسلم)

(1545/180) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "The truest thing a poet said is what Labeed ibn Rabe'e'ah has said in this line: *Ala kullu shiyin ma khalallaah baatil*. (Know that everything is perishable save Allah)." (Bukhari and Muslim)

Commentary: Labeed was a distinguished poet of the Age of perversion yet, even in those days, his poems contained pious ideas and sentiments. The Holy Prophet ﷺ praised the verse mentioned

above and said that it was the truest line of poetry because it conformed to the Qur'anic verse:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ (القصص ٢٨: ٨٨)

Everything will perish save His countenance. (Al Qasas 28:88)

The panegyric in which this line occurs was written by Labeed when he was a pagan, and, then, Allah blessed him with Faith. It is said that on embracing Islam, Labeed gave up writing poetry. He used to say, "Now the Qur'an is enough for me." According to Hafiz ibn Hajar. Labeed died at the age of 156.

(١٥٤٦/١٨١) عَنْ عَمْرِو بْنِ الشَّرِيرِ عَنْ أَبِيهِ قَالَ رَدِفْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ هَلْ مَعَكَ مِنْ شِعْرِ أُمَيَّةَ بْنِ الصَّلْتِ شَيْءٌ؟ قُلْتُ نَعَمْ، قَالَ هِيَ فَأَنْشَدْتُهُ بَيْتًا فَقَالَ هِيَ ثُمَّ أَنْشَدْتُهُ مِائَةَ بَيْتٍ.

(رواه مسلم وزاد في رواية لقد كاد يسلم في شعره)

(1546/181) 'Amr ibn Sharir narrated, on the authority of his father, Sharir ibn Suwaid Thaqfi, "In a journey, I was seated behind the Messenger of Allah ﷺ, on the same mount, that he asked me if I remembered the verses of Umayyah ibn As-Salt. 'Yes Messenger of Allah ﷺ, I replied. 'Recite some of them,' said the Prophet ﷺ. I thereupon, recited a couplet. he, then, told me to recite more, and I recited another couplet, and, then, he (again), told me to recite more, and I recited a hundred couplets." (In another version, it is told that the Prophet ﷺ observed: "Umaiyyah had come very close to Islam in his poems.") (Muslim)

Commentary: Umaiyya ibn As-Salt, too, was a poet of the age of perversion whose poems were of a devotional nature. It was for this reason that the Holy Prophet ﷺ liked his poetry and said that he had come very near to Islam in his verses.

In another report, it is stated that, once, on hearing the verses of Umayya ibn Salt, the Holy Prophet ﷺ remarked "his poetry had become Muslim, but his heart remained an infidel."

Umayya ibn Salt lived long enough to see the days of the Holy Prophet, and the Call of Faith, also, reached him, but he did not embrace Islam.

Wit and Humour

Wit and humour is a pleasing attribute of life, and just as its excess is bad, to be devoid of it, also, is not commendable. Besides, if an eminent and Holy Person behaves towards an ordinary man in a light-hearted manner and jokes with him, it makes him happy and he feels honoured. Hence, the sacred Prophet ﷺ, too, sometimes, made jokes with his Companions, but his jokes were, always, refined and in good taste.

(١٥٤٧/١٨٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالُوا يَا رَسُولَ اللَّهِ إِنَّكَ تَدْعُنَا قَالَ إِنِّي لَا أَقُولُ إِلَّا حَقًّا.
(رواه الترمذی)

(1547/182) It is related by Abu Hurayrah رضی اللہ عنہ that once some Companions said : "Messenger of Allah ﷺ! Do you make jokes with us." "I tell what is just and correct (in a joke as well)," the Prophet ﷺ replied.
(Tirmizi and Abu Dawood)

(١٥٤٨/١٨٣) عَنْ أَنَسٍ أَنَّ رَجُلًا اسْتَحْمَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي حَامِلُكَ عَلَى وَلَدِنَا فَيَقَالَ مَا أَضْنَعُ بِوَلَدِنَا فَيَقُولُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَلْ تَلِدُ الْإِبِلَ إِلَّا النُّوقَ.
(رواه الترمذی وابو داؤد)

(1548/183) It is related by Sayyidina Anas رضی اللہ عنہ that once a person requested the Messenger of Allah ﷺ for a camel to ride. "Yes, I will give you the off-spring of she-camel for riding," said the Prophet ﷺ. "What will I do with the Young one of a she-camel?" the man asked. "A camel, after all, is the young one of a she-camel," the Prophet ﷺ replied. (Tirmizi and Abu Dawood)

(١٥٤٩/١٨٤) عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِامْرَأَةٍ عَجُوزٍ إِنَّهُ لَا تَدْخُلُ الْجَنَّةَ عَجُوزٌ فَقَالَتْ وَمَا لِهِنَّ؟ وَكَانَتْ تَقْرَأُ الْقُرْآنَ فَقَالَ لَهَا أَمَا تَقْرَيْنِ الْقُرْآنَ إِنَّا أَنْشَأْنَا هُنَّ أَنْشَاءً فَجَعَلْنَا هُنَّ أَبْكَارًا.
(رواه رزین)

(1549/184) It is related by Sayyidina Anas رضی اللہ عنہ that the Prophet ﷺ said to an old woman: "No old woman will go to Heaven." "Why?", asked the woman. "What have they done?" She used to recite the Qur'an regularly. The Prophet ﷺ asked her if she had not read the verse in the Qur'an:

إِنَّا أَنْشَأْنَا مِنْ أَنْثَاءٍ فَجَعَلْنَا مِنْ أَبْكَارًا (الواقعه ٥٦: ٣٠-٣٦)

Lo! We have created them a (new) creation and made them virgin. (Meaning the Lord shall recreate the old women in Heaven and make them young maidens). (Al-Waqi'ah 56:35-36)

(Musnad Razeen)

Commentary: The two aforementioned narratives of Sayyidina Anas رضي الله عنه offer an example of the refined sense of humour of the sacred Prophet ﷺ. In some other Traditions, however, jesting is forbidden. But as these Traditions show, and it is, also, supported by the practice of the sacred Prophet ﷺ we have just seen in the above reports, the commandment applies to jokes that have a malicious intent and are likely to be hurtful.

(١٥٥٠/١٨٥) عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تُمَارِ أَحَاكَ وَلَا تُمَارِضْهُ وَلَا تَعِدْهُ مَوْعِدًا فَتُخْلِفْهُ (رواه الترمذی)

(1550/185) It is related by Abdullah ibn Abbas رضي الله عنه that the Prophet ﷺ said: "Do not quarrel with your brother, nor joke with him, nor make a promise to him which you can not fulfil."

(Tirmizi)

Commentary: The context in which jesting has been forbidden in it clearly shows that it relates to jokes that may be a cause of pain or annoyance to others.

Laughter

To laugh or show pleasure or approval by smiling, also, is natural to man and there is no virtue in always being grave and solemn. It was customary with the Holy Prophet ﷺ to greet people with a smile, and it is easy to imagine how happy it would have made them.

(١٥٥١/١٨٦) عَنْ جَرِيرٍ قَالَ مَا حَجَبَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْذُ أَسْلَمْتُ وَلَا رَأَيْتُ إِلَّا تَبَسَّمَ. (رواه البخاری و مسلم)

(1551/186) It is related by Jarir ibn Abdullah Bahili رضي الله عنه "Ever since I embraced Islam, it never happened that the Prophet ﷺ refused me admission and he never saw me without smiling".

(Bukhari and Muslim)

(١٥٥٢/١٨٧) عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ قَالَ مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .
(رواه الترمذی)

(1552/187) It is related by Abdullah ibn Harith رضی اللہ عنہ, "I never saw anyone who smiled more than the Messenger of Allah ﷺ."

(Tirmizi)

(١٥٥٣/١٨٨) عَنْ عَائِشَةَ قَالَتْ مَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَجِمِعًا ضَاحِكًا حَتَّى أَرَى مِنْهُ لَهَوَاتِهِ إِنَّمَا كَانَ يَتَبَسَّمُ .
(رواه البخاری)

(1553/188) Sayyidah Ayshah رضی اللہ عنہا related, "I never saw the Prophet ﷺ bursting into laughter, revealing the inner part of his mouth, i.e., he never laughed loud and long so that one could see the inner part of his mouth. He only smiled." (Bukhari)

Commentary: In some Traditions, the Holy Prophet's act of showing pleasure has been described as mirth of *Dahak* (laughter), but it, simply, denotes what was so typical of him, i.e., a smile. Sometimes, however, when the Prophet ﷺ felt very happy, he would smile broadly which revealed a part of his inner mouth. It is, thus, stated in some reports that "the Prophet ﷺ laughed so much that the molar teeth could be seen."

(١٥٥٤/١٨٩) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَقُومُ مِنْ مُصَلَّاهُ الَّذِي يُصَلِّي فِيهِ الصُّبْحُ حَتَّى تَطْلُعَ الشَّمْسُ فَإِذَا طَلَعَتِ الشَّمْسُ نَامَ وَكَانُوا يَتَحَدَّثُونَ فَيَاخُذُونَ فِي أَمْرِ الْجَاهِلِيَّةِ فَيَضْحَكُونَ وَيَتَبَسَّمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
(رواه مسلم)

(1554/189) Narrated Jabir ibn Samurah رضی اللہ عنہ, "The Messenger of Allah ﷺ would remain seated, till the rising of the sun, at the place where he had offered the *Fajr* prayers, and get up when the sun had risen. (During that time), the Companions, used to relate incidents of the age of perversion and laugh heartily, but he only smiled." (Muslim)

Commentary: It would be advisable, here, to refer to the two statements of celebrated Companions which have been reproduced in *Mishkuat* from *Sharh Sunnah*. They read:

(i) It is related by Qatadah (a Taba'ee) that once, someone

enquired from Sayyidina Abdullah ibn Umar رضي الله عنه whether the Prophet ﷺ (ever) enjoyed a joke with the Companions and laughed with them, upon which he replied:

نَعَمْ وَالْإِيمَانُ فِي قُلُوبِهِمْ أَعْظَمُ مِنَ الْجَبَلِ.

"Yes of course. The venerable men laughed (on occasions of laughter), but, even then, Faith used to be greater in their hearts than the mountains. (Their laughter was not like the laughter of the heedless which deadened the heart)."

(ii) Bilal ibn Sa'd narrated:

أَدْرَكْتُهُمْ يَسْتَدُونَ بَيْنَ الْأَعْرَاضِ وَيَضْحَكُ بَعْضُهُمْ إِلَى بَعْضٍ فَإِذَا كَانَ اللَّيْلُ كَانُوا رُهْبَانًا.

"I have seen the Holy Companions. They used to run between fixed marks, (as the young do for fun or exercise), and, also, laugh. Then, as the night fell, they became ascetics."

Sneezing And Yawning

(١٥٥٥/١٩٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ الْحَمْدُ لِلَّهِ وَلْيَقُلْ أَخُوهُ أَوْ صَاحِبُهُ يَرْحَمُكَ اللَّهُ فَإِذَا قَالَ لَهُ يَرْحَمُكَ اللَّهُ فَلْيَقُلْ يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ.

(رواه البخارى)

(1555/190) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "When anyone of you sneezes, he should say: *'Al-hamd-u-lillaah*. (Praise be to Allah). And, his brother (or did the Prophet ﷺ say, 'his friend?') who happens to be with him should say: *'Yar hamukallaah*. (Mercy of the Lord be upon you). In reply to it, the one who sneezes should say to him: *'Yahdeekumullaah wa yusleh baalakum*. (May Allah favour you with Guidance and set right your state)."

(Bukhari)

Commentary: When a person sneezes, some vapours and fluids are expelled through the nose or the mouth which can, otherwise, be harmful. A sneeze, thus, is a blessing of Allah, normally and in state of good health. That is why, it is told in this Tradition that a person who sneezes should say, *"Al-hamd-u-Lillah"*, and he who is present there, at that time, should say, *"Yar hamukallaah"*, and, then, the one who sneezes should say, *"Yahdeekumullaah wa yusleh baalakum."*

Now, imagine how an ordinary act like sneezing has been made, through this advice, an occasion for Allah remembrance and a means of earning His good pleasure.

(١٥٥٦/١٩١) عَنْ أَبِي مُوسَى قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِذَا عَطَسَ أَحَدُكُمْ فَحَمِدَ اللَّهَ فَسَمِعْتُوهُ وَإِنْ لَمْ يَحْمِدِ اللَّهَ فَلَا تُسَمِّتُوهُ

(رواه مسلم)

(1556/191) It is related by Abu Moosa Ash'ari رضي الله عنه that he heard the Prophet ﷺ say: "When anyone of you sneezes and says, 'Al-hamd-u-lillaah', you should bless him by saying 'Yar hamukallaah', and if he does not say Al-hamd-u-lillaah, you, too, should not say Yar Hamkullaah. (He loses the claim to your supplication by not saying Al-hamd-u-lillaah)." (Muslim)

(١٥٥٧/١٩٢) عَنْ أَنَسٍ قَالَ عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَمَّتْ أَحَدَهُمَا وَلَمْ يُسَمِّتِ الْآخَرَ فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ شَمَّتْ هَذَا وَلَمْ تُسَمِّمْتَنِي قَالَ إِنَّ هَذَا حَمِدَ اللَّهَ وَلَمْ يَحْمِدِ اللَّهَ.

(رواه البخار و مسلم)

(1557/192) Sayyidina Anas رضي الله عنه narrated that once two persons who were sitting with the Prophet ﷺ sneezed upon which he blessed one of them by saying Yar-hamukallaah, and did not do so for the other. The other person, thereupon, said to him: "Messenger of Allah ﷺ! You blessed him by saying Yar-hamukallaah, but did not say so for me." The Prophet ﷺ replied: "He said Al-hamd-u-lillaah, while you did not."

(Bukhari and Muslim)

(١٥٥٨/١٩٣) عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَطَسَ رَجُلٌ عِنْدَهُ فَقَالَ لَهُ يَرْحَمُكَ اللَّهُ ثُمَّ عَطَسَ أُخْرَى فَقَالَ الرَّجُلُ مَذْكُومٌ.

(رواه مسلم)

وفي رواية للترمذی أَنَّهُ قَالَ فِي الثَّالِثَةِ أَنَّهُ مَذْكُومٌ.

(1558/193) Salmah ibnt al-Akuwa' رضي الله عنها related "(Once) as a person sitting with the Prophet ﷺ sneezed, he blessed him by saying, Yar-hamukallaah, but when he sneezed again, the Holy Prophet ﷺ remarked: 'He has cold'." (Muslim)

(In another report of the same incident, quoted in *Tirmizi* it is stated that the sacred Prophet ﷺ had made the remark when the person had sneezed for the third time).

Commentary: It shows that if a person sneezes repeatedly owing to cold it is not necessary to say *Yar-hamukallaah* every time. The following Tradition is more explicit.

(١٥٥٩/١٩٤) عَنْ عُبَيْدِ بْنِ رِفَاعَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ شَمِيتَ الْعَاطِسَ ثَلَاثًا فَمَارَادَ فَإِنْ شِئْتَ فَشَمِيتُهُ وَإِنْ شِئْتَ فَلَا. (رواه ابو داؤد والترمذی)
(1559/194) It is related by Ubaid ibn Rifa'ah ؓ that the Prophet ﷺ said "Say, *Yar-hamukallaah* thrice to the person who sneezes, and if he sneezes in excess of it, it is up to you to say it or not."
(Tirmizi and Abu Dawood)

(١٥٦٠/١٩٥) عَنْ نَافِعٍ أَنَّ رَجُلًا عَطَسَ إِلَى جَنْبِ ابْنِ عُمَرَ فَقَالَ الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ قَالَ ابْنُ عُمَرَ وَأَنَا أَقُولُ الْحَمْدُ لِلَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ وَلَيْسَ هَكَذَا عَلَّمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَقُولَ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ. (رواه الترمذی)

(1560/195) Sayyidina Nafi' related that once a person who was sitting next to Abdullah ibn Umar ؓ sneezed, and, then, said: "*Al-hamd-u-lillaah was-salaam-u-'ala Rasoolillah*. (Praise be to Allah, and peace be with the Messenger of Allah)." Abdullah ibn Umar ؓ observed: "I, too, say, *Al-hamd-u-Lillaah was-salaam- u-'ala Rasoolillaah*, but it is not said like that at the time of sneezing. The Prophet ﷺ has taught us to say, *Al-hamd-u -lillaah 'ala kull-i-haal* (Praise be to Allah in all conditions), on such an occasion."
(Tirmizi)

Commentary: It shows that the sacred Prophet ﷺ has taught both the phrases of *Al-hamd-u-lillaah* and *Al-hamd-u-lillah ala kull-i-haal* for utterance when we sneeze. We, further, learn from Abdullah ibn Umar's ؓ remark that no addition should be made in the formula of supplication taught by Prophet ﷺ even though the addition may be correct from the point of view of meaning.

(١٥٦١/١٩٦) عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا عَطَسَ

غَطَّى وَجْهَهُ بِيَدِهِ أَوْ ثَوْبِهِ وَ غَضَّ بِهَا صَوْتَهُ. (رواه الترمذى و ابو داؤد)

(1561/196) It is related by Abu Hurayrah ؓ "When the Prophet ﷺ sneezed, he used to cover his face with both hands or a cloth to suppress its sound." (Tirmizi and Abu Dawood)

Commentary: It tells that to cover the face with the hands or some cloth when one sneezes and keep the sound low, as far as possible, too, is among the proprieties of sneezing.

(١٥٦٢/١٩٧) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيُمْسِكْ بِيَدِهِ عَلَى فَمِهِ فَإِنَّ الشَّيْطَانَ يَدْخُلُ.

(رواه مسلم)

(1562/197) It is related by Abu Sa'eed Khudri ؓ that the Messenger of Allah ﷺ said: "When anyone of you yawns, he should cover the mouth with his hand as the Devil gets in (if the mouth remains open)". (Muslim)

Commentary: The mouth is stretched open while at the time of yawning, and an ugly sound is produced, and the face, too, gets contorted. In view of it, the Holy Prophet ﷺ has advised us to cover the mouth with the hand when we yawn.

As for Satan's getting in, the authorities have held that it might denote his actual entry, whose significance is not known to us, as well as that it gave him an opportunity to cause harm or annoyance.

Shah Waliullah رحمه الله عليه, moreover, has offered the explanation that when the mouth of a person is opened wide, at the time of yawning, the Devil causes something like a mosquito to fly to get into it and even inside the stomach¹. But Allah knows best.

EATING AND DRINKING

The teachings of the Holy Prophet ﷺ concerning eating and drinking can be divided into two parts. One in which it is told about articles of food and drink as to which of them are allowed and which are forbidden, and the other that deals with the rules and proprieties of eating and drinking with reference to good manners, and which, are also beneficial to health or belong to the category of Allah-remembrance or expression of gratitude to Him, and by means of which even acts like these that are purely physical in nature and in response to a biological urge get elevated to acts of worship and become a source of gaining Divine good pleasure.

About the sanctioning or forbidding of the articles of food and drink, the fundamental principle is what has been set forth in the Qur'an in these words:

يُجِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ (الاعراف ١٥٧:٧)

The Prophet (who can neither read nor write) will make lawful for them all good things and prohibit for them only the foul.

(Al A'raf, 7:157)

The Commandments regarding the lawful and prohibited articles of food and drink are, in fact, an elaboration of what has been stated briefly in this verse. The things the sacred Prophet ﷺ has forbidden, at the Command of Allah, certainly, are foul and harmful, one way or the other. In the same way, the things he has allowed are good and clean, agreeable to the taste and beneficial to health.

Among the articles of drink, wine has been explicitly forbidden in the Qur'an, and, as we shall see later, detailed instructions are given in the Traditions about it, while among the articles of food that are forbidden, these few things are specifically mentioned in it:

carriion, blood (that has poured out), swineflesh and the animal that has been immolated to the name of anyone apart from Allah.

All these were used as food among some sections or tribes of Arabs though the earlier canonic laws had declared them unlawful. Hence, it was thought necessary to reiterate it in the Qur'an.

The forbidding of carrion, evidently, is for the reason that the very idea of eating it is revolting to a right-minded person, and, besides, it is injurious to health for, according to experts, it becomes toxic owing to the diminution of the natural heat of the body and absorption of blood into the system.

The same is the case with blood. No sane or civilised person will consider it fit to eat it, and, in the Islamic *Shari'ah*, it has been declared to be positively loathsome and filthy.

The swine is the cursed creature so much so that when the wrath of Allah fell on certain communities due to excessive wickedness and evil-doing, and He decided to deface them and alter their forms, He turned them into apes and swine.

فَجَعَلَ مِنْهُمْ الْفِرْدَةَ وَالْخَنَازِيرَ (المائدة ٦٠:٥)

Allah hath turned some to apes and swine. (Al Ma'idah 5:60)

It shows that both these animals are extremely foul and detestable and a manifestation of the fury and indignation of the Lord, and, that is why, it is forbidden to partake of their flesh.

The Qur'an has not, specifically, mentioned the monkeys because their flesh, generally, is not eaten, but pork has been made an agreeable article of food by a number of communities, specially the Christians and, therefore, it has declared it forbidden to the Believers over and over again.

Moreover, as it is told in the Traditions, when Sayyidina Isa عليه السلام will appear on the earth in the Last Days, just before the Resurrection, he will, along with the destruction of the crucifix, also, order the extermination of pigs from the world, and it will, then, become manifest how the Christians had flouted his teachings and the teachings of all the Divine Messengers by making pork a favourite dish.

The reason for the prohibition of the flesh of the animal that has been dedicated to anyone aside that of Allah, or, in the words

of the Qur'an:

فَسَقَا أَهْلًا لِّغَيْرِ اللَّهِ بِهِ (الأنعام ٦: ١٤٥)

Which hath been immolated (to the name of) any other than Allah, (Al An'am 6: 145)

is that the uncleanliness of the polytheistic belief and the intention of the person who does so pollutes the animal as well, and hence, its flesh becomes unfit for human consumption.

In fine, these four things have, specifically, been forbidden by the Qur'an, and the other articles of food that have been declared unlawful by the Holy Prophet ﷺ mark, so to speak, the culmination of the same commandment.

Now, the Traditions.

Lawful And Unlawful Food

(١٥٦٣/١٩٨) عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ أَهْلُ الْجَاهِلِيَّةِ يَأْكُلُونَ أَشْيَاءَ وَيَتْرَكُونَ أَشْيَاءَ تَقْدِرُوا فَبَعَثَ اللَّهُ نَبِيَّهُ وَأَنْزَلَ كِتَابَهُ وَأَحَلَّ حَلَالَهُ وَحَرَّمَ حَرَامَهُ وَمَا سَكَتَ عَنْهُ فَهُوَ عَفْوٌ وَتَلَا "قُلْ لَا أَجِدُ فِيْمَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً" الْآيَةَ. (رواه ابوداؤد)

(1563/198) It is related by Abdullah ibn Abbas رضي الله عنه that the people of the age of ignorance i.e., the Arabs before the advent of Islam used to eat certain things, (owing to natural liking or inclination), and avoid eating certain things (because they instinctively felt an aversion for them. It went on like that) till the Lord raised up the Prophet ﷺ as His Messenger and revealed His Book and declared lawful the things that were lawful in the judgement of the Lord, and unlawful the things that were unlawful in the judgement of the Lord. Thus, the article of food or drink Allah and His Messenger have allowed is allowed, and the article they have prohibited is prohibited, and the article concerning which they have remained silent, i.e., have not told whether it is allowed or forbidden, is forgiven. (There is no penalty on making use of it)." After it, Abdullah ibn Abbas related the following verse of the Qur'an in support of his statement.

قُلْ لَا أَجِدُ فِيْمَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً" الآية

(الانعام ٦: ١٤٥)

Say: I find not in that which is revealed unto me aught prohibited to an eater that he eat thereof, except it be carrion, or blood pored forth, or swineflesh for that verily is foul or the abomination which was immolated to the name of other than Allah. But whosoever is compelled (thereto), neither craving nor transgressing, (for him) lo: Your Lord is Forgiving, Merciful."

(Al An'am 6:145)

(Abu Dawood)

Commentary: It shows that the raising up of the sacred Prophet ﷺ and the revelation of the Qur'an, the criterion of the legality or otherwise of anything is Divine revelation and the Command of Allah and the Messenger, and the liking and inclination or dislike and aversion of anyone has nothing to do with it.

(١٥٦٤/١٩٩) عَنْ ابْنِ عَبَّاسٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ

كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ وَكُلِّ ذِي مَخْلَبٍ مِنَ الطَّيْرِ.

(رواه مسلم)

(1564/199) It is related by Abdullah ibn Abbas رضي الله عنه, "The Prophet ﷺ has prohibited (the eating of the flesh of) every beast with a canine tooth and every bird which seizes with its claws."

(Muslim)

Commentary: It shows that the flesh of all the animals, like a lion, wolf, dog, or cat, which have a canine tooth, and all the birds, like a falcon, eagle, or kite, which hunt with their claws is forbidden to the Believers.

(١٥٦٥/٢٠٠) عَنْ أَبِي ثَعْلَبَةَ قَالَ حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَحُومَ

الْحُمْرِ الْأَهْلِيَّةِ.

(رواه البخارى ومسلم)

(1565/200) It is related by Abu Tha'labah رضي الله عنه, "The Prophet ﷺ has prohibited the flesh of domesticated donkeys."

(Bukhari)

Commentary: In some Traditions, mules are, also mentioned alongwith the donkeys. The Holy Prophet ﷺ has forbidden the flesh of both the animals to the Believers.

(١٥٦٦/٢٠١) عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى يَوْمَ خَيْبَرَ

عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ وَإِذَنْ فِي لُحُومِ الْخَيْلِ. (رواه البخارى ومسلم)

(1566/201) Jabir رضي الله عنه narrated that on the Day of the Victory of Khyber, the Prophet ﷺ prohibited the eating of the flesh of domesticated donkeys and allowed the flesh of the horses."

(Bukhari and Muslim)

Commentary: In view of it, many legist-doctors are in favour of the allowability of the flesh of the horses, but Imam Abu Hanifah is reported to have held it uneatable on the basis of the Tradition quoted in the *Sunan Abi Dawood* and *Sunan Nasai*, and on the authority of Khalid ibn Waleed which says:

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ أَكْلِ لُحُومِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ.

"The Messenger of Allah ﷺ forbade the eating of the flesh of the donkeys, mules and horses."

Though the documentary evidence of its transmission is weak, the general practice of Imam Abu Hanifah is that when a doubt is created about the lawfulness or otherwise of a thing, on logical grounds, he prefers prohibition out of prudence.

Perhaps it is because of it that the Imam has held the horse flesh uneatable. He has advanced some other reasons as well. In some books of the Hanafi school, however, it is stated that Imam Abu Hanifah had, ultimately, accepted the view of the other legist-doctors and agreed that the flesh of a horse was lawful food for Muslims.

(١٥٦٧/٢٠٢) عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ أَكْلِ الْهَرَّةِ

(رواه ابو داؤد والترمذی)

وَأَكْلِ ثَمَنِهَا

(1567/202) It is related by Jabir رضي الله عنه that "The Prophet ﷺ forbade the eating of cat, and, also, forbade the eating of its price."

(Tirmizi and Abu Dawood)

Commentary: It tells that the cat, too, is among the animals whose flesh is forbidden as an article of food. It could, of course, not be different for a cat, also, has canines. It, further, lays down that eating out of the money obtained by selling a cat, too, is disallowed. According to the authorities, this act of forbidding

denotes disgust and aversion.

(١٥٦٨/٢٠٣) عَنْ ابْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ الْجَلَالَةِ وَالْبَانِيَا.

(رواه الترمذی)

(1568/203) Abdullah ibn Umar رضی اللہ عنہ related that the Messenger of Allah ﷺ disallowed the eating (of the flesh) of the animals that ate filth as well as the drinking of their milk." (Tirmizi)

Commentary: Sometimes, animals like a camel, cow or goat begin to eat filth till the stench is felt in the irmeat or milk. It is the flesh and milk of such animals which is forbidden in this narrative. If a hen has the same habit, the above commandment will apply to it as well. But if the animal is prevented from eating the filth for such a time that the stench is removed from its meat or milk, it will be permissible to partake of its flesh and milk.

(١٥٦٩/٢٠٤) عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ قَالَ قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَهُمْ يَجْبُونَ أَسْمَةَ الْإِبِلِ وَيَقْطَعُونَ الْيَاثَ الْغَنَمِ فَقَالَ مَا يَقْطَعُ مِنَ الْبَهِيمَةِ وَهِيَ حَيَّةٌ فَهِيَ مَيْتَةٌ لَا تُؤْكَلُ.

(رواه الترمذی و ابو داؤد)

(1569/204) Narrated Abu Waqid Laithy رضی اللہ عنہ, "When the Prophet ﷺ came to Madinah (on migrating from Makkah, a most cruel custom) prevailing there was that some people used to cut the hump of their living camel for eating, and, in the same way, they used to cut the tail of the sheep (with fat tail). The Prophet ﷺ observed that the flesh that was served and removed from a living animal was carrion. It was not permitted to eat it."

(Tirmizi and Abu Dawood)

(١٥٧٠/٢٠٥) عَنْ ابْنِ عَبَّاسٍ وَابْنِ هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ شَرْيْطَةِ الشَّيْطَانِ زَادَ ابْنُ عِيْسَى وَهِيَ الذَّبِيْحَةُ مِنْهُ الْجُلْدُ وَلَا تُفْرَى الْأَوْدَاجُ ثُمَّ تُتْرَكُ حَتَّى تَمُوتَ.

(رواه ابو داؤد)

(1570/205) It is related on the authority of Abdullah ibn Abbas and Abu Hurayrah رضی اللہ عنہ, that the Messenger of Allah ﷺ forbade the eating of *Sharita-Shaitan*. The narrator, Ibn 'Isa, added (by way of an explanation of *Sharita Shaitan*), "It denotes a slaughtered animal from whose body the skin is removed, and

the arteries of the thorat (from which the blood pours forth) are not cut, and it is left in the state till it dies." (Abu Dawood)

Commentary: Meaning this cruel act, too, is unlawful for it causes great pain and suffering to the animal unnecessarily and for a long time, and to eat the flesh of an animal slaughtered that way will be as wrong and unlawful as the eating of carion.

An animal that is killed like that has been described as *Sharita Shaitan* which means "wounded by the Devil", or that this method of slaughter has been taught by the Devil.

(١٥٧١/٢٠٦) عَنْ عَبْدِ الرَّحْمَنِ بْنِ شَيْبَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ أَكْلِ لَحْمِ الضَّبِّ.
(رواه أبو داود)

(1571/206) It is related by Abdul Rahman ibn Shibl that the Prophet ﷺ has forbidden the eating of the flesh of the lizard¹.

(Abu Dawood)

Commentary: From it, we learn that lizards is not among the permitted animals. Its flesh is unfit for use, and Imam Abu Hanifah is of the same view. But from the Tradition to follow, it appears that its flesh can be eaten, on the basis of which some authorities have held it is lawful food.

(١٥٧٢/٢٠٧) عَنْ ابْنِ عَبَّاسٍ أَنَّ خَالِدَ بْنَ الْوَلِيدِ أَخْبَرَهُ أَنَّهُ دَخَلَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَيْمُونَةَ وَهِيَ خَالَتُهُ وَخَالَتُهُ ابْنِ عَبَّاسٍ فَوَجَدَ عِنْدَهَا ضَبًّا مَحْمُودًا فَقَلَمَتِ الضَّبَّ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ عَنِ الضَّبِّ فَقَالَ خَالِدٌ أَحْرَامَ الضَّبِّ يَا رَسُولَ اللَّهِ؟ قَالَ لَا وَلَكِنْ لَمْ يَكُنْ بَارِضٍ قَوْمِي فَأَجِدُنِي أَعَاقُهُ، قَالَ خَالِدٌ فَأَجْتَرَرْتُهُ فَأَكَلْتُهُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْظُرُ إِلَيَّ.

(رواه البخاري ومسلم)

(1572/207) It is related by Abdullah ibn Abbas ؓ that Khalid ibn Walid had told him, "Once I went to Maimoona², in the company of the Prophet ﷺ." (The narrator tells that Maimoona

①. The word 'Lizard' is, also, used for *chipkali* which is, generally, found in homes, but here it denotes *goh* which though belonging to the same species, is of a much larger size and lives in trees.

②. Name of a wife of the Holy Prophet.

was the real maternal aunt of both, Khalid ibn Walid and Abdullah ibn Abbas. He goes on to relate "There I saw (that our aunt, Maimoona) has roasted a lizard for food. She placed it before the Prophet ﷺ, but he withdrew his hand (which showed that he did not want to eat it). Upon it, I (Khalid ibn Walid, who was, also, sharing in the meal), enquired: 'O Messenger of Allah ﷺ! Is it prohibited?' 'No', replied the Prophet ﷺ. '(It is not prohibited), but since it is not found in our region (Makkah), I am not used to it. (I do not feel inclined to partake of it).'" "(On hearing it)", Khalid ibn Walid said, "I pulled (the dish) towards myself and began to eat, and the Prophet ﷺ looked on, and did not forbid." (Bukhari and Muslim)

Commentary: This narrative is the main proof or basis the legist-doctors who favour the use of the flesh of the lizard as lawful food put forward in their support. There are, however, other reports, too, showing that it is permitted to partake of lizard's flesh. Imam Abu Hanifah, on the other hand, thinks that these Traditions, probably, belong to the time when the commandment prohibiting its use had not been revealed, and until the command forbidding a thing comes, it is supposed to be permitted.

Be that as it may, Imam Abu Hanifah holds that the Tradition preceding the one given above is now operative, (in point of time), and it abrogates all the previous Traditions on the subject.

It may, further, be noted as we have remarked earlier that where there is a doubt about the lawfulness or otherwise of a thing, Imam Abu Hanifah prefers to adopt the latter course.

(١٥٧٣/٢٠٨) عَنْ مَيْمُونَةَ أَنَّ فَارَةً وَقَعَتْ فِي سَمْنٍ فَمَاتَتْ فَسِيلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الْقَوْمُ وَمَا حَوْلُهَا وَكُلُّوهُ. (رواه البخارى)

(1573/208) The sacred wife of the Prophet ﷺ, Sayyidah Maimoona رضى الله عنها narrated that once a rat fell into (the container) of ghee¹, and died. It was, thereupon, enquired from the Prophet ﷺ what was to be done about it, and he said: "Throw out the rat and the ghee around it, and, then, eat of it that remains." (Bukhari)

Commentary: As the next Tradition tells, the command will apply

①. Clarified butter.

only when the ghee is solidified, but if it is in a liquid form, the whole of it will not be fit for use.

(١٥٧٤/٢٠٩) عَنْ أَبِي هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَقَعَتِ الْفَارَةُ فِي السَّمَنِ فَإِنْ كَانَ جَامِدًا لَقَوْهَا وَمَا حَوْلَهَا وَإِنْ كَانَ مَائِعًا فَلَا تَقْرُبُوهُ.

(رواه احمد و ابو داود و رواه الدارمي عن ابن عباس)

(1574/209) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "When a rat falls down in ghee, (and dies), then if the ghee is solidified, throw away the rat and the ghee surrounding it, and if it is in a liquid form, do not go near it, i.e., do not eat it (at all)." (Musnad Ahmad and Abu Dawood)

(The same Tradition has been quoted by *Daarami*, on the authority of Sayyidina Abdullah ibn Abbas رضي الله عنه).

(١٥٧٥/٢١٠) عَنْ أَبِي قَتَادَةَ إِنَّهُ رَأَى حِمَارًا وَحَشِيًّا فَعَقَرُوهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٍ؟ قَالَ مَعَنَا جُلُهُ فَأَخَذَهَا فَأَكَلَهَا.

(رواه البخارى و مسلم)

(1575/210) Abu Qatadah رضي الله عنه narrated that once, in a journey, he saw a wild ass, and (being a good hunter), he killed it. (Afterwards, when he met the Prophet ﷺ, he enquired whether it was allowed to eat its flesh or not). The Prophet ﷺ asked him if some of its meat was left with him. Abu Qatadah رضي الله عنه replied that the lower end part of one of its legs was still with him, and he presented it to the Prophet ﷺ who accepted it and ate it."

(Bukhari and Muslim)

Commentary: It shows that the flesh of a wild ass is lawful food and an animal killed in hunting is decreed as good and permitted.

(١٥٧٦/٢١١) عَنْ أَنَسٍ قَالَ أَنْفَجْنَا أَرْنَبًا بِمَرِّ الظُّهْرَانِ فَأَخَذْتُهَا فَاتَيْتُ بِهَا أَبَا تَلْحَةَ فَذَبَحَهَا وَبَعَثَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِوَرِكَيْهَا وَفَخَذْنَاهَا فَقَبِلَهُ.

(رواه البخارى و مسلم)

(1576/211) It is related by Anas رضي الله عنه that once they chased and caught a hare in the forest of Mar-uz-Zahran, and he brought it to (his benefactor), Abu Talha رضي الله عنه who slaughtered it and sent both of its hind-legs, (between the knee and the trunk), to the

Prophet ﷺ as a gift. The Prophet ﷺ accepted the gift.

(Bukhari and Muslim)

(١٥٧٧/٢١٢) عَنْ أَبِي مُوسَى قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَأْكُلُ لَحْمَ الدَّجَاجِ.

(رواه البخاري ومسلم)

(1577/212) Abu Musa related "I have seen the Prophet ﷺ eating a chicken".

(Bukhari and Muslim)

(١٥٧٨/٢١٣) عَنْ سَفِينَةَ قَالَ أَكَلْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَحْمَ الْحَبَارَى.

(رواه ابوداؤد)

(1578/213) Narrated Safina, (a manumitted slave of the Holy Prophet ﷺ), "I have eaten the flesh of the bird Hubara in the company of the Prophet ﷺ."

(Abu Dawood)

Commentary: Hubara is a species of bustard. As already stated, all the birds are legitimate food which do not swoop down on their prey and catch it with their claws, and which are not filthy and noxious by nature.

(١٥٧٩/٢١٤) عَنْ أَبِي عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحِلَّتْ
لَنَا مَيْتَانِ وَدَمَانِ، الْمَيْتَانِ الْحُوْتُ وَالْجَرَا دُو الدَّمَانِ الْكَبِدُ وَالطَّحَالُ.

(رواه أحمد وابن ماجه والدارقطنى)

(1579/214) It is related by Abdullah ibn Umar that "Two dead things and two kinds of blood are sanctioned to us as lawful (food). The two dead things are fish and locusts, and the two kinds of blood are liver and spleen (which, in fact, are congealed blood)."

(Musnad Ahmad, Ibn Majah and Daar Qutni)

Commentary: It shows that the fundamental rule concerning the animals whose flesh is sanctioned as lawful is that they are slaughtered according to the method prescribed by the *Shari'ah*, otherwise it is carrion, and, therefore, forbidden. But two things are exempted, the fish and the locusts, both of which can be eaten, though dead. Similarly, in spite of the fact that the liver and spleen are congealed blood and the blood is forbidden to the Believers as food, Allah has declared them lawful.

(١٥٨٠/٢١٥) عَنْ ابْنِ أَبِي أَوْفَى قَالَ غَزَوْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ سَبْعَ غَزَوَاتٍ كُنَّا كُلُّ مَعَهُ الْجَرَادِ. (رواه البخارى ومسلم)

(1580/215) Narrated Abdullah ibn Abi Awfa رضي الله عنه, "I have fought in seven wars, alongside of the Messenger of Allah ﷺ, and, in these wars, we have eaten locusts in his company."

(Bukhari and Muslim)

Commentary: It is quoted in *Sunah Abi Dawood*, on the authority of Salman Farsi رضي الله عنه, that, once, the Prophet ﷺ was asked about locusts, upon which he replied: "There are many animals which I do not eat myself, but do not say that these are forbidden. (These animals are allowed and people can eat them)". It shows that the Holy Prophet ﷺ did not eat locusts himself, and, in the light of it, commentators have concluded as regards the aforementioned narrative of Abdullah ibn Awfa رضي الله عنه, that during military expeditions, the Companions ate locusts in the presence of the sacred Prophet ﷺ and he did not check them.

(١٥٨١/٢١٦) عَنْ جَابِرٍ قَالَ غَزَوْتُ جَبْشَ الْخَبَطِ وَأَمَرَ أَبُو عُبَيْدَةَ فَجِئْنَا

جَوْعًا شَدِيدًا فَالْقَى الْبَحْرُ حُوتًا مَيْتًا لَمْ نَرْمِلْهُ يُقَالُ لَهُ الْعَبْرُ فَأَكَلْنَا مِنْهَا

نِصْفَ شَهْرٍ فَأَخَذَ أَبُو عُبَيْدَةَ عَظْمًا مِنْ عِظَامِهِ فَمَرَّ الرَّكِبُ تَحْتَهُ فَلَمَّا قَدِمْنَا

ذَكَرْنَا لِنَبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ كُلُّوْا رِزْقًا أَخْرَجَهُ اللَّهُ إِلَيْكُمْ وَأَطْعِمُوْنَا

إِنْ كَانَ مَعَكُمْ قَالَ فَأَرْسَلْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُ فَأَكَلَهُ.

(رواه البخارى ومسلم)

(1581/216) It is related by Sayyidina Jabir رضي الله عنه "I was taking part in Jihad of Jaishul Khabat, and Abu Ubaidah was the Commander of the (Muslim) army. During the war, we were faced with starvation (due to want of provisions, and it was at that time that the) sea threw up a dead fish. We had not seen such a (big) fish in our lives. It was called 'Amber'. We all, i.e., the entire army ate it for half-a-month. Afterwards, as Abu Ubaidah set upright one of its bones, (perhaps, a rib, it was so high that) a camel-rider could pass under it. On our return to Madinah, we related the incident to the Prophet ﷺ, (and wanted to know whether it was proper for us to have eaten the fish). He observed : 'It was a gift of Allah which He had thrown

up for you. If some of it is still left, give it to me to eat.' I, thereupon, sent a piece of it to him and he ate it."

(Bukhari and Muslim)

Commentary: The incident related above took place during a military expedition in the 6th century A.H. The Holy Prophet ﷺ had despatched an army of 300 under the command of Abu Ubaida and given him only a bag of dates as provision, which was all that could be arranged for at that time. It is reported in *Sunan Abi Dawood* etc., that Abu Ubaidah gave one date each from the bag to the crusaders every day and they subsisted merely on it. Some related that they used to put the date in their mouths and suck it slowly, like children, and, then, follow it up with water. It sufficed for the whole day. When the stock of the dates had been used up, they used to strike the trees for leaves and eat the leaves after wetting them with water, owing to which they developed ulcers in their mouths. In fact, it is because of it that the expedition is remembered as *Jaishul Khabat*, denoting striking of trees for leaves.

In another version of the same event, appearing in *Abu Dawood* etc., it is stated, again, on the authority of Abu Jabir ؓ, "(As) we were travelling, (in those circumstances), along the sea-shore, something like a ridge came into our view. On coming close to it, we found that it was an animal similar to a fish which the sea had thrown up, and it was dead already. Abu Ubaida ؓ had his doubts about its fitness for food, but on second thought, he felt that we had set out in the path of Allah, at the command of the Holy Prophet, and there was nothing with us to eat; so, the Lord had provided it for us as food. When Abu Ubaidah satisfied about it, he permitted the army to eat the fish."

According to the report quoted in *Sahih Bukhari* and *Sahih Muslim*, the whole army ate the fish for a fortnight while some other reports tell that it lasted for a month. The two statements, in our view, are not inconsistent with each other because the army had stayed in that area about half-a-month during which time the fish was eaten heartily, and, then, it had returned which nearly took another two weeks, and during the course of it, too, the fish was used, partly, for food. Thus, the versions in which it is mentioned

that the fish was eaten for a fortnight refer to the period of the army's stay in the region, during which it was eaten liberally by the whole army, and the versions in which it is told that the fish was eaten for a month includes the period of the return journey as well during which, also, the fish was eaten to some extent.

Lastly, it tells that when, on return to Madinah, the incident was reported to the sacred Prophet ﷺ, and, perhaps, the hesitation of Abu Ubaidah ؓ, too, was brought into his notice, he assured them that the fish was a special gift of the Lord which He had caused to be thrown up by the sea for the use of the crusaders, and such a thing ought to be eaten with gratitude. In order to set at rest the misgivings of the crusaders and by way of expressing thankfulness to Allah, the Holy Prophet ﷺ, also, asked for a piece of the fish and ate it before them.

It, further, shows that even such an enormous fish of the sea which must have looked strange is lawful food.

The above Tradition, moreover, tells that the fish was called 'Amber'. According to some authorities, the waxy substance, ambergeris, which is found floating in tropical seas and used in making perfumes is produced by it.

(١٥٨٢/٢١٧) عَنْ عَائِشَةَ قَالَتْ قَالُوا يَا رَسُولَ اللَّهِ إِنَّ هَهُنَا أَقْوَامًا حَدِيثُ
عَهْدِهِمْ بِشُرْكِ يَاتُونَنَا بِلُحْمَانٍ لَا نَدْرِي أَيُّدُ كُرُونِ اسْمِ اللَّهِ عَلَيْهَا أَمْ لَا؟ قَالَ
أَذْكُرُوا أَنْتُمْ اسْمَ اللَّهِ وَكُلُوا. (رواه البخاري)

(1582/217) It is related by Sayyidah Ayshah رضى الله عنها that some persons said to the Prophet ﷺ: "There are people back home whose period of polytheism has just passed, i.e., they have embraced Islam only recently and their knowledge of the Islamic rules and Commandments is incomplete. They, (sometimes), bring meat for us, and we do not know whether they have taken the Name of Allah on slaughtering the animals or not. (Should we, then, eat such a meat)?" "Take the Name of Allah and eat," the Messenger of Allah ﷺ replied. (Bukhari)

Commentary: The practical meaning of the above Tradition is that one should not be swayed by imaginary doubts and fears nor suspect others without sufficient proof. When people about whom

the enquiry was made had embraced Islam, it should be taken for granted that they would be slaughtering the animals in accordance with the method prescribed by the *Shari'ah*, and the meat sent by them should be eaten after saying *Bismillaah*¹.

It does not, of course, mean that the meat of an animal butchered without taking the Name of Allah and according to the Paganish method would become lawful on saying *Bismillaah*.

As the Qur'an say:

And eat not of that whereon Allah's name has not been mentioned, for lo! it is abomination. (Al Anam 6:22)

وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ. (الانعام ١٢١:٦)

(١٥٨٣/٢١٨) عَنْ قَبِيصَةَ بِنِ هُلُبٍ عَنْ أَبِيهِ قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ طَعَامِ النَّصَارَى فَقَالَ لَا يَتَخَلَّجَنَّ فِي صَدْرِكَ طَعَامٌ صَارِعَتْ فِيهِ النَّصْرَانِيَّةُ. (رواه الترمذی)

(1583/218) Qabeesah ibn Hulb related on the authority of his father, Hulb Ta'i, that, he enquired from the Messenger of Allah ﷺ about eating the food of Christians. (Whether it was allowed or not)? He replied: 'There ought to be no fear or hesitation in your mind with regard to it. (In this sort of narrow-mindedness and unreasonable extremism), you come close to the way of Christianity.' (Tirmizi)

Commentary: Hulb Ta'i, originally, was a Christian. When he accepted Islam, he was not sure if he could dine with the Christians and eat of the animals slaughtered by them. Hence, he sought the advice of the Holy Prophet ﷺ who told him not to worry over it. In the Islamic *Shari'ah*, it was lawful to partake of the food of the Christians, including the meat of the animals slaughtered by them. It is laid down clearly in the Qur'an:

وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَكُمْ (المائدة ٥:٥)

The food of those who have recieved the Scripture is lawful for you. (Al Ma'idah 5:5)

The Holy Prophet ﷺ, further, remarked that such intolerance in matters of food and drink was the characteristic of the Christian monks while the Islamic *Shari'ah* was liberal and broadminded.

①. Meaning 'In the Name of Allah'. It is, generally, pronounced by Muslims at the beginning of any action or work.

LIQUIDS FOR DRINKING

As stated already, the fundamental principle regarding the sanctioning or forbidding of articles of food and drink is what has been enunciated in the Qur'an in these words:

يُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبِيثَاتِ (الاعراف ١٥٧:٧)

(The Prophet) will make lawful for them all good things and prohibit for them only the foul. (Al A'raf 7:517)

Thus, all the beverages that are clean, refreshing and wholesome, such as the milk of animals whose flesh has been declared fit for food, fruit juices and soft-drinks are allowed in Islam while those that are foul and injurious are forbidden. Moreover, just as among the eatables, the prohibition of some of the things that were forbidden in the earlier canonic laws, but some sections of the people still ate them, as for instance, carrion and pork has, also, been made known, specifically, in the Qur'an, among the beverages, too, the prohibition of strong drinks has been stressed particularly in it, and the sacred Prophet ﷺ has taken special care to forbid it to the Muslims.

Prohibition of Strong Drink

For the prohibition of wine only this much is enough that, under its influence, a man, at least for some time, loses the faculties of reason and intellect which are most precious gift of the Almighty and comes down to the level of animals. Moreover, when a person is drunk, he, often, does most shameful and undesirable things and becomes a tool of the Devil. Intoxication, again, is sometimes, the cause of wide-ranging mischief and calamities. That is why, it has been forbidden in all the canonic laws, and reformers and religious-minded men, in all ages have kept strictly away from it and striven for its eradication.

Before we proceed with the relevant Traditions, it will be advisable to note that at the time of the raising up of the Prophet Muhammad ﷺ, and, perhaps, long before it, wine was very popular among the Arabs, particularly the Makkans. It was manufactured and imbibed almost in every home, and to drink it had, so to speak, become a mark of advancement in culture. The rich used to spend lavishly in the state of drunkenness from which the poor and needy people profited and it gave rise to the practice of looking down upon those who abstained from alcoholic liquors as mean and miserly.

The same was the case with games of chance, some peculiar forms of which were current in Arabia. Generally, only the rich and open-handed people indulged in them and the winnings, often, went to the poor. Thus, gambling, too, was a dignified pastime of the well-to-do which went to the advantages of the needy sections. A distinct proof of it is available in the poetry and customs of the Age of Perversion.

It is, perhaps, this particular aspect of 'utility' that has been alluded to, also, in the verse of *Surah al-Baqara*, (II:219), which was the first to be revealed concerning wine and gambling. However, since drinking was very common among the Arabs in those days and they were greatly addicted to it and regarded it a virtue and a sign of social and cultural eminence, a toerant approach was made, in the beginnig, towards prohibition and it was enforced by degrees, but when the ground had been prepared to the extent that it could be expected from the people to respond, unreservedly, to the command and give up the habit altogether, such a firm and uncompromising attitude was taken that even the use of vessels associated with it was forbidden. Other extremely stringent commandments followed that were aimed, basically, at creating a climate of aversion, among the Believers, against intoxicants, and when the object was gained, the more severe laws were withdrawn.

(١٥٨٤/٢١٩) عَنْ أَبِي هُرَيْرَةَ قَالَ حَرَّمَ النَّبِيُّ ﷺ الْخَمْرَ ثَلَاثَ مَرَّاتٍ قَدِمَ النَّبِيُّ ﷺ عَلَى الْمَدِينَةِ وَهُمْ يَشْرِبُونَ نَهَى وَيَأْكُلُونَ الْمَيْسِرَ فَسَأَلُوهُ عَنْهُمَا

فَنَزَلَ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ الْآيَةَ“ فَقَالَ النَّاسُ مَا حَرَّمَ عَلَيْنَا وَكَانُوا يَشْرَبُونَ حَتَّى إِذَا كَانَ يَوْمٌ صَلَّى رَجُلٌ مِنَ الْمُهَاجِرِينَ بِأَصْحَابِهِ وَخَلَطَ فِي قِرَائِهِ فَنَزَلَتْ آيَةٌ أَغْلَظَ مِنْهَا ”يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى. الْآيَةُ“ وَكَانُوا يَشْرَبُونَ حَتَّى نَزَلَتْ أَغْلَظَ مِنْهَا. ”يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ. الْآيَةُ.“ قَالُوا إِنْتَهَيْنَا رَبَّنَا فَقَالُوا يَا رَسُولَ اللَّهِ نَاسٌ قُتِلُوا فِي سَبِيلِ اللَّهِ أَوْمَاتُوا عَلَى فُرُشِهِمْ كَانُوا يَشْرَبُونَ الْخَمْرَ وَيَاكُلُونَ الْمَيْسِرَ وَقَدْ جَعَلَهُ اللَّهُ رِجْسًا مِنْ عَمَلِ الشَّيْطَانِ فَنَزَلَ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا. الْآيَةُ.“ (رواه احمد)

(1584/219) It is related by Abu Hurayrah رضي الله عنه, "The forbidding of strong drink was enforced (gradually), in three steps, (the details of which are that) when the Prophet ﷺ came to Madinah, the people of Madinah, at that time, used to drink wine and eat the money acquired by gambling. Men, consequently, enquired from him about both the things, i.e., whether these were allowed or not. (The enquiry, perhaps, was made as right-minded persons felt that the two things did not accord with the spirit and general precepts of Islam). The following of *Surah Al-Baqarah* was, then, revealed:

They question thee, (O Muhammad), about strong wine and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness. (Al Baqarah 2:219)

يَسْأَلُونَكَ عَنِ الْخَمْرِ
وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ
وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ
نَفْعِهِمَا (البقرة ٢: ٢١٩)

"Some people, thereupon, said that, (in this verse), drinking and gambling had not been forbidden positively, and they went on drinking (wine, imagining that it was permitted), till, one day, it so happened that a person from among the Emigrants who was offering prayer (*salah*) with a few of his companions, (he was leading the service and was drunk), made some mistake in the recital of the Qur'an. Upon it, the second verse regarding the forbidding of alcoholic drinks was revealed which was more severe than the first:

O ye who believe! Draw not near unto prayer (salah) when ye are drunken, till ye are (in your senses) and know that which ye utter. (Al Nisaa 4:43)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا
الصَّلَاةَ وَأَنْتُمْ سُكَرَى حَتَّى
تَعْلَمُوا مَا تَقُولُونَ. (النساء ٤: ٤٣)

"Some, however, (still felt that wine had not been wholly and strictly forbidden), and they continued to drink. (Of course, as some other Traditions tell, they took care not to drink when the time for prayer was near). The following verses of *Surah Al-Maidah* were, then, revealed which were more strict and explicit than the two earlier ones:

O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may prosper. Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His worship). Will ye then have done with them, i.e., strong wine and games of chance etc.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ
وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ
رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ۝ إِنَّمَا
يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمْ
الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ
وَالْمَيْسِرِ وَيُضِلَّكُمْ عَنْ ذِكْرِ اللَّهِ
وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنْتَهُونَ ۝
(المائدة ٥: ٩٠، ٩١)

(Al Ma'idah 5:90-91)

"When these verses were revealed they said: 'Our Lord! We abstain, and now we have given them up altogether.' They, then, asked the Prophet ﷺ: 'What will be the sequel of those who have been martyred in the path of Allah or died in their beds (of illness) and they used to drink wine and eat of the earnings from gambling, and, now' the Lord has condemned both the things as foul and Satanic? (What is going to be the fate of our brethren in the Hereafter who were guilty of both drinking and gambling and had died in that state)?' It was in reply to them that the following verse was revealed:

There shall be no sin (imputed) unto those who believe and do good works for what they may

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا

have eaten (in the past)."

(Al Ma'idah 5:93)

إِذَا مَا اتَّقُوا وَأَمْنُوا وَعَمِلُوا
الصَّالِحَاتِ الْآيَةَ. (المائدة ٩٣:٥)

(Musnad Ahmad)

Commentary: Comments have, already, been offered on it, from place to place, in the course of the translation. What it tells, briefly, is that, in the beginning, a graduated attitude was adopted about forbidding of wine, and, finally, total abstinence was decreed by characterising intoxication as only an infamy of Satan's hadiwork in the verse of *Surah Al-Ma'idah*.

According to some reports this verse was revealed in 8 A.H.

(١٥٨٥/٢٢٠) عَنْ أَنَسٍ قَالَ كُنْتُ سَاقِي الْقَوْمِ فِي مَنْزِلِ أَبِي طَلْحَةَ فَنَزَلَ تَحْرِيمُ الْخَمْرِ فَأَمْرٌ مُنَادِيًا فَقَالَ أَبُو طَلْحَةَ أَخْرُجْ فَانْظُرْ مَا هَذَا الصَّوْتُ؟ قَالَ فَخَرَجْتُ فَقُلْتُ هَذَا مُنَادٍ يُنَادِي إِلَّا إِنْ الْخَمْرُ قَدْ حُرِّمَتْ، فَقَالَ لِي إِذْهَبْ فَأَمْرِقْهَا قَالَ فَجَرْتُ فِي سِكَكِ الْمَدِينَةِ قَالَ وَكَأَنْتَ خَمْرُهُمْ يَوْمَئِذٍ الْفَضِيخُ فَقَالَ بَعْضُ الْقَوْمِ قُتِلَ قَوْمٌ وَهِيَ فِي بَطُونِهِمْ قَالَ فَأَنْزَلَ اللَّهُ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا. (رواه البخارى ومسلم)

(1585/220) Sayyidina Anas رضي الله عنه narrated: Some friends had collected at the house of (my benefactor), Abu Talha Ansari رضي الله عنه and wine was flowing and I was acting as the cup-bearer that the commandment of prohibition i.e., the verse of *Surah Al-Ma'idah* was revealed to the Prophet ﷺ forbidding completely the use of strong drink and calling it only an infamy of Satan's handiwork. The Prophet ﷺ, at once, ordered a crier to proclaim it publicly in Madinah. The crier, thus, (went around) calling out the announcement upon which Abu Talha رضي الله عنه told me to go out and see what it was about. I went out, and, (on return), informed that alcoholic drinks had been forbidden as beverages. Abu Talha رضي الله عنه, then, told me to go and throw out all the wine that was in the house. (I did so, and wine was thrown out from other houses as well as a result of which) the streets of Madinah were overflowing with it. The wine being used that day was what is known as *Fazeekh*. Soon after, some persons were heard to say that many bondsmen of the Lord had been martyred in such a condition that wine was in their bellies.

(What will be their fate then)? Upon it, the following verse was sent down by Allah:

There shall be no sin (imputed) unto those who believe and do good works for what they may have eaten (or drunk) (in the past). (Al Ma'idah 5:93)

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا
(المائدة ٩٣:٥)

(Meaning those who had departed from the world before the commandment of total prohibition was revealed and led a life of faith and good-doing shall not be called to account for what they might have eaten or drunk earlier)." (Bukhari and Muslim)

Commentary: The liquor *Fazeekh* was brewed from halfripe dates which were cut into small pieces. The pieces were, then, soaked into water and allowed to remain like that for some time till they had fermented. In those days, it was considered a wine of an average standard and it was, also, easy to manufacture it.

(١٥٨٦/٢٢١) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كَانَ عِنْدَنَا خَمْرٌ لِيَتِيمٍ فَلَمَّا نَزَلَتِ الْمَائِدَةُ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُ وَقُلْتُ إِنَّهُ لِيَتِيمٍ فَقَالَ أَهْرِيقُوهُ.
(رواه الترمذی)

(1586/221) It is related by Abu Saeed Khudri ؓ "There was some wine in my house which was the property of an orphan. So, when the verse of *Surah Al-Ma'idah* (containing the commandment of total prohibition) was revealed, I asked the Prophet ﷺ what was to be done with it. I, also, explained to him that the wine was the property of an orphan. 'It should be thrown away and poured out,' the Prophet ﷺ replied." (Tirmizi)

Commentary: It shows that the Holy Prophet ﷺ did not even allow the wine to be sold to a non-Muslim or put to a gain or advantage in any other way.

In another Tradition, related by Sayyidina Anas ؓ, it is stated that Abu Talha Ansari ؓ had bought wine for some orphans who were under his charge and in their own account before total prohibition. He, too, sought the Prophet's advice about it, and the Prophet ﷺ said: "Pour out the wine and throw it away, and, also, break the barrels in which it is contained."

Warning of Punishment

(١٥٨٧/٢٢٢) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ وَمَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا قَمَاتَ وَهُوَ يُذَمُّ مِنْهَا لَمْ يَشْرِبْهَا فِي الْآخِرَةِ. (رواه مسلم)

(1587/222) It is related by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "Every intoxicating thing, i.e., every beverage that makes a person drunk is virtually identical to wine, and is forbidden, and whoever indulges in wine in this world and dies in the state of indulgence in it, and has not offered sincere repentance shall remain deprived of the pure wine of Paradise in the Hereafter." (Muslim)

(١٥٨٨/٢٢٣) عَنْ جَابِرٍ أَنَّ رَجُلًا قَدِمَ مِنَ الْيَمَنِ فَسَالَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شَرَابٍ يُشْرَبُونَهُ بِأَرْضِهِمْ مِنَ الدَّرَّةِ يُقَالُ لَهُ الْمِرْزُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ مُسْكِرٌ هُوَ؟ قَالَ نَعَمْ قَالَ كُلُّ مُسْكِرٍ حَرَامٌ..... إِنَّ عَلَى اللَّهِ عَهْدٌ لِمَنْ يَشْرَبُ الْمُسْكِرَانَ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ قَالُوا يَا رَسُولَ اللَّهِ وَمَا طِينَةُ الْخَبَالِ؟ قَالَ عَرَقُ أَهْلِ النَّارِ أَوْ غُصَّارَةُ أَهْلِ النَّارِ. (رواه مسلم)

(1588/223) Narrated Jaber رضي الله عنه "(Once), a person came from Yemen and asked the Messenger of Allah ﷺ about a particular kind of wine which was used in that region, and was called *Mirz* and brewed from Cheena¹. The Prophet ﷺ enquired if it was intoxicating, and, on being told that it was so, he said: 'Every intoxicating thing is forbidden. (And listen)! It is the promise of the Lord concerning everyone who indulges in alcoholic beverages — and He has made it binding upon Himself to fulfil the promise that He will make him drink *Tinatul Khabaal* in After-life. On being asked what *Tinatul Khabaal* was, he said it was the perspiration exuded through the skin of the dwellers of Hell (or the pus discharged through their bodies)." (The narrator was not sure which of the two things the sacred Prophet ﷺ had said). (Muslim)

(١٥٨٩/٢٢٤) عَنْ أَبِي أُمَامَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ

١. A kind of corn.

تَعَالَى بَعَثَنِي رَحْمَةً لِّلْعَالَمِينَ وَهَدَى لِّلْعَالَمِينَ وَأَمَرَنِي رَبِّي عَزَّوَجَلَّ بِمَحْقِ
 الْمَعَازِفِ وَالْمَزَامِيرِ وَالْأَوْتَانِ وَالصُّلَيْبِ وَأَمَرَ الْجَاهِلِيَّةَ وَحَلَفَ رَبِّي عَزَّوَجَلَّ
 بِعِزَّتِي لَا يَشْرَبُ عَبْدٌ مِنْ عِبِيدِي جُرْعَةً مِنْ خَمْرٍ إِلَّا سَقَيْتُهُ مِنَ الصَّدِيدِ مِثْلَهَا
 وَلَا يَتْرُكُهَا مِنْ مَخَافَتِي إِلَّا سَقَيْتُهُ مِنْ حِيَاضِ الْقُدْسِ. (رواه احمد)

(1589/224) It is related by Abu Umamah رضي الله عنه that the Messenger of Allah ﷺ said: "Allah has sent me down as Mercy to the Worlds and a source of Guidance to all mankind, and the Lord; to Whom belong Might and Majesty, has commanded me to destroy the musical instruments, and to put an end to idolatry and worship of the Cross, and to do away with all the rites and practices of paganism. And my Lord, the Mighty and the Majestic, has vowed, by His Power and Glory, that whoever of His bondsmen will take even a draught of wine, He will make him swallow an equal amount of pus in the Hereafter, and whoever of His bondsmen will give up drinking and abstain from it, out of His fear, He will give him to drink the pure wine of the heavenly ponds in the Hereafter." (Musnad Ahmad)

Commentary: It tells that to put an end to the worship of the idols and the Cross, and to all the rites and ceremonies of the age of perversion, as well as the musical instruments, were among the chief aims and objects of the raising up of the Holy Prophet ﷺ. The terms used for musical instruments, in the original, are *M'uazif* and *Mazamir*. The former are the instruments played with the hands like *dholak*¹, *tabla*², *sitar*³, and *Sarang*⁴ while *Manzamir* stands for instruments that are played with the mouth, such as, *Shahnai*⁵ and *Bansuri*⁶.

As we learn from the above Tradition, all musical instruments are the means to sensuality, dissipation and self-indulgence, and to free the world from them was one of the special duties assigned to the Holy Prophet ﷺ. But how painful it is and to what great extent has the Devil triumphed that these instruments are freely in

①. A small drum; tomtom.

②. A small tambourine, a small shallow drum, played by striking with one's hand.

③. A kind of guitar with three strings.

④. A musical instrument like a fiddle.

⑤. A kind of musical pipe.

⑥. A flute made of bamboo wood.

evidence now even during the Urs¹ of Holy men!

Even a Small Quantity of Wine is Forbidden

(١٥٩٠/٢٢٥) عَنْ جَابِرِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ.
(رواه ابو داؤد والترمذى و ابن ماجه)

(1590/225) It is related by Jaber رضي الله عنه that the Prophet ﷺ said: "A small quantity of the liquor which produces intoxication when taken in a large quantity, too, is forbidden."

(Abu Dawood, Tirmizi and Ibn Majah)

(A Tradition conveying an almost identical meaning is quoted in *Musnad Ahmad* and *Sunan Abi Dawood* etc. on the authority of Sayyidah Ayshah رضي الله عنها as well).

Wine Should Not be Used Even As Medicine

(١٥٩١/٢٢٦) عَنْ وَائِلِ الْخَضْرَمِيِّ أَنَّ طَارِقَ بْنَ سُوَيْدٍ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَمْرِ فَتَهَاها فَقَالَ إِنَّمَا أَصْنَعُهَا لِلدَّوَاءِ فَقَالَ إِنَّهُ لَيْسَ بِدَوَاءٍ وَلَكِنَّهُ دَاءٌ.
(رواه مسلم)

(1591/226) Narrated Wa'il ibn Hujr Hadrami رضي الله عنه that once Tariq ibn Suwaid asked the Prophet ﷺ about wine and he told him to keep away from it. "But I take it as a medicine", said Tariq ibn Suwaid. "It is not medicine," the Prophet ﷺ replied. "It is a disease."
(Muslim)

Commentary: Some authorities are of the view that this narrative belonged to the time when the commandment completely forbidding intoxicating drinks was revealed, and, due to a special reason indicated in the Traditions given below, the Holy Prophet ﷺ had adopted a very rigid attitude in that regard and prohibited certain things to the Muslims which he was to allow later. On the basis of it, they have concluded that there is room for permitting a person who is critically ill and a competent and reliable physician is of the opinion that wine is essential for his treatment to take it in the perscribed quantity.

Waging War Against A Community Which Insists on Drinking

(١٥٩٢/٢٢٧) عَنْ ذَيْلَمِ الْحَمِيرِيِّ قَالَ قُلْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضٍ بَارِدَةٍ وَنُعَالِجُ فِيهَا عَمَلًا شَدِيدًا وَإِنَّا نَتَّخِذُ شَرَابًا مِنْ هَذَا الْقَمْحِ نَتَّقَوِي بِهِ عَلَى أَعْمَالِنَا وَعَلَى بَرْدِ بِلَادِنَا، قَالَ هَلْ يُسْكِرُ؟ قُلْتُ نَعَمْ قَالَ فَاجْتَنِبُوهُ قُلْتُ إِنَّ النَّاسَ غَيْرَ تَارِكِيهِ قَالَ إِنْ لَمْ يَتْرُكُوهُ فَاتْلَوْهُمْ.

(رواه ابو داود)

(1592/227) It is related by Daylam Humayri رضي الله عنه that (once) he said to the Prophet ﷺ: Messenger of Allah ﷺ! We live in a cold region and have to work very hard and we manufacture a wine from wheat and use it and it gives us the strength for the hard work we have to do, and, also, to withstand the rigours of the climate." "Is it intoxicating?" he enquired. "Yes, Messenger of Allah ﷺ," Daylam Humayri رضي الله عنه replied. "It is intoxicating." The Holy Prophet ﷺ said: "Then abstain from it. Do not drink it, at all." "But the people are not going to give it up. (They are not likely to abstain on anyone's persuasion," submitted Daylam Humayri. "Wage war against them if they do not listen," the Prophet ﷺ observed. (Abu Dawood)

Commentary: It tells that if because of local conditions, the Muslims of some place feel that they cannot live without drinking, even then it is not to be permitted to them.

Secondly, if the people of a region or locality insist, as a whole, on drinking and refuse to give up the habit, the Islamic State is free to use force against them.

We can imagine, from it, how sinful indulgence in alcoholic drinks is from the Islamic point of view.

Severe Denunciation

(١٥٩٣/٢٢٨) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُذْمِنُ الْخَمْرِ إِنْ مَاتَ لَقِيَ اللَّهَ تَعَالَى كَعَابِدُونٍ.

(رواه احمد)

(1593/228) It is related by Abdullah ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever drinks habitually and dies in that state will be produced before the Lord, on the Day of Resurrection, as a polytheist and an idolater." (Musnad Ahmad)

(١٥٩٤/٢٢٩) عَنْ أَنَسٍ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْخَمْرِ عَشْرَةَ عَاصِرَهَا وَمُعْتَصِرَهَا وَشَارِبَهَا وَسَاقِيَهَا وَحَامِلَهَا وَالْمَحْمُولَةَ إِلَيْهِ وَبَايِعَهَا وَمُبْتَاعَهَا وَوَاهِبَهَا وَأَكَلَ ثَمَرَهَا. (رواه الترمذی)

(1594/229) Narrated Anas رضی اللہ عنہ that (once) the Prophet ﷺ cursed ten persons in connection with wine: (1) he who distills wine even for someone else; (2) he who distills wine for himself; (3) he who drinks wine; (4) he who serves wine; (5) he who carries wine (from one place to another); (6) he who receives or accepts wine (as something sent); (7) he who sells wine; (8) he who buys wine; (9) he who gives wine to another as a gift; and (10) he who eats of the money which comes to him from selling wine." (Tirmizi)

Commentary: To 'curse' means to pray that a person be consigned to eternal damnation. The above Tradition, thus, tells that the Holy Prophet ﷺ prayed that anyone who was connected, in any way, with the use, sale, manufacture or transport of intoxicating liquors remained denied of Divine mercy and benevolence.

(An identical Tradition is mentioned in *Musnad Ahmad* and *Sunan Abi Dawood*, on the authority of Abdullah ibn Abbas رضی اللہ عنہ).

An idea of the extreme repugnance the sayings of the Holy Prophet ﷺ had produced among the Companions against wine can be obtained from the incident that once when the vineyards of Sa'd ibn Abi Waqqas رضی اللہ عنہ had yielded a bumper crop, the person who looked after them wrote to him that as there had been a very large crop of grapes that year and it was feared that it would rot, could he have the juice of the grapes extracted and preserve it. Upon it, Sayyidina Sa'd ibn Waqqas رضی اللہ عنہ replied,

"When you receive this letter, relinquish the job and sever all connection with my lands and orchards. By Allah, I cannot trust you with anything after it."

إِذَا جَاءَكَ كِتَابِي فَأَعِزَّلْ
صِيعَتِي فَإِنَّ اللَّهَ لَا أَتَمْنِكَ عَلَى
شَيْئِي بَعْدَهُ أَبَدًا

All Intoxicants Are Forbidden

(١٥٩٥/٢٣٠) عَنْ أَبِي مُوسَى قَالَ بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

وَمَعَاذَ إِلَى الْيَمَنِ فَقَالَ أَذْعُوا النَّاسَ وَبَشِّرَا وَلَا تَنْفِرَا وَيَسِّرَا وَلَا تَعْسِرَا قَالَ
 فَقُلْتُ يَا رَسُولَ اللَّهِ أَفْتِنَا فِي شَرَابَيْنِ كُنَّا نَصْنَعُهُمَا بِالْيَمَنِ الْبِتْعَ وَهُوَ مِنَ الْعَسَلِ
 يُنْبَذُ حَتَّى يَشْتَدَّ وَالْمَزْرُ وَهُوَ مِنَ الذَّرَّةِ وَالشَّعِيرِ يُنْبَذُ حَتَّى يَشْتَدَّ قَالَ وَكَانَ
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أُعْطِيَ جَوَامِعَ الْكَلِمِ بِخَوَاتِمِهِ فَقَالَ أَنَّهُ
 عَنْ كُلِّ مُسْكِرٍ أَسْكَرَ عَنْ الصَّلَاةِ. (رواه البخارى ومسلم واللفظ له)

(1595/230) Narrated Abu Musa Ash'ari رضي الله عنه that "The Prophet ﷺ had sent me and Mu'az ibn Jabal رضي الله عنه to Yemen (on a religious mission) and instructed us to invite the people of Faith and give them the tidings (of a happy sequel) and refrain from saying things that may be repellent to them, and, further, to create facilities for them instead of hardships.' Abu Musa رضي الله عنه goes on to relate to us, saying that " I, then, requested the Prophet ﷺ to tell us what Shari'ah said about the two kinds of wine we used to manufacture in Yemen, (one was called *Bit'a* which was brewed from honey, — a fixed quantity of honey was mixed with water and left to ferment, and the other, *Mizr* which was brewed from *cheena* and barely, — the two corns were soaked in water and left in that state until fermentation was produced). The Prophet ﷺ whom the Lord had blessed with preciseness and comprehensiveness of speech i.e., he could express himself plainly and positively in a few words, (thereupon), observed: "I forbid everything which is intoxicating and makes a man heedless of prayer (salah)."

(Bukhari and Muslim)

Commentary: It establishes, as a general rule, that all the articles of eating or drinking that are intoxicating and likely to make a person negligent of a fundamental duty like prayer are forbidden in Islam. It, also, includes cannabis and all the other herbs and plants that produce intoxication, and are, generally, used for that purpose.

A Prophecy Regarding Indulgence In Wine by Muslims

All this notwithstanding, it had been revealed to the Holy Prophet ﷺ that some sinful and unrighteous men among the Muslims will take to drink, but give it some other name, and, thus, try to deceive themselves as well as others. But the reality of a

thing does not change with the change of its name, nor do the commandments of the Shari'ah. Such people, in any case, will be guilty of transgression against the Holy law and the artifice of changing the name will only add to the gravity of the offence.

(١٥٩٦/٢٣١) عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِكَيْشَرِ بَنٍ نَاسٍ مِنْ أُمَّتِي الْخَمْرُ يُسَمُّونَهَا بِغَيْرِ اسْمِهَا.

(رواه ابو داود و ابن ماجه)

(1596/231) Abu Maalik Ash'ari رضي الله عنه related to us that he heard the Prophet ﷺ say: 'Some people among my followers will drink wine, and give it another name (by way of deception).'

(Abu Dawood and Ibn Majah)

Some Exceptional Rules And Commandments

As already stated, when complete prohibition had been proclaimed, after the revelation of *Surah Al-Ma'idah*, the sacred Prophet ﷺ issued some exceptionally severe orders which were mainly aimed at creating a climate of repugnance against the 'mother of evils' among the Believers so that they did not return to the old habit of drinking with the passage of time.

(١٥٩٧/٢٣٢) عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ

الدُّبَاءِ وَالْخَنْتَمِ وَالْمُرْقَتِ وَالْقَيْرِ وَأَمَرَ أَنْ يُبَدَّ فِي اسْقِيَةِ الْأَدَمِ. (رواه مسلم)

(1597/232) It is related by Abdullah ibn Umar رضي الله عنه that the Prophet ﷺ forbade the preparation of Nabeez¹ in an earthen pitcher or a vessel made of hollow guord or date-wood, and ordered that it should be prepared only in leather-bags." (Muslim)

Commentary: The beverage called *Nabeez* was popular among the Arabs, and, as we shall see later, the sacred Prophet ﷺ, too, drank it. The three kinds of vessels about which the Prophet has said that the beverage should not be prepared in them were, generally, used in making wine. When the verse absolutely forbidding the use of wine was revealed, the Prophet ﷺ forbade their employment for that purpose, probably, to guard against the possibility of the

①. A beverage prepared by steeping grapes, dates or *Munaaqqas* (a species of raisins) in water for such time that their flavour is drawn into the water, but it does not ferment.

revival of the craving for alcoholic liquors at the sight of the vessels. Later, as aversion to drinking was firmly entrenched in the hearts and no such danger remained, the Holy Prophet ﷺ allowed the use of these vessels.

(١٥٩٨/٢٣٣) عَنْ بُرَيْدَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ نَهَيْتُكُمْ عَنِ الظُّرُوفِ فَإِنَّ ظُرْفًا لَا يُحِلُّ شَيْنًا وَلَا يُحَرِّمُهُ وَكُلُّ مُسْكِرٍ حَرَامٌ. وَفِي رَوَايَةٍ قَالَ نَهَيْتُكُمْ عَنِ الْأَشْرِبَةِ إِلَّا فِي ظُرُوفِ الْأَدَمِ فَاشْرَبُوا فِي كُلِّ وَغَاءٍ غَيْرَ أَنْ لَا تَشْرَبُوا مُسْكِرًا. (رواه مسلم)

(1598/233) It is related by Buraydah رضي الله عنه that the Messenger of Allah ﷺ said: "I had forbidden to you the use of certain vessels. (Now, I allow it) as nothing becomes allowed or forbidden merely because of vessels. You should, (of course), remember that every intoxicating thing is forbidden, (and keep strictly away from it)." (Muslim)

Commentary: It makes it clear that for the reason we have just indicated, the Holy Prophet ﷺ had, initially, taken some extreme steps towards prohibition, but, later on, he had relaxed or withdrawn them.

(١٥٩٩/٢٣٤) عَنْ أَبِي قَتَادَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ خَلِيطِ التَّمْرِ وَالْبُسْرِ وَعَنْ خَلِيطِ الزَّيْبِ وَالتَّمْرِ وَعَنْ خَلِيطِ الزَّهْوِ وَالرُّطْبِ وَقَالَ إِنْتَبِذُوا كُلَّ وَاحِدَةٍ عِلْجَةً. (رواه مسلم)

(1599/234) Abu Qatadah رضي الله عنه narrated that "The Messenger of Allah ﷺ forbade the mixing of dried ripe dates, with semi-ripe dates, and, in the same way, of dried grapes with dried ripe dates, and green dates with fresh, ripe dates (for the preparation of *Nabeez*), and said that *Nabeez* should be prepared from them separately." (Muslim)

Commentary: Commentators have explained that it was possible for fermentation to take place when the afore-mentioned fruits were soaked together in water, and, hence, the Holy Prophet ﷺ had forbidden it as a precautionary measure and ordered that *Nabeez* was to be prepared from them separately.

The Prophet ﷺ, perhaps, had given this order, too, during the

early phase of total prohibition and it was withdrawn along with other extreme measures when the object of creating an instinctive dislike, in the *Ummah*, against strong drinks had been realised.

As we learn from the following narrative of Sayyidah Ayshah رضي الله عنها, Nabeez was prepared for the Holy Prophet ﷺ himself by steeping dried grapes with dates, and he used to drink it.

Nabeez is A Pure And Lawful Beverage, And The Messenger of Allah ﷺ, Too, Used to Drink it

(١٦٠٠/٢٣٥) عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُبَدِّلُ لَهُ

زَبِيبٌ فَيُلْقِي فِيهِ تَمْرًا أَوْ تَمْرٌ فَيُلْقِي فِيهِ زَبِيبٌ. (رواه ابو داود)

(1600/235) Sayyidah Ayshah رضي الله عنها narrated to us that "Nabeez was prepared from dried grapes for the Prophet ﷺ, and dates were, also, put in it, or it was prepared from dried dates, and grapes, too, were put in it." (Abu Dawood)

Commentary: It shows that *Nabeez* from mixed fruits like dates and grapes, too, is allowed, but care must be taken the fermentation is not produced and it does not become intoxicating.

In another Tradition related by Sayyidah Ayshah رضي الله عنها it is stated "for the making *Nabeez* for Prophet ﷺ, I used to soak dates, etc. in water, in the evening, which he drank in the morning, and, in the same way, for the evening, we used to soak them in the morning."

(١٦٠١/٢٣٦) عَنْ أَنَسٍ قَالَ لَقَدْ سَقَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

بِقَدْحِي هَذَا الشَّرَابَ كُلَّهُ الْعَسَلُ وَالنَّبِيذُ وَالْمَاءُ وَاللَبَنُ. (رواه مسلم)

(1601/236) Sayyidina Anas رضي الله عنه related to us, (pointing at a cup), that in this cup of mine, I have given to the Prophet ﷺ all the things to drink that are to be drunk: honey, *Nabeez*, water and milk. (Muslim)

Commentary: From the narratives mentioned above, it is clear that the Prophet ﷺ used to take *Nabeez* which was specially prepared for him.

The Prophet ﷺ Liked A Cool And Sweet Drink

(١٦٠٢/٢٣٧) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ كَانَ أَحَبَّ الشَّرَابِ إِلَيَّ

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحُلُوُّ الْبَارِدُ. (رواه الترمذی)

(1602/237) Sayyidah Ayshah رضي الله عنها related to us, that among the liquids for drinking, the Messenger of Allah ﷺ liked what was cool and sweet. (Tirmizi)

Sweet Water For The Messenger of Allah ﷺ

(١٦٠٣/٢٣٨) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْتَعْدَبُ

لَهُ الْمَاءُ مِنْ بُيُوتِ السُّقْيَا. (قَالَ قَتِيبَةُ عَيْنٍ بَيْنَهَا وَبَيْنَ الْمَدِينَةِ يَوْمَانِ)

(رواه ابو داؤد)

(1603/238) It is related by Sayyidah Ayshah رضي الله عنها that sweet water was brought for the Messenger of Allah ﷺ from Buyut as-Suqyah. (Abu Dawood)

(It is stated by Qutaibah, the teacher of Abu Dawood, who is one of the narrators of this report, that Buyut as-Suqayh from where sweet water was brought for the Prophet ﷺ was situated at a distance of two days' journey from Madinah).

Commentary: As these Traditions show, it is not incompatible with the spirit of Islamic asceticism to take cool and sweet drinks, and food that is agreeable to the taste. To arrange for such things for anyone, out of love and devotion which is wholly for the sake of Allah, is a commendable act, and pleasing to the Lord.

PROPRIETIES

Along with enjoining what is good and lawful, and prohibiting what is foul and forbidden in food and drink, at the command of Allah, the Holy Prophet ﷺ, also, has taught the proprieties of eating and drinking that are either the requirements of good manners and dignified behaviour or based upon sound medical considerations or appertain to thanksgiving and remembrance of the Lord, and lift an apparently worldly act, like it, to a means of gaining His countenance.

In the Traditions we are now going to take up, there is enough to show that the correct manners and proprieties of eating and drinking set forth in them are in the nature of what is termed in the *Shari'ah* as *Istihbab* or *Istihsan*, i.e., commendable, and not obligatory. Hence, no sin attaches if these are not followed.

Washing Hands Before And After A Meal

(١٦٠٤/٢٣٩) عَنْ سَلْمَانَ قَالَ قَرَأْتُ فِي التَّوْرَةِ أَنَّ بَرَكََةَ الطَّعَامِ الْوُضُوءُ
بَعْدَهُ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَرَكََةُ الطَّعَامِ الْوُضُوءُ
قَبْلَهُ وَالْوُضُوءُ بَعْدَهُ.

(رواه الترمذی و ابو داؤد)

(1604/239) Salman Farsi رضی اللہ عنہ narrated, "I had read in Torah that to wash the hands and mouth after a meal was a source of barkat¹. (When) I mentioned it to the Messenger of Allah ﷺ, he remarked: 'To wash hands and mouth before and after a meal is a source of barkat. (Tirmizi and Abu Dawood)

Commentary: In the Qur'an it is stated that, through the last of His Messengers, the Prophet Muhammad ﷺ, Allah has brought to perfection the guidance that had been reaching mankind through the earlier Prophets:

①. In the dictionaries, *barkat* is defined as 'abundance'; 'prosperity'; 'auspiciousness'; 'good fortune'; 'blessing'.

الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ (المائدة ٣:٥)

This day I have perfected your religion for you. (Al Ma'idah 5:4)

In the light of it, the above Tradition would denote that while in the Torah, only the washing of the hands and mouth after a meal had been taught and described as a source of *barkat*, through the sacred Prophet ﷺ it was advised to do so both before and after eating.

The word, *barkat* has a very wide range of meaning. As Shah Waliullah says in *Hujjatillahil Baligha*, what *barkat* in food and drink denotes, among other things, is that the purpose for which a meal is taken is gained fully, one eats with relish, a small quantity of food suffices and provides ample nourishment for the body, and instead of giving rise to sensuality or moral or spiritual lassitude, produces a feeling of gratitude and submission to the Almighty Creator and Sustainer. All these are manifestations of the state described in the above Tradition as *barkat*.

Again, in *Kanzul 'Ummal* and *M'ojam Ausat Tabarani* it is stated, on the authority of Sayyidina Abdullah ibn Abbas that the Prophet ﷺ said, "Washing hands and mouth before and after a meal keeps poverty away, and is the way of Divine Prophets.

It is, further, an elementary principle of hygiene that hands and mouth should be washed properly before commencing to eat and after the meal is over.¹

In Sayyidina Salman Farsi's ﷺ narrative and most of the other Traditions on the subject, the word *Wudhu* has been used, but it does not denote the ablution performed for offering prayer (Salah). Only the washing of hands and mouth is meant which has, also, been made plain in some Traditions.

(١٦٠٥/٢٤٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ بَاتَ وَفِي يَدِهِ غِمْرٌ لَمْ يَغْسِلْهُ فَأَصَابَهُ شَيْءٌ فَلَا يُلَوِّمَنَّ إِلَّا نَفْسَهُ.

(رواه الترمذی و ابوداؤد ابن ماجه)

(1605/240) It is related by Abu Hurayrah ﷺ that the Messenger of Allah ﷺ said: "Whoever retires for the night in the condition

1. The commandment, evidently, will apply when the meal is taken with the hands and not with a spoon etc., and the hand does not touch it.

that the effect of the oily substance of food or its smell is present on his hands and some harm comes to him as a result of it, (as for instance, an insect or rodent bites him), he has only himself to blame." (Tirmizi, Abu Dawood and Ibn Majah)

Commentary: What it seeks to stress is that hands should be washed carefully after a meal, particularly, when it is greasy, so that its effects are not left behind. However, since this commandment belongs to the category of supererogation and the omission of it is not sinful, the Holy Prophet ﷺ himself did not always abide by it, as the following Tradition will show.

Wiping And Drying Hands

(١٦٠٦/٢٤١) عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ جَزْءٍ قَالَ أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِخُبْزٍ وَلَحْمٍ وَهُوَ فِي الْمَسْجِدِ فَأَكَلَ وَكَلْنَا مَعَهُ ثُمَّ قَامَ فَصَلَّى وَصَلَّيْنَا مَعَهُ وَلَمْ نَزِدْ عَلَى أَنْ مَسَحْنَا أَيْدِيَنَا بِالْحَصْبَاءِ. (رواه ابن ماجه)

(1606/241) Narrated Abdullah ibn Harith رضي الله عنه that (once) as the Prophet ﷺ was in the mosque, a person brought some meat and bread for him which he ate, and we, also, joined him in the meal. After it, he, and with him, we, too, stood up for prayer (salah), and, (at that time), we did nothing more than wiping our hands with the gravel (that was laid on the floor)." (Ibn Majah)

Commentary: The object of the narrator, Sayyidina Abdullah ibn Harith رضي الله عنه, in relating it, seemingly, is to indicate that, occasionally, it, also, happened that the Messenger of Allah ﷺ had a meal with his Companions, and, then, he only wiped and dried his hands instead of washing them. As commentators have remarked, the Holy Prophet ﷺ, probably, did so to show that it was not essential to wash the hands and the mouth after eating and even prayer could be offered without it. Sometimes, the Prophet ﷺ used to omit a better and preferable act so that people could see and learn, at first hand, how much allowance or latitude was granted to them in a particular matter. It was, in fact, necessary for him, as a teacher and preceptor, to set an example by his own conduct in all the spheres of life.

Apart from it, the circumstances in which the incident took place should, also, be borne in the mind. The time of prayer was

near and the companions had gathered in the mosque for the service that a person brought some bread and meat for the Messenger of Allah ﷺ. It was quite possible that some of the men who were present in the mosque were hungry and wanted to eat, and the Holy Prophet ﷺ thought it would be better if the meal was taken before the service, and he invited his Companions, also, to join. In those circumstances, it was out of the question for anyone to have a full meal and only a few morsels would have been taken as a blessing, and the hands, too, would, thus, not have become much dirty.

It should, also, be noted that there was no arrangement for water in the mosque and they would have had to go out, perhaps, to their homes, if they wanted to wash their hands. In our humble opinion, all these factors would have contributed to the decision to wipe hands in place of washing them.

The way in which the wiping and drying of hands with the gravel is mentioned in this Tradition shows that the Messenger of Allah ﷺ, too, had done the same at that time. From it, we can deduce that hands can be cleaned with a towel, paper or any other thing like it after eating, and it, too, will be within the orbit of the *Sunnah*.

Remembering Allah and taking His Name Before Commencing to Eat

(١٦٠٧/٢٤٢) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَكَلَ أَحَدُكُمْ فَلْيَذْكُرِ اسْمَ اللَّهِ فَإِنْ نَسِيَ أَنْ يَذْكُرَ اللَّهَ فِي أَوَّلِهِ فَلْيَقُلْ بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ.

(رواه ابوداؤد والترمذی)

(1607/242) It is related by Sayyidah Ayshah رضي الله عنها that the Messenger of Allah ﷺ said: "When anyone of you intends to eat, he should take the Name of Allah, i.e., *Bismillah*, and in case he forgets to say *Bismillah* at the beginning, he should say *Bismillah Awwaluhu wa Aakhirahu* at the end."

(Abu Dawood and Tirmizi)

Commentary: To take the name of Allah is a source of blessing and auspiciousness, and as it is candidly stated in some Traditions, a special effect of it, also, is that the Devils keep away when it is

mentioned. Thus, the food over which Allah's name is taken will remain safe from their participation and mischief.

Another purpose of the teaching is that when food is laid before a bondsman, he should remember that it is the gift and favour of the Lord, and by His grace, is he able to eat and derive pleasure and nourishment from it. In this way, eating, which, to all appearance, is purely physical act and in response to an animal urge, becomes a lustrous and godly deed.

As it, sometimes, happens, a person forgets to say Bismillah before commencing to eat. For him the Prophet's advice is that he should say *Bismillah Awwaluhu wa Aakhirahu* (I seek blessing from the name of Allah, both at the beginning and at the end) when he remembers.

(١٦٠٨/٢٤٣) عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ يَسْتَحِلُّ الطَّعَامَ أَنْ لَا يُذَكَّرَ اسْمُ اللَّهِ عَلَيْهِ.
(رواه مسلم)

(1608/243) It is related by Huziafah رضي الله عنه that the Messenger of Allah ﷺ said: "The Devil makes the meal legitimate for himself, i.e., the possibility and justification is created for the Devil to share the meal over which Allah's name has not been taken."
(Muslim)

Commentary: The name of Allah, as one would say, serves as a whip, or, rather, a battle-axe for the Devil. When Allah's name will be taken over a meal and *Bismillah* is said before one begins to eat, Satan will not be able to participate in it, while if it is not done and the name of Allah is not taken, there will be nothing to stop him though the diner may not see that the Devil is joining in the meal.

In another Tradition, quoted, again, in *Sahih Muslim*, it is stated that when a person enters the house where he lives and spends the nights by taking the name of Allah, and, also, takes Allah's name when he begins to eat, the Devil says to his companions, "Let us go away from here. There is no room for us in this house, nor a share in the food." On the contrary, when a man does not take Allah's name on entering his house, and, also, fails to remember Him at the time of eating, the Devil says to his companions, "Come, this is the place for us to spend the night, and here is, also, food for us to eat."

It may, however, be noted that the existence of the Angels and the Devils, and their functions and attributes are among the things of the invisible world which we cannot know on our own. The same, indeed, is the case with the Being and Attributes of Allah. For a faithful Believer, the path of duty lies in placing his trust in the knowledge furnished by the sacred Prophet ﷺ concerning all transcendental truths.

Eating With The Right Hand

(١٦٠٩/٢٤٤) عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ قَالَ كُنْتُ غُلَامًا فِي حِجْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ. (رواه البخارى ومسلم)
(1609/244) Umar ibn Salmah رضي الله عنه narrated that "(When), (in my childhood), I was in the care of the Messenger of Allah ﷺ, I used to eat from all parts of the dish. The Messenger of Allah ﷺ advised me to say *Bismillah* (before beginning to eat), and to eat with the right hand, and from (the part of the dish that was) in front of me."
(Bukhari and Muslim)

Commentary: Sayyidina Abu Salmah رضي الله عنه was the son of the Holy Prophet's aunt, i.e., his father's sister, and among the notable Companions of the earliest phase. Umm Salmah رضي الله عنها was the name of his wife who was a devoted Muslim lady. The narrator of this Tradition, Umar ibn Abi Salmah رضي الله عنه, was their child. When Abu Salmah died in the 3rd or 4th year of the Hijri calendar, the Holy Prophet ﷺ married his widow, Umm Salmah رضي الله عنها, to bring her relief and comfort, and, thus, Umar ibn Abi Salmah رضي الله عنه who was, then, a child, came under his protection. He relates that, in those days, the Holy Prophet ﷺ used to have him eat with himself, and from the same dish and his hand wandered all over the plate during the meal. The Prophet ﷺ, upon it, told him to begin the meal with *Bismillah* and to eat with the right hand and from the part of the dish that was before him.

In some other Traditions, it is stated that if the meal consists of several dishes or several kinds of fruit, the hand may be stretched in different directions.

(١٦١٠/٢٤٥) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَكَلَ أَحَدُكُمْ فَلْيَأْكُلْ بِيَمِينِهِ وَإِذَا شَرِبَ فَلْيَشْرِبْ بِيَمِينِهِ. (رواه مسلم)
 (1610/245) It is related by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "When anyone of you eats, he should eat with the right hand, and when anyone of you drinks, he should drink with the right hand." (Muslim)

Commentary: A man uses his hands for all sorts of things, both clean and unclean. His natural inclination for cleanliness demands that while one hand is used for acts like removing an impurity, other acts are performed with the other hand. It has, thus, been specified for the left hand that it should be employed for acts like purification after defecation or urination, and for the right hand that all good and clean acts like eating and drinking are performed with it.

The superiority of the right hand over the left, being taken for granted everywhere, the afore-mentioned advice will appear to be in the natural order of things.

(١٦١١/٢٤٦) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَأْكُلَنَّ أَحَدُكُمْ بِشِمَالِهِ وَلَا يَشْرَبَنَّ بِهَا فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِهَا. (رواه مسلم)
 (1611/246) It is related by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "No one of you should eat or drink with the left hand for (it is the way of the Devil); he eats and drinks with the left hand." (Muslim)

Taking off Shoes While Sitting Down to A Meal

(١٦١٢/٢٤٧) عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَضِعَ الطَّعَامُ فَاخْلَعُوا نِعَالَكُمْ فَإِنَّهُ أَرْوَحُ لَا قَدَمِيكُمْ. (رواه الدارمي)
 (1612/247) It is related by Anas ibn Maalik رضي الله عنه that the Prophet ﷺ said: "Take off your shoes when the meal is placed before you. It will be more comfortable for the feet." (Daarimi)

Commentary: The idea behind this advice, as indicated in the above report, that it will give greater comfort to the feet if the

shoes are removed at the time of eating clearly suggests that it is based on kindness and affection, and not that it is sinful to eat with the shoes on.

Food Should Not Be Taken Too Hot

(١٦١٣/٢٤٨) عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا كَانَتْ إِذَا أُتِيَتْ بِشَرِيدٍ أَمَرَتْ بِهِ فَعُطِيَ حَتَّى تَذْهَبَ قُوْرَةُ دُخَانِهِ وَتَقُولُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ هُوَ أَعْظَمُ لِلْبَرَكَاتِ.

(رواه الدارمي)

(1613/248) It is narrated concerning Sayyidah Asma ibnt Abu Bakr رضى الله عنها that her practice was that when *Sareed* was prepared and brought to her, she had it kept covered until the intensity of its heat had subsided and it had ceased to give out vapours, and, in support of it, she used to say that she had heard the Messenger of Allah ﷺ say that there was *barakat* in eating like that, i.e., after allowing the food to cool down a little.

(Daarmi)

Commentary: A palatable dish made with meat and pieces of bread is called *Sareed*. It was more popular during the days of the Prophet ﷺ. Although *Sareed* is, specifically, mentioned in this Tradition, as it was eaten frequently, the advice applies to all cooked food that it should not be taken too hot.

As for *barakat*, we have seen, already, that, among other things, it signifies that the purpose for which a meal is taken is gained, in a greater degree, by eating that way.

Medically, too, it is advisable that a meal is not taken much above normal temperature.

Auspiciousness of Eating Together

(١٦١٤/٢٤٩) عَنْ وَحْشِيِّ بْنِ حَرْبٍ قَالَ إِنَّ أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا يَا رَسُولَ اللَّهِ إِنَّا كُلُّ وَلَا نَشْبَعُ قَالَ لَعَلَّكُمْ تَفْتَرِقُونَ؟ قَالُوا نَعَمْ قَالَ فَاجْتَمِعُوا عَلَى طَعَامِكُمْ وَادْكُرُوا اسْمَ اللَّهِ يَبَارِكْ لَكُمْ فِيهِ.

(رواه ابوداؤد)

(1614/249) Narrated Wahshi ibn Harb رضى الله عنه that once some

- ❶ It is the same Wahshi ibn Harb who had killed Sayyidina Amir Hamza رضى الله عنه, the uncle of the sacred Prophet ﷺ, in the Battle of Uhud. He embraced Islam later on in 8 A.H., at the time of the Victory (Continued on Next Page)

Companions said to the Prophet ﷺ "Our condition is that we eat, but do not feel satisfied (after a meal)." "Perhaps, you eat alone," said the Messenger of Allah ﷺ. "Yes," they replied. "We eat alone." The Prophet, thereupon, observed: "Sit down to the meal together, and take the name of Allah, i.e., say Bismillah before commencing to eat. There will, then, be greater barakat for you in the meal, (and it will be more satisfying)."

(Abu Dawood)

Commentary: Anyone can have the experience of the *barakat* of eating jointly, spoken of in it, provided that those who dine are blessed with the virtue of unselfishness, which is expected of all faithful Believers, and everyone wants the others to have a better and larger share of the meal. Otherwise, they will have no claim to *barakat*, and it may, in fact, turn out to be the other way round.

(١٦١٥/٢٥٠) عَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
طَعَامُ الْوَاحِدِ يَكْفِي الْإِثْنَيْنِ — وَطَعَامُ الْإِثْنَيْنِ يَكْفِي الْأَرْبَعَةَ وَطَعَامُ الْأَرْبَعَةِ
يَكْفِي الثَّمَانِيَةَ

(رواه مسلم)

(1615/250) It is related by Sayyidina Jabir رضي الله عنه that he heard the Prophet ﷺ say: "A meal for one suffices two, and a meal for two suffices four, and, in the same way, a meal for four suffices eight."

(Muslim)

Commentary: A similar report is found in *Kanzul Ummal*. It has been reproduced from *M'ojim Kabir Tabarani*, and its narrator is Abdullah ibn Umar. At the end of it, it is added "you should, therefore, dine, not separately but together."

Eating From The Sides of Vessel

(١٦١٦/٢٥١) عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ أَتَى بِقِضْعَةٍ

Continued of Makkah. Since then it was his constant desire to do something which could make amends to any extent, for the grave wrong he had committed. When, after the death of the Holy Prophet ﷺ, Sayyidina Abu Bakr رضي الله عنه despatched the army, under the command of Khalid ibn Walid, to put down the mischief of the claimant to Messengership, Mussailima the Liar, he, too, joined it in the hope of killing the imposter with his own hands. Wahshi's ambition was fulfilled, and he used to say that he had killed Mussailima with the same spear with which he had killed Sayyidina Hamza رضي الله عنه.

مَنْ يُرِيدُ فَقَالَ كُلُوا مِنْ جَوَانِبِهَا وَلَا تَأْكُلُوا مِنْ وَسْطِهَا فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِي وَسْطِهَا. (رواه الترمذی وابن ماجه والدارمی)

(1616/251) Abdullah ibn Abbas رضی اللہ عنہ related to us, that once a *lagan* (meaning a long flat copper basin) full of saareed was brought to the Messenger of Allah ﷺ. The Messenger of Allah ﷺ (had the others join him in the meal, and), said: "Eat from the sides of it, and do not put your hand in the middle for *barakat* descends on the middle." (Tirmizi)

(In the Tradition quoted in *Sunan Abi Dawood*, the following remark of the Messenger of Allah ﷺ is mentioned without reference to the incident related above:

"When anyone of you eats, he should not do so from the upper, i.e., middle part of the dish, but from the lower parts, i.e., the sides of it because *barakat* comes down from the upper part (to the lower parts) of the dish).

إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا فَلَا يَأْكُلُ مِنْ أَعْلَى الصَّحْفَةِ وَلَكِنْ يَأْكُلُ مِنْ أَسْفَلِهَا فَإِنَّ الْبَرَكَةَ تَنْزِلُ مِنْ أَعْلَاهَا.

Commentary: As already stated, *barakat*, in truth, is an order and Command of Allah, i.e., an invisible manifestation of His Will. The Prophet ﷺ used to perceive it, and he saw that *barakat* descended directly on the middle part of a dish, and, then, its effects spread to its sides and edges, and, therefore, advised the people to eat from the sides of a vessel, and not from the middle. The Divine rule concerning *barakat* in food is still unchanged, but is dependent on faith and worthiness.

Food Left Over In The Plate or On Fingers

(١٦١٧/٢٥٢) عَنْ جَابِرِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِلُقْيِ الْأَصَابِعِ وَالصَّحْفَةِ وَقَالَ إِنَّكُمْ لَا تَدْرُونَ فِي آيَةِ الْبَرَكََةِ. (رواه مسلم)

(1617/252) Sayyidina Jabir رضی اللہ عنہ related, that the Messenger of Allah ﷺ advised (us) to lick the fingers (after eating a meal), and, also, to clean the vessel. He said: "You do not know in which part or particle of food the special effect of *barakat* lies."

(Muslim)

Commentary: What it denotes is that food is a gift of the Lord and due regard should be paid to every particle of it. No one knows which part of it is specially endued with *barakat* or auspiciousness. What is left over in the plate or adheres to the fingers during eating should, also, be eaten, considering it to be a Divine blessing. It is symbolic of one's gratitude to the Almighty as well as neediness. As the Prophet Musa عليه السلام had said:

رَبِّ إِنِّي لَمَّا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ (القصص ٢٨: ٢٤)

My Lord! I am needy for whatever good Thou sendest down for me. (Al Qasas 28:24)

(١٦١٨/٢٥٣) عَنْ نُبَيْشَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَكَلَ

فِي قِصْعَةٍ فَلَجَسَهَا اسْتَغْفَرَتْ لَهُ الْقِصْعَةُ. (رواه احمد والترمذي والدارمي وابن ماجه)
(1618/253) It is related by Nubaishah رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever eats from a vessel and makes it wholly clean (so that nothing is left sticking to it), the vessel supplicates for forgiveness on his behalf."

(Musnad Ahmad, Tirmizi, Ibn Majah, and Daarami)

The Morsel That Drops From The Hands Should Also, Be Eaten

(١٦١٩/٢٥٤) عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ الشَّيْطَانَ يَحْضُرُ أَحَدَكُمْ عِنْدَ كُلِّ شَيْءٍ مِنْ شَأْنِهِ حَتَّى يَحْضُرَهُ عِنْدَ طَعَامِهِ فَإِذَا سَقَطَتْ مِنْ أَحَدِكُمْ اللَّقْمَةُ فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَدَى ثُمَّ لِيَا كُلُّهَا وَلَا يَدْعُهَا لِلشَّيْطَانِ فَإِذَا فَرَغَ فَلْيَلْعَقْ أَصَابِعَهُ فَإِنَّهُ لَا يَدْرِي فِي أَيِّ طَعَامِهِ يَكُونُ الْبَرَكَةُ.

(رواه مسلم)

(1619/254) Jabir رضي الله عنه related that he heard the Prophet ﷺ say: "The Devil is alongside of you whatever you may be doing, even while you are eating. So, if a morsel drops down from the hand of anyone (at the time of eating), he should make it clean and eat it, and not leave it for the Devil. Moreover, when he finishes, he should lick the fingers for he does not know what particle of the food is endued with *barakat*." (Muslim)

Commentary: In its concluding part, it is stated that the fingers

should be cleaned after eating by passing the tongue over them which we have, already, explained. At the beginning, the above Tradition tells that if a morsel of food falls down from the hand of anyone, while eating, he should not leave it alone like a rich and conceited person, but as a needy and grateful bondsman, he should pick it up, clean it, and, then, eat it. We, further, learn from it that when a fallen morsel is discarded it goes to the share of the Devil.

Note: The Angels and the Devils are the Lord's creatures that are often with us though we do not see them. What the sacred Prophet ﷺ has told about them is based upon the knowledge vouchsafed to him by Allah, and there can, certainly, be no doubt about its veracity and correctness. As the afore-mentioned narrative tells, the Holy Prophet ﷺ, sometimes, actually saw them as we do the physical objects around us. It would, therefore, be a folly to imagine about the report in which it is stated, for example, that the Devils are present at the time of eating, or they join in the meal over which the name of Allah has not been taken, or the morsel of food that drops from the hand during a meal goes to his share that these are mererly of an allegorical character.

Commenting on the above Tradition, in *Hujjat*, Shah Waliullah has narrated the following incident from his own experience. He says that once a friend, pupil or disciple who had come to visit him was eating at his house that a morsel of food dropped from his hand and rolled on the ground. He tried to pick it up, but the morsel moved away, and, as he followed it, it went farther, to the utter surprise of everyone. The person, at last, managed to catch hold of the morsel and eat it.

A few days later, a satanic jinn set himself over a man and began to speak through him. Among other things, he, also, mentioned the name of Shah Waliullah's friend and said that he had gone to him while he was taking food and wanted to eat it, but he did not give it to him. Upon it, he snatched a morsel from his hand and made it fall on the ground, but he, also, took it away from him.

Another incident Shah Waliullah has cited in the same context is that once while his family members were eating carrots, a carrot fell down, and one of them quickly picked it up and ate it. Soon afterwards, he was seized with a severe pain in the chest and the

abdomen, and, then, a devil or jinn possessed him and complained, through him, that the man had eaten his carrot.

After narrating these experiences, Shah Waliullah observed 'I have, also, heard numerous incidents of this kind and feel convinced that the Traditions (relating to the participation and other activities of the Devils in food and drink) do not belong to the realm of the figurative and the metaphysical, but what has been told in them is a fact and an actual event."

If a fly Drops In A Meal

(١٦٢٠/٢٥٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا

وَقَعَ الذُّبَابُ فِي إِنَاءٍ أَحَدِكُمْ فَاْمُقْلُوهُ فَإِنَّ فِي أَحَدِ جَنَاحَيْهِ دَاءٌ وَفِي الْآخَرِ شِفَاءٌ

فَأَنَّهُ يَتَّقِي بِجَنَاحِهِ الَّذِي فِيهِ الدَّاءُ فَلْيَغْمِسْهُ كُلَّهُ. (رواه ابو داود)

(1620/255) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "When a fly drops into the vessel from which you are eating or drinking, you should take it out after giving it dipped because out of its two wings, there is disease, i.e., disease-producing matter in one, and cure, i.e., healing substance in the other, and it shields itself with the wing that contains the disease-producing mater. [When it falls, it falls on the side of that wing and tries to protect the other]. Whoever of you is eating should, thus, take out the fly after dipping it (in the food)." (Abu Dawood)

Commentary: It is among the Traditions which, in the modern times, put the faith of many people to test though if one were to ponder a little over the laws and mysteries of nature, there would appear nothing in them that was not believable.

Like many insects, the fly, too, possesses some poisonous substance which is injurious to health, and all living beings, in addition, have a natural self-protecting tendency to throw out towards the external organs the toxins that are produced within them. It is, therefore, quite conceivable that the inward mechanism of a fly transfers the poisonous matter inside its body to the wing which is an external organ, and, out of the two wings, to the left which is weaker and less useful, as our left which is weaker and less useful, as our left arm is as compared to the right.

Again, in the event of danger, all animals, instinctively, try to protect the limb which is more vital to them. Hence, it is not strange if a fly, too, seeks to protect the wing which is comparatively free from poison and superior to the other one.

Those who have studied closely the operation of the Divine Will in the scheme of creation will, further, agree that where the essential elements of illness are found, the essential elements of cure, too, are generally, present. They, often, go together. It is, thus, quite natural that if there is a poisonous substance in one wing of a fly, its anti-dote is present in the other. The advice of the holy Prophet ﷺ, consequently, will appear to be in keeping with the Law of Nature.

Like many other Traditions, it, in fact, is related to hygiene, and, hence, one can say that it is not religiously binding to follow the guidance contained in it.

The above remarks have been adopted from Shah Waliullah's *Hujjatillahil Baligha*.

The Prophet's Attitude of Humbleness While Taking A Meal

(١٦٢١/٢٥٦) عَنْ أَبِي جُحَيْفَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا أَكُلُ مُتَكِنًا

(رواه البخارى)

(1621/256) it is related by Abu Juhayfah ؓ that the Messenger of Allah ﷺ said: "I do not sit in a recumbent position or with my back resting on anything while taking my food." (Bukhari)

Commentary: To sit at a meal in a reclining position is a sign of vanity. The purpose of the above Tradition is that the holy Prophet ﷺ did not lean on a pillow etc., while having his meals. He was a bondsman of the Lord and ate like a bondsman.

A saying of the Prophet ﷺ related by Sayyidah Ayshah رضى الله عنها and quoted in *Kanzul 'Ummal* from *Musnad Abu Y'ala* and *Ibn Sa'd*, reads:

"I eat like a slave and a bondsman, and sit like a slave and bondsman."

أَكُلُ كَمَا يَأْكُلُ الْعَبْدُ وَاجْلِسُ كَمَا يَجْلِسُ الْعَبْدُ.

Traditions of an identical nature have been related by some

other companions as well, and the substance of all these is that the Prophet ﷺ ate his meals like an humble slave, and not a concieted person, and taught others, too, to behave in that manner. Anyone who is not neglectful of the fact that food is a blessing of the Lord, who is present every where at once and knows all things, will, naturally, not sit or eat like a vain and swollen-headed person.

(١٦٢٢/٢٥٧) عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ مَا أَكَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى خِوَانٍ وَلَا فِي سَكْرَجَةٍ وَلَا خَبْزَلَهُ مَرْفَقٍ..... قِيلَ لِقَتَادَةَ عَلَى مَا يَأْكُلُونَ قَالَ عَلَى السُّفْرِ.

(رواه البخارى)

(1622/257) Narrated Qatadah (a Taba'ee) on the authority of Sayyidina Anas ؓ, the attendant of the Prophet ﷺ, that "the Prophet ﷺ never took a meal at a *Khwan*¹, nor did he ever eat from a small cup or dish, nor was a *chappati*² cooked for him, at any time." "On what did he (and his Companion), then, take their food?" Qatadah was asked. "On a sheet of cloth," he replied.

(Bukhari)

Commentary: In ancient Arabia, it was cosidered a mark of distinction to have one's food seated at a *khwan*, and to eat on the floor with a mat or sheet of cloth laid out on it was the way of the common people. Similarly, small cups and dishes were used by the rich. These things, in fact, had become common in Muslim homes, too, towards the end of the era of the holy Companions ؓ.

What it aims to tell, briefly, is that the holy Prophet ﷺ ate very simply and his meals were wholly in keeping with the attributes of austerity and humbleness that were so characteristic of him. He never dined at a *khwan* or from small bowls and dishes, nor were *chappatis* ever prepared, specially, for him.

In the Traditions discussed ealier, we have seen how ruggedly simple and austere was the life led by the holy Prophet ﷺ, in all its aspects.

①. Meaning a low wooden frame with a flat top on which meals are laid out.

②. A thin cake of unleavened dough, regarded to be a delicacy among various kinds of bread.

Forbidding The Use of Gold or Silver Vessels

(١٦٢٣/٢٥٨) عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْأَكْلِ وَالشُّرْبِ فِي إِنَاءِ الذَّهَبِ وَالْفِضَّةِ.
(رواه النسائي)

(1623/258) Anas رضي الله عنه related to us, that the Messenger of Allah ﷺ forbade taking food from vessels made of gold and silver.

(Nasai)

Commentary: To eat from gold or silver vessels is to make an unnecessary display of one's wealth or rank, and, this is why, the Holy Prophet ﷺ has forbidden it to his followers.

In another Tradition, quoted in *Sahih Bukhari* and *Sahih Muslim*, it is told that "whoever eats from vessels of gold or silver, so to say, takes the fire of Hell into his stomach."

The Prophet ﷺ Never Found Fault With Food

(١٦٢٤/٢٥٩) عَنْ أَبِي هُرَيْرَةَ قَالَ مَا غَابَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا قَطُّ إِنْ اشْتَهَاهُ أَكَلَهُ وَإِنْ كَرِهَهُ تَرَكَهُ.
(رواه البخارى ومسلم)

(1624/259) It is related by Abu Hurayrah رضي الله عنه that the Prophet ﷺ never found fault with food. If he liked anything, he ate it, and if he did not, he left it.

(Bukhari and Muslim)

The Prophet's Favourite Dishes

(١٦٢٥/٢٦٠) عَنْ أَنَسٍ أَنَّ خِيَاطًا دَعَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِطَعَامٍ صَنَعَهُ فَذَهَبَتْ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَرَّبَ خُبْزَ شَعِيرٍ وَمَرَقًا فِيهِ دُبَّاءٌ وَقَدِيدٌ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتْبَعُ الدُّبَّاءَ مِنْ حَوَالِي الْقَصْعَةِ فَلَمْ أَرَلْ أَحَبُّ الدُّبَّاءَ بَعْدَ يَوْمِئِذٍ.
(رواه البخارى ومسلم)

(1625/260) Sayyidina Anas رضي الله عنه relates that (once) a tailor invited the Prophet ﷺ to dine with him, I, also, went with him. The tailor offered barely-bread and broth containing pieces of gourd and dried meat. I noticed that the Prophet ﷺ was picking pieces of gourd from the bowl and eating them. From that day, I, too, began to eat gourd with relish.

(Bukhari and Muslim)

(١٦٢٦/٢٦١) عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ يَأْكُلُ الرُّطَبَ بِالْقِنَاءِ. (رواه البخارى ومسلم)

(1626/261) Narrated Abdullah ibn Jabar رضي الله عنه, "I have seen the Messenger of Allah ﷺ eating ripe dates with cucumber."

(Bukhari and Muslim)

(١٦٢٧/٢٦٢) عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْكُلُ الْبَيْضَ

بِالرُّطَبِ وَيَقُولُ يَكْسِرُ حَرُّ هَذَا بَرْدَ هَذَا وَبَرْدُ هَذَا لِحَرِّ هَذَا. (رواه ابو داود)

(1627/262) Sayyidah Ayshah رضي الله عنها relates that the Prophet ﷺ used to eat melons with ripe dates. he said that the coldness of the melons removed the effects of the heat of the dates, and the heat of the dates removed the effects of the coldness of the melons.

(Abu Dawood)

(١٦٢٨/٢٦٣) عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ أَحَبَّ الطَّعَامِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ الثَّرِيدُ مِنَ الْخُبْزِ وَالثَّرِيدُ مِنَ الْحَمِيسِ. (رواه ابو داود)

(1628/263) It is related by Abdullah ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ was found of eating *Sareed* (made with bread and broth of mutton), and *Sareed* of *Malidah*¹ (made with bread, dates and ghee)."

(Abu Dawood)

(١٦٢٩/٢٦٤) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحِبُّ

الْحُلُوءَ وَالْعَسَلَ. (رواه البخارى)

(1629/264) It is related by Sayyidah Ayshah رضي الله عنها that the Messenger of Allah ﷺ liked (to eat) sweets, (specially), honey."

(Bukhari)

Praising The Lord And Expressing Gratitude To Him After A Meal

(١٦٣٠/٢٦٥) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ

تَعَالَى لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيُحْمَدُهُ عَلَيْهَا أَوْ يَشْرَبَ الشَّرْبَةَ

فَيُحْمَدُهُ عَلَيْهَا. (رواه مسلم)

(1630/265) It is related by Sayyidina Anas رضي الله عنه that the Prophet ﷺ said: "Allah is greatly pleased with the act of the bondsman who, when he eats anything, praises and gives thanks

①. Sweetmeat prepared with flour, ghee, sugar etc.

to Him, and when he drinks anything, praises and give thanks to Him." (Muslim)

(١٦٣١/٢٦٦) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَرَعَ مِنْ طَعَامِهِ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ.
(رواه الترمذی و ابو داؤد)

(1631/266) It is related by Saeed Khudri رضی اللہ عنہ that at the end of meal, the Messenger of Allah ﷺ used to make this supplication praise and thanks giving to the Lord:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ

Praise be to Allah who fed us, and gave us drink, and raised us up as Muslims." (Tirmizi and Abu Dawood)

Forbidding Drinking in One Breath

(١٦٣٢/٢٦٧) عَنْ إِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَشْرَبُوا وَاحِدًا كَشَرْبِ الْبَعِيرِ وَلَكِنْ اشْرَبُوا مَثْنَى وَتِلْكَ وَسْمُو إِذَا أَنْتُمْ شَرِبْتُمْ وَاحْمِدُوا إِذَا أَنْتُمْ رَفَعْتُمْ.
(رواه الترمذی)

(1632/67) It is related by Abdullah ibn Abbas رضی اللہ عنہ that the Messenger of Allah ﷺ said: "Do not drink in one breath like a camel, but in two or three breaths, and say *Bismillah* when you begin to drink, and praise the Lord, and give thanks to Him when you finish and remove the vessel from the mouth." (Tirmizi)

(١٦٣٣/٢٦٨) عَنْ أَنَسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا.
(رواه البخاری و مسلم)

وزاد مسلم يَقُولُ إِنَّهُ أَرَوَى وَأَبْرَأُ وَأَمْرًا.

(1633/268) Sayyidina Anas رضی اللہ عنہ related "The Messenger of Allah ﷺ used to take three breaths when he drank." (Bukhari)

(In another version of this Tradition, quoted in *Sahih Muslim*, It is added that the Prophet ﷺ said that "to drink in this way is more satisfying, healthful and pleasing to the stomach)."

Commentary: Apparently, to drink in two or three gulps is based on medical grounds, and it is not sinful to drink in one gulp.

Forbidding Breathing Into The Vessel From Which One is Drinking

(١٦٣٤/٢٦٩) عَنْ ابْنِ عَبَّاسٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ

يُتَنَفَّسَ فِي الْإِنَاءِ أَوْ يُنْفَخَ فِيهِ. (رواه ابو داود و ابن ماجه)

(1634/269) Abdullah ibn Abbas رضي الله عنه related "the Messenger of Allah ﷺ forbade breathing or blowing air from the mouth into the drinking vessel." (Abu Dawood and Ibn Majah)

Commentary: Some people have the habit of breathing into the vessel from which they are drinking. It has been forbidden in this Tradition, as well as the blowing of air from the mouth. It is not only indecent, but, also, injurious to health.

Forbidding Drinking in The Standing Posture

(١٦٣٥/٢٧٠) عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى أَنْ يُشْرَبَ

الرَّجُلُ قَائِمًا. (رواه مسلم)

(1635/270) Sayyidina Anas رضي الله عنه related to us, saying that Messenger of Allah ﷺ forbade drinking in the standing position." (Muslim)

Commentary: In some other Traditions, too, it is forbidden to drink in the standing position, but Abdullah ibn Umar, Abdullah ibn 'Amr and few other Companions رضي الله عنهم have stated that they had seen the holy Prophet ﷺ drink while standing. Taking into account the various reports in this connection, it appears that to drink in the standing position was undesirable, and the general practice of the sacred Prophet ﷺ was that he sat down when he drank. But, sometimes, he had, also, taken a drink in the standing position which could be due to some special reason or that he wanted to show, by his own example, that it, too, was allowed.

As we have seen earlier, the holy Prophet ﷺ, occasionally, acted contrary to what was preferable in order to demonstrate that it, too, was permitted, and since it was done for the purpose of instruction, it was the better and more proper thing for him to do at that time.

DRESS

Foremost, the teachings of the Holy Prophet with regard to clothes are derived from the following verse of *Surah Al-A'raf*.

يٰۤاَيُّهَا اٰدَمُ قَدْ اَنْزَلْنَا عَلَيْكَ لِبَاسًا يُّوَارِي سَوْآتِكَمْ وَرِيشًا ط وَلِبَاسًا التَّقْوٰى
(الاعراف ٢٦:٤) ذٰلِكَ خَيْرٌ

O Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you, but the raiment of righteousness, that is best. (Al A'raf 7:26)

Two particular advantages of dress are mentioned in the above verse.

One, it conceals the "shame", i.e., the parts of the body that should not be seen by others; and,

Two, it is an adornment, i.e., gives a proper and seemly appearance to man and he does not have to move about naked like the animals.

At the end, it is told that the dress which, in truth, is good, in the judgement of the Lord, is the one that conforms to the principles of piety and restraint from evil and does not go beyond the limits set by Divine Commandments. All the clothes fulfilling this basic condition are befitting and suitable and their use with gratitude is a means to the attainment of Divine good pleasure.

As we consider the sayings of the Holy Prophet ﷺ and his regular practice, we feel that the underlying principle of his advice and instruction regarding dress is that it should serve the purpose of hiding nakedness and make a person look good and respectable. It must neither be so short or indecent as to fail in the primary object of covering nakedness nor so dirty, odd and inelegant that instead of being an adornment, one appeared clumsy, uncouth and repulsive in it. At the same time, clothes should not be unnecessarily expensive or intended to impress others with one's

wealth or importance which was inconsistent with the spirit of humility, and unworthy of a true bondsman of the Lord. Men, thus, are not permitted to wear silk. Like ornaments of gold and silver, silken clothes, too, are meant, exclusively for women. Again, men should not cultivate a resemblance with women by putting on their apparel, nor women do an injustice to their femininity by dressing themselves like men.

The sacred Prophet ﷺ, further, has advised that those on whom there is the favour of the Lord should live and clothe themselves in a way that may be reflective of it. It, too, is a form of thanksgiving. But they must not be vain and wasteful, and avoid extravagance and ostentation that can be hurtful to the less fortunate brethren. They should regard their clothes a blessing of Allah and wear them with a feeling of gratitude. The use of every dress will, then, become an act of worship.

Clothes Are A Blessing of The Lord

(١٦٣٦/٢٧١) عَنْ أَبِي مَطَرٍ أَنَّ عَلِيًّا اشْتَرَى ثَوْبًا بِثَلَاثَةِ دَرَاهِمٍ فَلَمَّا لَبَسَهُ قَالَ
الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي مِنَ الرِّيَاشِ مَا اتَّجَمَلُ بِهِ فِي النَّاسِ أُوَارِي بِهِ عَوْرَتِي
ثُمَّ قَالَ هَكَذَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ. (رواه احمد)

(1636/271) It is related by Abu Matar (a Taba'ee), Sayyidina Ali عليه السلام purchased a dress for three dirhams, and when he wore it, he said:

الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنِي مِنَ الرِّيَاشِ مَا اتَّجَمَلُ بِهِ فِي النَّاسِ أُوَارِي بِهِ عَوْرَتِي
'Praise be to Allah who bestowed this raiment upon me, and by which I adorn myself among the people, and conceal my nakedness.' He then remarked 'I have heard the Messenger of Allah ﷺ praise the Lord and give thanks to Him in this way and in these words (when he put on a dress).' (Musnad Ahmad)

Commentary: An almost similar report has been quoted in *Tirmizi*, on the authority of Sayyidina Umar عليه السلام, and it is from these and many other narratives that we learn that clothes are a special blessing of the Lord for which we ought to be grateful to Him, and, also, that their main purpose is the hiding of nakedness, and adornment.

Forbidding A Dress That Does Not Cover The Body Properly or is Unfit In Any Other Way

(١٦٣٧/٢٧٢) عَنْ جَابِرٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَأْكُلَ الرَّجُلُ بِشِمَالِهِ أَوْ أَنْ يَمْشِيَ فِي نَعْلٍ وَاحِدَةٍ وَأَنْ يَشْتَمِلَ الصَّمَاءَ أَوْ يُحْتَبِيَ فِي ثَوْبٍ وَاحِدٍ كَاشِفًا عَنْ قُرْجِهِ. (رواه مسلم)

(1637/272) It is related by Sayyidina Jabir رضي الله عنه that the Messenger of Allah ﷺ forbade that a man eat with the left hand or walk with the shoe only on one foot; and he, also, forbade that a man wrap himself up in a mantle which enfolded him on all sides or sat on his haunches with the knees erect and covered with a sheet in a way that left the *satr*¹ bare." (Muslim)

Commentary: Various styles in dress were in vogue among the Arabs in olden days. One of them, for instance, was that a sheet was wrapped around the body in such a manner that the whole body was shut in, from all sides, so much so that even the hands could not be taken out. It was called *Ishtimal Samma'a*, and has been forbidden in this Tradition because it was a shapeless and ungainly method of clothing oneself and made a man a prisoner of his dress. Another way was that a man sat on his rump, with the knees upright, and covered his waist and calves with a sheet. It was called *Ihtiba'a*, and was forbidden as it did not cover the *satr* properly and the lower parts of the body remained exposed. Similarly, to wear the shoe on one foot and leave the other bare has been forbidden owing to its patent absurdity and awkwardness. It would, of course, be different if there was a valid reason for it, such as, a wound or injury in the other foot.

Forbidding An Excessively Thin Dress To Women

(١٦٣٨/٢٧٣) عَنْ عَائِشَةَ أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ دَخَلَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهَا ثِيَابٌ رِقَاقٍ فَأَعْرَضَ عَنْهَا وَقَالَ يَا أَسْمَاءُ إِنَّ الْمَرْأَةَ إِذَا بَلَغَتِ الْمَحِيضَ لَنْ يَصْلَحَ أَنْ يَرَى مِنْهَا إِلَّا هَذَا وَهَذَا وَأَشَارَ إِلَى

①. Literally, 'nakedness'. In men, it signifies the parts of the body from the navel to the calves, and, in women, the whole of the body excluding face, hands and feet.

وَجْهَهُ وَكَفَّيْهِ. (رواه ابو داؤد)

(1638/273) Sayyidah Ayshah رضى الله عنها narrated "Once my sister, (Asma), went to the Messenger of Allah ﷺ wearing a thin dress upon which he turned his face away from her, and, said: "O Asma! When a woman attains puberty, it is not proper for any part of her body to be visible except the face and hands."

(Abu Dawood)

Commentary: It shows that ladies are not allowed to wear a dress through which the body can be seen. The face and the hands can, indeed, be left uncovered.

It needs be remembered that, in this Tradition, the commandment of *satr* for women has been set forth. The commandment regarding *hijab* is different which lays down that women should not go out unnecessarily, and when they may have to do so, they should wear a veil or cloak. The commands of *satr* and *hijab* are two separate commands and the spheres of their operation, too, are different though some persons are prone to confuse them with one another.

The incident in it had, perhaps, taken place before the commandment concerning *hijab* was revealed because, after it, Sayyidah Asma رضى الله عنها could not have appeared before the holy Prophet ﷺ in that manner.

Imam Maalik has quoted, in *Muwatta*, another incident related, also, by Sayyidah Ayshah رضى الله عنها. It is stated that once her niece, Hafsa, the daughter of Abdul Rahman ibn Abu Bakr, came to her wearing a very thin covering for her head. Sayyidah Ayshah رضى الله عنها took it off, and tore it, and gave her another sheet of a thicker fibre to use. This act of Ayshah رضى الله عنها, evidently, was the result of the education she had recieved at the hands of the Holy Prophet ﷺ.

A Thin Dress, Also, is Permitted To Women With Certain Conditions

(١٦٣٩/٢٧٤) عَنْ دُحْيَةَ بِنِ خَلِيفَةَ قَالَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُقْبَاطِيَّ فَأَعْطَانِي مِنْهَا قُبْطِيَّةً فَقَالَ إِصْدِ عَنْهَا صَدْعَيْنِ فَأَقْطَعْ أَحَدَهُمَا قِمِصًا وَأَعْطِ الْآخَرَ إِمْرَأَتَكَ تَخْمَرُ بِهِ فَلَمَّا أَذْبَرُ قَالَ وَأَمْرُ امْرَأَتِكَ أَنْ تَجْعَلَ تَحْتَهُ

(رواه ابو داؤد)

ثَوْبًا لَا يَصِفُهَا.

(1639/274) Narrated Dihyah ibn Khalifah رضي الله عنه that (once) as some *Qubti* sheets came to the Prophet ﷺ (as a gift), he gave one to me, saying: "Divide it into two parts. Use one part for making a *kurta*¹ for yourself, and give the other to your wife to use as head covering." Then, as I was about to leave, he added: "Tell your wife to apply another piece of cloth under it (to serve as a lining) so that her hair and body are not visible (to others)."

(Abu Dawood)

Commentary: In those days, white sheets made from a fine fibre used to be brought from Egypt. These were called *Qubaati*². A few of these sheets were, once, sent by someone to the holy Prophet ﷺ as a present. He gave one of them to Dihyah Kalbi, telling him to divide it into two parts, and use one part to make a shirt for himself and give the other to his wife to wear as a head covering. But since it was very thin, the sacred Prophet ﷺ advised Dihyah Kalbi to tell her to cover its inside surface with another cloth to make sure that her body or hair were not seen by others.

It shows that dresses made of a thin fabric were permitted to women provided that these were worn with a lining and did not remain transparent.

Ostentation in Dress

(١٦٤٠/٢٧٥) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ

لَبَسَ ثَوْبَ شُهْرَةٍ فِي الدُّنْيَا أَلْبَسَهُ اللَّهُ ثَوْبَ مَذَلَّةٍ يَوْمَ الْقِيَمَةِ.

(رواه احمد و ابو داؤد و ابن ماجه)

(1640/275) It is related by Abdullah ibn Abbas رضي الله عنه that the Prophet ﷺ said: "Whoever will wear a dress of display or fame in the world, Allah will make him wear the dress of ignominy in the Hereafter.

(Abu Dawood, Musnad Ahmad and Ibn Majah)

Commentary: It denotes an apparel that may be worn to make an impression on others by exhibiting one's wealth or superiority. It, naturally, applies, also, to people who wear headgears or robes are peculiar to theologians or spiritual mentors and try to show themselves off as men of piety and learning. It all, in the final

①. Meaning a shirt

②. Plural of *Qubti*

analysis, depends on the intention, and if a person attires himself with the object of making a display of his wealth or importance, it will be sinful and the above Tradition will be applicable to him, while if the same garment is used by him without such an aim or purpose, it will not only be unlawful, but, also, a means of earning the countenance of the Lord, in certain situations.

Besides, as we do not know what lies in the hearts, it will be wrong for us to criticise anyone on the assumption that his clothes are intended for ostentatious display.

What is more important, however, is that we keep an eye on our own intention and on the clothing we use, and, this, indeed, is the main object of warning contained in the above narrative.

Vanity

The proud and the arrogant among the Arabs, in the days of the holy Prophet ﷺ, had a way of being wasteful in dress, and it was considered a mark of distinction and nobility. If they put a Tahbund, they kept it so long that it rubbed against the ground as they walked, and a similar tendency was evident in other clothes too, like a shirt or tiara. It fed their vanity and made them look big and important. The sacred Prophet ﷺ has condemned it strongly and given a severe warning to those who do so.

(١٦٤١/٢٧٦) عَنْ ابْنِ عُمرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَمَةِ.
(رواه البخارى ومسلم)

(1641/276) It is related by Abdullah ibn Umar ؓ that the Prophet ﷺ said: "Whoever will keep his dress unduly long owing to pride or vainglory, Allah will not even look towards him on the Day of Last Judgement." (Bukhari and Muslim)

(١٦٤٢/٢٧٧) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِرْزَةُ الْمُؤْمِنِ إِلَى أَنْصَافِ سَاقَيْهِ لَا جَنَاحَ عَلَيْهِ فِيمَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ وَمَا أَسْفَلَ مِنْ ذَلِكَ فِي النَّارِ قَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ وَلَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَمَةِ إِلَى مَنْ جَرَّ إِزَارَهُ بَطْرًا.
(رواه ابو داود وابن ماجه)

(1642/277) Abu Saeed Khudri ؓ related that he heard the

Messenger of Allah ﷺ say: "The (best) way for a faithful Believer to wear the lower dress is that it extends up to the middle of the calves, and it, also, is not sinful if it extends up to the ankles, but in case it is lower (than that) then he is in Hell i.e., he is going to end up there in the Hereafter." The narrator tells that the Prophet ﷺ said it thrice, and, then, remarked: "Allah will not even look at him, (on the Day of Resurrection) who will walk dragging his trousers along the ground on account of conceit." (Abu Dawood)

Commentary: In the two aforementioned Traditions a dreadful admonition has been administered to those who show undue pride through their clothes. On the Day of Final Requit, when everyone will be pathetically aspiring for a benevolent glance from the All-Merciful, and in dire need of it, the Lord will not even care to look at such men.

Abu Saeed Khudri's report, further, tells that the right thing for a truthful Believer is that his lower garment does not reach below the middle of the calves, and it is, also, permissible if it goes down up to the ankles. It must anyhow, not be lower which is a grave sin and the chastisement of Hell await the erring bondsman who behaves like that. The warning, nevertheless, will hold good only when it is done out of haughtiness and vainglory as the next Tradition candidly shows.

(١٦٤٣/٢٧٨) عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ جَرَّ ثَوْبَهُ خِيَلًا لَمْ يَنْظُرِ اللَّهُ يَوْمَ الْقِيَمَةِ فَقَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ إِذَا رَأَى يَسْتَرْجِي إِلَّا أَنْ اتَّعَاهَدَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكَ لَسْتَ بِمَنْ يَفْعَلُهُ خِيَلًا. (رواه البخارى)

(1643/278) It is related by Abdullah ibn Umar ﷺ that the Prophet ﷺ said: "Whoever will lower his garment much because of vanity, Allah will not look at him on the Day of Reckoning." The narrator adds that, on hearing it, Abu Bakr ﷺ said: "O Messenger of Allah ﷺ! My lower garment hangs down if I am not careful [about it]." "You are not of those who do so out of self-conceit," observed the Prophet ﷺ. (Bukhari)

Commentary: It, distinctly, shows that there is no sin if the

tahbund or *paijama*¹ of anyone reaches below the ankles without his knowing it. The authorities have held that it is forbidden to keep one's lower garment or trousers lower than the ankles due to pride, while if it is done simply out of fashion or habit, it is undesirable, and if it is unintentional then no blame attaches to the wearer and he will not be called to account for it on the Last Day.

Forbidding Gold And Silk to Men

(١٦٤٤/٢٧٩) عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
أَحِلُّ الذَّهَبُ وَالْحَرِيرُ لِلنِّسَاءِ مِنْ أُمَّتِي وَحُرِّمَ عَلَى ذُكُورِهَا.

(رواه الترمذی والنسائی)

(1644/279) It is related by Abu Musa Ash'ari ؓ that the Prophet ﷺ said: "Gold and clothes of silk are allowed to the women of the community of my followers, and forbidden to men." (Tirmizi)

Commentary: As we learn from other Traditions, it is the clothes that are made from silk, or in which this fibre is predominant that are forbidden to men, otherwise they are allowed to wear dresses made from all other fabrics including the garment which, without being silken is embroidered with silk or has a silken border.

Forbidding Bright Red Colour to Men

(١٦٤٥/٢٨٠) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ مَرَّ رَجُلٌ وَعَلَيْهِ ثَوْبَانِ أَحْمَرَانِ

فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَرُدَّ عَلَيْهِ. (رواه الترمذی وابو داؤد)

(1645/280) Narrated Abdullah ibn 'Amr ibn al-'Aas ؓ that (once) the Prophet ﷺ was sitting that a man happened to pass by who was wearing both the clothes of a bright red colour. He made the salutation to the Prophet ﷺ but he did not return the greetings." (Tirmizi and Abu Dawood)

Commentary: Commentators have explained that the clothes of the person concerned were of a bright red colour which were not proper for men to wear, and the Holy Prophet ﷺ did not acknowledge his greeting to express his displeasure. It is on this ground that some authorities have held that it is prohibited for men

①. Trouser or long drawers.

to wear clothes of a bright red colour while others are of the view that it is undesirable.

Anyway, the disinclination of the sacred Prophet ﷺ to acknowledge the salutation is enough to show how greatly displeased he felt on seeing such a dress.

Men Should Not Dress Like Women, Nor Women Like Men

(١٦٤٦/٢٨١) عَنْ ابْنِ عَبَّاسٍ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ.

(رواه البخارى)

(1646/281) Narrated Abdullah ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ cursed men who effect a likeness with women (in dress, manners, deportment etc.), and women who effect a likeness with men.

(Bukhari)

Commentary: In it, dress has not been mentioned specifically, and likeness, as a whole, has been condemned. The most obvious form of it, however, is that men dressed themselves up as women, and women as men, and, thus, made a mockery of their sex.

In the next Tradition, clothing has been specified by name.

(١٦٤٧/٢٨٢) عَنْ أَبِي هُرَيْرَةَ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ.

(رواه ابو داود)

(1647/282) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ cursed men who wore the clothes of women, and women who wore the clothes of men."

(Abu Dawood)

White Clothes Are Preferable For Men

(١٦٤٨/٢٨٣) عَنْ سَمُرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ البَسُوا الْبَيْضَ الْبَيْضَ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ وَكَفَيْنَا فِيهَا مَوْتَانَاكُمْ.

(رواه احمد والترمذى والنسائى وابن ماجه)

(1648/283) It is related by Samurah رضي الله عنه that the Prophet ﷺ said: "Wear white clothes: these are neat, clean and good; and clothe your dead with a white sheet (for burial)."

(Tirmizi, Nasai, Musnad Ahmad Ibn Majah)

(١٦٤٩/٢٨٤) عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ

أَحْسَنَ مَا زُرْتُمُ اللَّهَ فِي قُبُورِكُمْ وَمَسَاجِدِكُمُ الْيَاسُ. (رواه ابن ماجه)

(1649/284) Abu Darda رضي الله عنه related us, that the Messenger of Allah ﷺ said: "The best colour for meeting the Lord in your graves and in your mosques is pure white." (Ibn Majah)

Commentary: What it denotes is that it was better that when a person appeared before the Almighty, in his grave, he was covered with a white shorud. And when he appeared before Him in the mosque, he was dressed in white clothes.

According to many other reports, however, the Prophet ﷺ, sometimes, wore clothes of different colours, such as, green, light blue and yellow. He, also, used to put on a sheet with red stripes, and a black tiara. The afore-mentioned observation, thus, is by way of an advice and not a command. It also, is, meant only for men while coloured garments have been preferred for women as is evident from the practice of the pious wives of the holy Prophet ﷺ as well.

It is Not Proper For The Well-To-Do To Live Miserably

(١٦٣٠/٢٨٥) عَنْ أَبِي الْأَخْوَصِ عَنْ أَبِيهِ قَالَ آتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ وَعَلَى ثَوْبٍ ذُوْنٌ فَقَالَ لِي الْكَ مَالٌ؟ قُلْتُ نَعَمْ قَالَ مِنْ أَيِّ الْمَالِ؟

قُلْتُ مِنْ كُلِّ الْمَالِ قَدْ أَعْطَانِي اللَّهُ مِنَ الْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالْخَيْلِ وَالرَّقِيقِ

قَالَ فَإِذَا اتَّكَ اللَّهُ مَا لَا قَلْبِي أَرَى أَثَرَ نِعْمَةِ اللَّهِ عَلَيْكَ وَكَرَامَتِهِ.

(رواه احمد والنسائي)

(1650/285) It is related by Abul Ahwas (a Taba'ee), on the authority of his father, (Maalik ibn Fazlah رضي الله عنه), who said: "(Once), as I went to the Messenger of Allah ﷺ, I was wearing clothes of very inferior quality. On seeing me, he enquired: 'Do you possess some wealth?' 'Yes', I replied. '(Allah has been kind to me)'. 'What sort of wealth do you have?' he asked. 'Allah has favoured me with every kind of wealth. I have camels, cows, bullocks, goats and sheep, and I have horses and slaves: 'When Allah has bestowed wealth upon you, the effects of His benevolence should, also, be seen on you, i.e., from the way you

live."

(Musnad Ahmad and Nasai)

(١٦٥١/٢٨٦) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ يُحِبُّ أَنْ يُرَى أَثَرُ نِعْمَتِهِ عَلَى عَبْدِهِ. (رواه الترمذی) (1651/286) Amr ibn Shu'ayb related to us, saying his father, Shu'ayb, told him, on the authority of his grandfather, Abdullah ibn 'Amr ibn al-'Aas رضی اللہ عنہ, that the Messenger of Allah ﷺ said: "It is pleasing to Allah that if there is His favour on anyone, its effects should be visible on him." (Tirmizi)

Commentary: Just some people wear expensive clothes for fashion's sake or to make a display of their wealth or superiority, some miserly persons live wretchedly out of stinginess or bad taste, though they are well off. The Traditions we have just seen contain the exhortation for these niggardly people that if there was the favour of the Lord on anyone, it should be reflected in his way of living. It, too, is a form of giving thanks to Allah.

Live Well Without Being Vain And Wasteful

(١٦٥٢/٢٨٧) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّوا وَاشْرَبُوا وَتَصَدَّقُوا وَابْتَسُوا مَا لَمْ يُخَالِطْ إِسْرَافًا وَلَا مَخِيلَةً. (رواه احمد والنسائی وابن ماجه)

(1652/287) Amr ibn Shu'ayb related to us, saying his father, Shu'ayb, told him, on the authority of his grandfather, Abdullah ibn 'Amr ibn al-'Aas رضی اللہ عنہ, that the Messenger of Allah ﷺ said: "It is allowed to eat well, spend on others in charity, have clothes made for yourselves and wear them provided there is no wastefulness and vanity in your heart."

(Musnad Ahmad, Nasai, and Ibn Majah)

Commentary: There need be no misunderstanding about what has been said in it regarding food, dress etc. It is perfectly legitimate for a person to eat and drink what he likes and wear clothes of his choice, of course with the stipulation that it does not touch the limits of extravagance and self-conceit.

Imam Bukhari, also, has quoted the following narrative of Abdullah ibn Abbas:

”كُلْ مَا شِئْتَ وَالْبَسْ مَا شِئْتَ مَا أَخْطَأَتْكَ إِثْنَانِ سَرْقٌ وَمَخِيلَةٌ.

"Eat what you like, and wear what you like provided that it is free from two things: extravagance and vainglory."

Do Not Look Clumsy Or Awkward

(١٦٥٣/٢٨٨) عَنْ جَابِرٍ قَالَ أَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَائِرًا فَرَأَى رَجُلًا شَعْنًا قَدْ تَفَرَّقَ شَعْرُهُ فَقَالَ مَا كَانَ يَجِدُ هَذَا مَا يَسْكُنُ بِهِ رَأْسَهُ وَرَأَى رَجُلًا عَلَيْهِ ثِيَابٌ وَسِخَةٌ فَقَالَ مَا كَانَ يَجِدُ هَذَا مَا يَغْسِلُ بِهِ ثَوْبَهُ؟

(رواه احمد والنسائي)

(1653/288) Narrated Jابر رضي الله عنه, "(One day), as the Messenger of Allah ﷺ visited me, he saw an uncouth person whose hair were dishevelled. He remarked: 'Could he not find anything to dress his hair?' On the same occasion, he saw another person who was wearing very dirty clothes, and, upon it, he remarked: 'Could he not find anything to wash his clothes?'" (Musnad Ahmad and Nasai)

Keeping The Hair Neat And Tidy

(١٦٥٣/٢٨٩) عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فَدَخَلَ رَجُلٌ ثَائِرُ الرَّأْسِ وَاللَّحْيَةِ فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ كَأَنَّهُ يَأْمُرُهُ بِاصْلَاحِ شَعْرِهِ وَلِحْيَتِهِ فَقَعَلَ ثُمَّ رَجَعَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَيْسَ هَذَا خَيْرًا مِنْ أَنْ يَأْتِيَ أَحَدُكُمْ وَهُوَ ثَائِرُ الرَّأْسِ كَأَنَّهُ شَيْطَانٌ.

(رواه مالك)

(1653/289) 'Ata ibn Yassar رضي الله عنه related that one day the Messenger of Allah ﷺ was sitting in the Mosque, a person came whose hair (both) of the head and the beard were most untidy and disarranged. The Prophet ﷺ made a sign to him with his hand, indicating that he should go and have the hair of his head and beard trimmed. The man did as told, and when he returned, the Prophet ﷺ observed: "Was it not better for you (that you went out and had the hair made neat and orderly) than that anyone of you came with his hair dishevelled and looking (wild), as if he was the Devil?" (Malik)

Commentary: These Traditions candidly refute the notion that is

quite popular among some of the ascetics that earnest bondsmen of the Lord should pay little attention to their appearance, and to be neat and properly dressed was a sign of worldliness. Such people, are sadly uninformed, and they know nothing of true spirit and reality of the teachings of the holy Prophet ﷺ and the *Shari'ah* he brought. Excessive care for one's dress or appearance, of course, is undesirable, as the Tradition to follow will show.

The substance of the Prophet's precepts and instructions in this, as in all the other fields, is that moderation should be the rule, and abnormal behaviour, both by way of excess or deficiency, should be avoided.

The above-mentioned Traditions, obviously, were for people who fell short of normal standards of tidiness and kept themselves dirty and dishevelled.

On the other hand, those who attach an undue importance to dress and outward appearance should take guidance from the narratives we are now going to discuss.

Simplicity And Destitution, Too, is An Aspect of Faith

(١٦٥٤/٢٩٠) عَنْ أَبِي أُمَامَةَ أَيَّاسَ بْنِ ثَعْلَبَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا تَسْمَعُونَ؟ أَلَا تَسْمَعُونَ؟ إِنَّ الْبِدَادَةَ مِنَ الْإِيمَانِ إِنَّ الْبِدَادَةَ مِنَ الْإِيمَانِ.
(رواه أبو داود)

(1654/290) It is related by Abu Umamah رضي الله عنه that (once) the Messenger of Allah ﷺ said: "Do you not listen (to me)? Do you not listen (to me)? (Listen carefully, and remember) : Simplicity and destitution, too, is an aspect of Faith." He said it repeatedly.
(Abu Dawood)

Commentary: It shows that simplicity and preference for poverty, also, is produced by an inner spiritual feeling, and it, too, is a branch or colouring of Faith.

Reward on Simplicity in Dress

(١٦٥٥/٢٩١) عَنْ مُعَاذِ بْنِ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ اللَّبَاسَ تَوَاضَعًا لِلَّهِ وَهُوَ يَقْدِرُ عَلَيْهِ دَعَاهُ اللَّهُ يَوْمَ الْقِيَمَةِ عَلَى رُؤْسِ

الْخَلَائِقِ حَتَّى يُخَيَّرَهُ مِنْ أَى حُلٍّ الْإِيمَانِ يَلْبَسُهَا. (رواه الترمذی)

(1655/291) It is related by Mu'az ibn Anas رضی اللہ عنہ that the Messenger of Allah ﷺ said: "Whoever is in a position to wear expensive clothes, but refrains from it, and uses a simple dress out of meekness and humility, Allah will call him (to Himself), before all the creatures, on the Day of Resurrection, and tell him to put on whatever raiment of Faith he likes." (Tirmizi)

Commentary: The glad tidings are for the bondsmen whom Allah has blessed with wealth and they can easily manage to wear good and costly clothes, but prefer not to do so out of regard for the feelings of the less fortunate brethren. It, indeed, is a most noble sentiment, and as this Tradition tells, the Almighty will appreciate it on the Day of Judgement and reward the bondsman by telling him to choose and wear the suit of clothes he liked for the dresses got ready for the dwellers of Heaven.

Note: Some persons may be inclined to feel that while in the narratives of Abul Ahwas and 'Amr ibn Shu'ayb, people are exhorted to live and dress well if it is easily within their means, in the above Tradition, the tidings of a magnificent reward in the Hereafter are given to those who wear simple clothes in spite of being well-off financially, and, again, in Abu Umamah's report. It is emphasised that to wear plain clothes and live simply is an aspect of Faith. But these Traditions appertain to different sets of circumstances and should not be supposed to contradict each other.

What has been said in the narratives of Abu Ahwas and 'Amr bin Shu'ayb is intended for men who live poorly or are ill-clad owing to stinginess or want of good taste though they are well-to-do and can maintain a much better standard of living. It is for such people that the exhortation is that if there is the favour of the Lord on anyone, his clothing and manner of living ought to be testimony to it. As for the narratives of Abu Umamah and Mu'az bin Anas, these are addressed to people who attach an undue importance to their clothes and appearance and are very particular about what they wear and how they look as if the worth and value of a man depended wholly on it.

Where training and instruction is concerned, it is essential that people are spoken to according to their states and circumstances. Whoever will not keep it in mind while studying the teachings of the reformers will, sometimes, find them confusing and self-contradictory.

Dress of The Prophet ﷺ

The holy Prophet ﷺ, himself, observed the rules and proprieties laid down in the preceding Traditions, and wore clothes that were common in his days and among his people. He wore the *tahbund*, mantle and *Kurta*, and used to cap or *Amama*¹, to cover his head. His clothes, generally, were of a very ordinary kind, but, sometimes, he would, also, put on a high priced *Jubba*², made in another country or region, and with a silken border or ornamented with needle-work. Occasionally, he, also, used the fine Yemeni mantles that were popular among the well-dressed people of his time. One can, thus, say that not only by word, but, also, by deed, it was indicated by the Prophet ﷺ that enough latitude had been given in dress, as in food and drink, and one could wear any kind of cheap or expensive clothes, provided that Allah-given laws were duly observed. Within the prescribed limits, people were allowed to use their national costumes as well. Hence, we find that even men of piety and high religiousness in the *Ummah* who took utmost care to follow the example of the Holy Prophet ﷺ, in all the spheres of life, did not deem it necessary to wear clothes exactly as he did.

Man has been clothing himself in different ways, in different regions, since the earliest days, and the style in dress has, also, been changing with the passage of time. Geographical and social conditions play a vital role in determining the dress of a people. It is, therefore, not possible that all men, everywhere, wore the same clothes. There can be no universal dress. The *Shari'ah*, accordingly has not prescribed a particular attire, suit or dress to Muslims. It has, simply, laid down certain broad principles which can be observed easily by everyone, and in every place.

①. A turban or tiara.

②. A cloak or gown.

(١٦٥٧/٢٩٢) عَنْ أَبِي بُرْدَةَ قَالَ أَخْرَجْتُ إِلَيْنَا عَائِشَةَ كِسَاءً مُلَبَّدًاوُ إِزَارًا غَلِيظًا فَقَالَتْ قُبِضَ رُوحَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَيْنِ

(رواه البخارى ومسلم)

(1657/292) Abu Burdah رضي الله عنه related to us, Sayyidah 'Ayshah رضي الله عنها showed to us a thick two folded mantle and a *tahbund* of a coarse fibre, and said that the Prophet ﷺ had died in those two clothes. (He was wearing them at the time of his death)."

(Bukhari and Muslim)

(١٦٥٨/٢٩٣) عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ أَحَبَّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَمِيصُ.

(رواه الترمذى وابوداؤد)

(1658/293) It is related by Umm Salmah رضي الله عنها that among the clothes, the Messenger of Allah ﷺ liked *kurta* more."

(Tirmizi and Abu Dawood)

Commentary: The holy Prophet's liking for *kurta*, probably, was because it was lighter than a cloak or mantle and served well as a dress.

In some other Traditions, it is stated that the sleeves of the Prophet's *kurta* extended up to the wrists, while downward, it remained above the ankles.

(١٦٥٩/٢٩٤) عَنْ أَنَسٍ قَالَ كَانَ أَحَبَّ الثِّيَابِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُلَبَّسَهَا الْحَبْرَةُ.

(رواه البخارى ومسلم)

(1659/294) Narrates Anas رضي الله عنه that the Prophet ﷺ was fond of wearing the hibara mantles."

(Bukhari)

Commentary: Hibara mantles were made in Yemen. These were of cotton, with red or green stripes, and were considered of an average class among the loose, sleeveless cloaks. What Sayyidina Anas رضي الله عنه wants to tell, is that as for the mantles, the Messenger of Allah ﷺ liked to use the hibara ones.

(١٦٦٠/٢٩٥) عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَبَسَ جُبَّةً رُومِيَّةً ضَيِّقَةً الْكُمَيْنِ.

(رواه البخارى ومسلم)

(1660/295) Mughira ibn Shu'bah رضي الله عنه narrated that the Messenger of Allah ﷺ (once), wore a Roman cloak which had

narrow sleeves."

(Bukhari and Muslim)

Commentary: In some other versions of it, the cloak has been described as Syrian, perhaps, because, in those days, Syria formed a part of the Romah Empire, and the articles manufactured in it were called both, Roman and Syrian.

Be that as it may, the real significance of the above Tradition is that, from it, we learn that it was permissible to use foreign goods, i.e., goods made by other people or communities, and sacred Prophet ﷺ, himself, did so.

(١٦٦١/٢٩٦) عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَنَّهَا أَخْرَجَتْ جُبَّةَ طَيَالِسَةَ كِسْرَوَانِيَّةَ لَهَا لِبْنَةُ دِييَاجٍ وَفَرَجِيهَا مَكْفُوفَيْنِ بِالْدِّيِيَاكِ وَقَالَتْ هَذَا جُبَّةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ عِنْدَ عَائِشَةَ فَلَمَّا قَبِضَتْ قَبِضْتُهَا وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبِسُهَا وَنَحْنُ نَغْسِلُهَا لِلْمَرْضَى نَسْتَشْفِي بِهَا.

(رواه مسلم)

(1661/286) Asma ibnt Abu Bakr رضى الله عنها related to us as she took out and showed (to us) a *Cyrian*¹ cloak made of *Tailasan*², the collar of which was made of silk brocade and the edges of both the openings, in the front and at the back, too, were adorned in the same way, saying: 'This is the cloak of the Messenger of Allah ﷺ. It was with (my sister) Sayyidah Ayshah رضى الله عنها (the Prophet's wife), and I took it when she died. (It came to my possession by way of inheritance, on her death). The Messenger of Allah ﷺ used to wear it, and, now we wash it for (the cure of) the sick and they are restored to health through it.' (Muslim)

Commentary: It shows that the Prophet ﷺ wore a *Cyrian* cloak (which was, somehow, connected with *Cyrus*), and whose collar and openings had a border of silk brocade, as the fashion was in those days.

In some other narratives, it is, further, told that a silken border of the width of two to four fingers is permitted in male dresses, but not more. The borders of the *Cyrian* cloak would, surely, have been with that limit.

①. Relating to *Cyrus* or *Chosroes*, the title of the ancient Kings of Persia.

②. A woolen cloth, generally, of a black colour.

Another notable thing we learn from it is that, in the era of the Companions itself, the washing of the clothes of the Messenger of Allah ﷺ were given to the sick to drink or were sprinkled over them in the hope that it would lead to recovery.

(١٦٦٢/٢٩٧) عَنْ عُمَرُو بْنِ حُرَيْثٍ قَالَ رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ وَقَدْ أَرَخَى طَرَفَيْهَا بَيْنَ كَتِفَيْهِ. (رواه مسلم)
(1662/297) 'Amr ibn Hurayrah related, "I saw the Prophet ﷺ delivering a sermon from the pulpit. At that time, he was wearing a black turban, the end of which was hanging between the shoulders."
(Muslim)

(١٦٦٣/٢٩٨) عَنْ ابْنِ عُمَرَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبَسُ قَلَنْسُوَةً بَيْضَاءَ (رواه الطبراني في الكبير)
(1663/298) It is related by Abdullah ibn Umar ﷺ that the Messenger of Allah ﷺ, (also), used to wear a white cap."
(Tabarani)

(١٦٦٤/٢٩٩) عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا خَرَجَتِ الْخَوَارِجُ أَتَيْتُ عَلِيًّا فَقَالَ: إِنَّ هَؤُلَاءِ الْقَوْمَ قَلْبِسْتُ أَحْسَنَ مَا يَكُونُ مِنْ حُلَلِ الْيَمَنِ..... قَالَ أَبُو زَيْدٍ: وَكَانَ ابْنُ عَبَّاسٍ رَجُلًا جَمِيلًا جَهِيْرًا..... قَالَ فَاتَيْنَهُمْ قَالُوا مَرْحَبًا بِكَ يَا ابْنَ عَبَّاسٍ! مَا هَذِهِ الْحُلَّةُ؟ قُلْتُ مَا تَعْبَهُونَ عَلَى لَقْدَرَأَيْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ مَا يَكُونُ مِنَ الْحُلَلِ. (رواه ابو داود)

(1664/299) It is related, on the authority of Abdullah ibn Abbas ﷺ, "When the *Khawarij*¹ rose up [in rebellion], I went to Sayyidina Ali ﷺ and he told me to go (and try to pacify them)." Abdullah ibn Abbas ﷺ tells that, "At that time, I was wearing a fine Yemeni dress." The narrator, Abu Zaim, adds that Abdullah ibn Abbas was a very handsome person, and, also, had a powerful voice. "When I approached the Khawarij," Abdullah ibn Abbas ﷺ went on to relate, "They greeted my saying Marhaba,² and, then, sarcastically remarked: 'How about the

①. Plural of *Kharji* and meaning a seceder, a schismatic, a rebel. In the Islamic usage, it denotes a sect of Muslims who do not reckon Hazrat Ali among the legal successors of the holy Prophet.

②. Meaning "Hail; Allah bless you"

beautiful clothes? (Is it not contrary to the good example of the Messenger of Allah ﷺ and repugnant to the spirit of piety to wear such a dress)?" (Abdullah ibn Abbas told us that) "Upon it, I said: 'Why do you object to my clothes? I have seen the Prophet ﷺ wearing very good clothes.'" (Abu Dawood)

Commentary: It shows that the Prophet ﷺ, occasionally, used to wear good and expensive clothes. The objection of the *Khwarij* that to use a good dress was inconsistent with the practice of the holy Prophet ﷺ and opposed to the ideal of righteousness was based only on ignorance. It, of course, is most deplorable if one does so out of pride or haughtiness, as we have already seen, but if the intention is to make manifest a boon conferred by the Lord or there is a religious aim or consideration behind it, to wear nice and costly clothes is not only lawful, but, also, a virtuous act, deserving of Divine reward. The occasional use of good clothes by the sacred Prophet ﷺ was in grateful acknowledgement of the favour of the Lord and for showing regard to the feelings of those who had offered the dress to him as a gift, and, further, to show, by his own example, that it was not forbidden to wear an expensive dress.

The Prophet ﷺ Began With The Right Side When Putting on A Dress

The inherent superiority of the limbs on the right side of the body over those on the left has been explained already, in connection with the rules and proprieties of eating and drinking. It was, thus, customary with the Holy Prophet ﷺ that when he wore a dress, he began with the right side.

(١٦٦٥/٣٠٠) عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا

(رواه الترمذی)

لَبَسَ قَمِيصًا بَدَأَ بِمِائِمِهِ.

(1665/300) Narrated Abu Hurayrah ﷺ "When the Messenger of Allah ﷺ put on a *kurta*, he began with the right side."

Commentary: The mentioning of *kurta*, in it, is purely incidental, otherwise it applies to all the dresses.

In another Tradition, related by Sayyidina Abu Hurayrah ﷺ, it is stated that the Prophet ﷺ said: "When a dress is worn, or *wudhu*¹

①. Sacred ablution performed before prayer.

is performed, the beginning should be made with the right side (of the body)."

The Prayer of The Prophet ﷺ At The Time of Wearing A New Garment

(١٦٦٦/٣٠١) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَجَدَّ ثَوْبًا سَمَاءَ بِاسْمِهِ عِمَامَةً أَوْ قَمِيصًا أَوْ رِدَاءً ثُمَّ يَقُولُ اللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ.
(رواه الترمذی)

(1666/301) Abu Saeed Khudri رضی اللہ عنہ related to us that when the Messenger of Allah ﷺ put on a new dress, a *turban*, *shirt* or *cloak*, he would make this supplication:

اللَّهُمَّ لَكَ الْحَمْدُ كَمَا كَسَوْتَنِيهِ أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

Praise and gratitude be to the Lord Who gave me this (turban, shirt or cloak) to wear. O Allah! I beg to Thee the good of it and the good of the purpose for which it is intended. (May this dress be a source of goodness to me, and I gain the good object for which it is worn, e.g., I worship Thee, and give thanks to Thee on wearing it). And I beg to Thee refuge from its mischief and from the mischief of the purpose for which it is intended.

(Tirmizi)

Commentary: Another short supplication the Prophet ﷺ used to make at the time of donning a new garment has been quoted earlier on the authority of Sayyidina Ali رضی اللہ عنہ. Moreover, in a Tradition reproduced in *Sunan Abi Dawood*, it is stated that all the sins of the past and the future of anyone will be forgiven who will recite this supplication while putting on a new dress:

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةَ

Praise be to Allah who clad me with this garment, and gave it to me solely out of His kindness, and without an effort on my part.

Wearing Shoes

(١٦٦٧/٣٠٢) عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةٍ غَدَاهَا يَقُولُ اسْتَكْثِرُوا مِنَ النَّعَالِ فَإِنَّ الرَّجُلَ لَا يَزَالُ رَاكِبًا مَا انْتَعَلَ

(رواه مسلم)

(1667/302) Sayyidina Jabir رضي الله عنه related to us that (once), as the Prophet ﷺ was starting on an expedition of *Jihad*, I heard him telling the people: Take more shoes (with you) for as long as man is wearing the shoes, he remains like a rider." (Muslim)

Commentary: It is common experience that a person who walks with the shoes on, walks faster and tires less than him who walks barefooted. This is what is meant by the remark that "he remains like a rider".

In our own days, the special boots of the soliders are, in fact, considered to be a part of their uniform.

(١٦٦٨/٣٠٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدَأْ بِالْيَمْنَى وَإِذَا نَزَعَ فَلْيَبْدَأْ بِالشِّمَالِ لِتَكُنِ الْيَمْنَى أَوَّلَهُمَا تُنْعَلُ وَآخِرُهُمَا تُنْزَعُ

(رواه البخارى ومسلم)

(1668/303) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "When anyone of you is putting on his shoes, he should begin with the right foot, and when he is taking them off, he should begin with the left foot. (In brief), the right foot should come first when the shoes are put on, and last when they are taken off."

(Bukhari and Muslim)

Commentary: Shoes are good for the feet. The right limb is preferred over the left so the right shoe must be put on first.

Wearing A Ring or Seal

(١٦٦٩/٣٠٤) عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرَادَ أَنْ يَكْتُبَ إِلَى كِسْرَى وَاقِصْرَو النَّجَاشِيِّ فَقِيلَ إِنَّهُمْ لَا يَقْبَلُونَ كِتَابًا إِلَّا بِخَاتَمٍ فَصَاغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِخَاتَمٍ حَلَقَةً فِضَّةَ نُقِشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ.

(رواه مسلم)

(وفي رواية للبخارى كان نقش الخاتم ثلاثة أسطر مُحَمَّد سَطْرٌ وَرَسُول سَطْرٌ وَاللَّهُ سَطْرٌ)

(1669/304) Sayyidina Anas رضي الله عنه related that when the Messenger of Allah ﷺ resolved to despatch letters to Chosroes (of Persia), Caesar (of Rome), and Negus (of Abyssinia), (inviting them to accept Islam as their faith), it was brought to his notice that kings did not acknowledge letters that did not bear the seal. Upon it, the Messenger of Allah ﷺ had a seal made which was a ring of silver, and, on it, was engraved: Muhammad Rasulullah, (Muhammad, the Messenger of Allah). (Muslim)

(In another version of the same event, appearing in *Bukhari*, it is stated that the seal carried three lines. In one line was engraved 'Muhammad', in the second, 'Rasul', and, in the third, 'Allah').

Commentary: In the 6th Century A.H., on return from Hudaibiyah, the holy Prophet ﷺ had sent letters to some of the foremost rulers of the day, conveying to them the Call of Islam. The incident referred to in the above Tradition had taken place at that time. When it was pointed out to the Prophet ﷺ that the kings attached little importance to letters which did not bear the seal, he had a silver ring made, on the raised part of which the words, 'Muhammad', 'Rasul', and 'Allah', were carved. This was the ring or seal which, according to some reports, the Prophet ﷺ used to wear on little finger of the left hand, and, according to others, in the little finger of the right hand. Or, in other words the holy Prophet ﷺ sometimes, wore the ring in the left, and, sometimes in the right hand.

(١٦٧٠/٣٠٥) عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى حَاتِمًا مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ فَنَزَعَهُ فَطَرَحَهُ فَقَالَ يَعْمِدُ أَحَدُكُمْ إِلَى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ فَقِيلَ لِلرَّجُلِ بَعْدَ مَا ذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُذْ حَاتِمَكَ إِنِّي نَفَعْتُ بِهِ قَالَ لَا وَاللَّهِ لَا أَخُذُهُ أَبَدًا وَقَدْ طَرَحَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
(رواه مسلم)

(1670/305) It is related by Abdullah ibn Abbas رضي الله عنه that (once), on seeing a person wearing a gold ring, the Prophet ﷺ took it of his finger, and threw it away, remarking: "The condition of some of you is that they wear the burning charcoal of Hell (a gold ring), of their own will and choice." After the holy Prophet

ﷺ had left, someone told the person (from whose finger the Prophet ﷺ had taken out the ring and thrown it away) to pick it up, and put it to some other use. (He could sell it or give it to some lady in the family). But he replied: "By the Lord, I shall not pick up the ring after the Prophet ﷺ has thrown it away.

(Muslim)

Commentary: It shows that like all the other gold ornaments, the wearing of a gold ring, too, is forbidden to men. Another thing we learn, from it, is that, in special cases, a more effective form of correction and reform can, also, be that if article forbidden in the *Shari'ah* is with anyone, it should be taken possession of and thrown away or destroyed.

Beard, Moustache And Other Personal Characteristics

(١٦٧١/٣٠٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْفِطْرَةُ خَمْسٌ الْخِتَانُ وَالْإِسْتِحْدَادُ وَقَصُّ الشَّارِبِ وَتَقْلِيمُ الْأَظْفَارِ وَنَتْفُ
الْإِبْطِ.
(رواه البخارى ومسلم)

(1671/306) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "These five things are the natural needs of a right-minded person and the dictates of the Religion of Nature (Islam): circumcision, removal of the hairs under navel, cutting (or trimming) of moustaches, paring of nails, and plucking the hairs of the armpits.
(Bukhari and Muslim)

Commentary: In some other Traditions these acts are described as 'personal characteristics' and 'way of the Prophets'. Since these were the requirements of human nature, the teachings and regular practice of all the Prophets could, evidently, be nothing but the same. The common factor is cleanliness and purification which is instinctive to all men of a sound and healthy disposition.

(١٦٧٢/٣٠٧) عَنْ أَنَسٍ قَالَ وَقَّتْ لَنَا فِي قَصِّ الشَّوَارِبِ وَتَقْلِيمِ الْأَظْفَارِ
وَنَتْفِ الْإِبْطِ وَحَلْقِ الْعَانَةِ أَنْ لَا نَتْرَكَ أَكْثَرِمِنْ أَرْبَعِينَ لَيْلَةً.
(رواه مسلم)

(1672/307) Sayyidina Anas ؓ narrated that for cutting (or trimming) of the moustaches, and paring of nails, and removal of the hairs of the armpits and below the navel, the limit has

been laid down for us that we should not leave these acts undone for more than forty days. (Muslim)

Commentary: The following narrative of Sayyidina Abu Hurayrah has, again, been quoted in Baiqhaqi's *Sha'b-ul-Iman*: from *Kanzul 'Ummal*: "The Prophet ﷺ used to clip his nails and trim the moustaches on every Friday, before coming for the congregational prayers."

The way confirmed by the Practice of the holy Prophet ﷺ therefore, is that these acts are carried out once a week, while the limit, as the above Tradition tells, is forty days. According to some authorities, even prayer (salah) will be endangered imperfect if it is offered by anyone who does not observe the limit.

(١٦٧٣/٣٠٨) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كُتِبَ

الشَّوَابُ وَأَعْفُوا اللَّحْيَ. (رواه البخاري ومسلم)

(1673/308) It is related by Abdullah ibn Umar ؓ that the Messenger of Allah ﷺ said: "Cut the moustaches very short, and leave the beard." (Bukhari and Muslim)

Commentary: From some other reports it appears that the practice of the earlier Prophets, too, was that they grew the beards and clipped the moustaches.

The beard is a sign of manliness and dignity, and, even in the Western countries where people, generally, remain clean-shaven, it is looked upon with respect.

Would that be the Muslims realised that to grow the beard was the regular practice of their own and all the other Prophets, and a symbol of adherence to their path while to shave it was the way of non-believers.

In this Tradition, the commandment signifies only the leaving of the beard, without mentioning to what length it should be left to grow. One may, thus, be led to imagine that the beard should not be touched, at all, and the scissors were not to be applied to it in any case. But, as the Tradition related by Sayyidina Abdullah ibn 'Amr al-'Aas ؓ shows (which we are going to reproduce below, from *Tirmizi*), the sacred Prophet ﷺ used to have his beard clipped a little, both lengthwise and beardthwise so that it looked neat and

orderly.

About the narrator of this Tradition, Sayyidina Abdullah ibn 'Amr ibn al-'Aas رضي الله عنه, himself, it is reported that his practice was to have the hair of his beard cut off which were of a greater length than a fist. The same was the case with some other Companions as well.

In the light of all these reports, we can conclude that what the Tradition under discussion means is that the beard should be grown. It should neither be shaved nor cut too short.

The legist-doctors have held that it is improper to trim the beard shorter than the fist, but no such limitation is found in any of the Traditions. In all probability, the legists have been guided by the fact that while it is confirmed by many reports that the holy Companions used to grow their beards up to the length of a fist, there is nothing to show that they, also, kept them shorter.

(١٦٧٤/٣٠٩) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ كَانَ يَأْخُذُ مِنْ لِحْيَتِهِ مِنْ عَرْضِهَا وَطُولِهَا. (رواه الترمذی)

(1674/309) It is related by 'Amr ibn Shu'ayb رضي الله عنه, on the authority of his father, Shu'ayb, and he, on the authority of his grandfather, Abdullah ibn 'Amr al-'Aas رضي الله عنه, that "The Messenger of Allah ﷺ used to have his beard trimmed a little, both in length and in breadth."

(Tirmizi)

(١٦٧٥/٣١٠) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ

كَانَ لَهُ شَعْرٌ فَلْيُكْرِمَهُ. (رواه ابو داود)

(1675/310) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever has hair should show respect to them."

(Abu Dawood)

Commentary: What showing "respect" to the hair means is that they should be washed and combed and oil should be applied to them as needed. The same was the practice of the Holy Prophet ﷺ, always allowed the hair to grow on his head which, sometimes, reached up to his ears, and, sometimes, even lower. The Prophet ﷺ washed his hair regularly, arranged them with a comb, and applied oil to them. He is never reported to have his head shaven

except on the occasion of the Hajj and the Umrah.

(١٦٧٦/٣١١) عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنِ الْقَزَعِ. قِيلَ لِنَافِعٍ مَا الْقَزَعُ؟ قَالَ يُحْلَقُ بَعْضُ رَأْسِ الصَّبِيِّ وَيُتْرَكُ الْبَعْضُ.
(رواه البخارى ومسلم)

(1676/311) Nafe', the servant of Abdullah ibn Umar رضي الله عنه, related to us, on the authority of his master, that he heard the Prophet ﷺ forbidding *Qaza'*. On being asked what *Qaza'* meant, Nafe' said: "It means that a part of the head of a child was shaved and a part was left unshaved."
(Bukhari and Muslim)

Commentary: In Abdullah ibn Umar's رضي الله عنه narrative, quoted in *Sahih Muslim*, it is stated that, once, the Messenger of Allah ﷺ saw a child, some hair of whose head were shaved while the rest had been left alone. The Prophet ﷺ forbade it and remarked that either the whole head should be shaved or not at all. To shave a part of the head and leave the other unshaven was revolting to the eye and would make the child look hideous. Anyhow, the Prophet ﷺ has forbidden it. We can conclude about the other customs and practices of the same kind, also, on the basis of this commandment.

Using Henna by Women

(١٦٧٧/٣١٢) عَنْ عَائِشَةَ أَنَّ هِنْدًا بِنْتَ عُتْبَةَ قَالَتْ يَا نَبِيَّ اللَّهِ بَايَعْنِي فَقَالَ لَا أَبَايَعُكَ حَتَّى تُغَيِّرِي كَفَيْكَ فَكَأَنَّمَا كَفَا سَبْعٌ.
(رواه ابو داود)

(1677/312) It is related by Sayyida Ayshah رضي الله عنها that (as) Hind ibnt Utba begged the Messenger of Allah ﷺ to take the *bai't*¹ from her, the Messenger of Allah ﷺ said: "I shall not take the *bai't* from you until you changed the appearance of your hands (by applying henna). (At present), your hands are looking like those of a beast."
(Abu Dawood)

Commentary: Hind ibn Utba was the wife of Abu Sufiyan. She had embraced Islam and taken the first *ba'it* on the day of the Victory of Makkah, along with many other women of the Quraysh.

The request for *ba'it* mentioned in the above Tradition was,

- ①. A solemn pledge of allegiance given to a leader by his followers and binding them to absolute obedience.

perhaps, made at a later time, and it was, then, that the Prophet ﷺ had told her to go and apply henna to her hands.

The viewpoint of the *Shari'ah* that, within permissible limits, women ought to make use of adornments etc., intended to beautify the complexion and improve general appearance is made plain by the afore-mentioned saying. It will be conducive to the promotion and strengthening of the sentiments of love and liking between them and their husbands.

SATR AND HIJAB

The question of *satr* and *hijab* enjoys an importance of its own in the social design of life. It is one of the things that distinguish man from the quadrupeds. The sense of modesty and shame, essentially, is a human attribute. No other living being has been endued with it. The animals, thus, do not try to hide any part of their body or act of theirs as the human beings, instinctively, do.

In any case, *satr* and *hijab* are, basically, the requirements of human nature. That is why, all the nations and communities, however much they may differ from each other in creed, culture and ideology, are agreed that man should not go about unclothed.

It, again, is an accepted fact that the position of the woman is higher, as compared to man, in this regard. Or, as one would say, just as human beings are superior to all other living beings, in matters of *satr* and *hijab*, women take precedence over men for the reason that their physical structure possesses a much greater sexual appeal, and if their privities are not properly covered, it can give rise to numerous evils. Hence, the Lord Creator, also, has endowed women with a greater sense of modesty and shame.

Moreover, as Divine Guidance was perfected for mankind, through the teachings of the Last of the Messengers, the Prophet Muhammad ﷺ, in the other spheres of life, both collective and individual, in the field of *satr* and *hijab*, too, his advice and instructions are ultimate and conclusive.

The fundamental principles and commandments relating to it, have been set forth in the Qur'an.

In the opening verses of *Surah Al-A'raf*, which deals with the creation of Adam and the bringing of the world into existence, it is told that the command to conceal your shame had been given to mankind even at that stage, and it had been warned against the danger of being seduced by Satan who would try to pull it down from the lofty station of humanity to the level of the beasts by tearing off from its robe and manifesting its shame.

Likewise, in *Surah An-Nur* and *Surah Al-Ahzab*, guidelines have been provided, particularly, with regard to the screening and veiling of women. It is stated, for instance, that they should stay in

their homes which are the right place for them, and in case they have to go out for some need, which is permitted, they should cover themselves properly with a veil etc., and, also, observe the prescribed limits about adornments and veils in the presence of relations and visitors other than the husbands. Men, on their part, are commanded not to enter the homes of relatives and friends without announcing their presence and obtaining the permission. Men and women should, further, not stare at each other, but lower their gaze if they came face to face.

People who are blessed with a sound, healthy outlook and good judgement will agree that these commandments not only fulfil the inherent conditions of modesty, but, also, provide an effective check against the Satanic and sensual ills and evils which debase life and lead to woeful consequences.

Necessary *Satr*

(١٦٧٨/٣١٣) عَنْ جَرْهَدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمَا عَلِمْتُمْ أَنَّ

الْفَخِذَ عَوْرَةٌ. (رواه الترمذی و ابو داؤد)

(1678/313) It is related by Jarhad ibn Khuwailid that the Prophet ﷺ said: "Do you know that the thigh, (too), is included in *satr*?" (It is not permitted to expose it, also?)

(Tirmizi and Abu Dawood)

Commentary: About the organs of the human body that are, generally, called the private parts, even those who do not believe in Allah or follow any religion feel that they should not remain uncovered. But, from the above Tradition, we learn that *satr* includes not only the private parts and the area surrounding them, but, also, the thigh which, too, must be kept covered with the garments. It, so to speak, marks the completion of the guidance concerning *satr*.

(١٦٧٩/٣١٤) عَنْ عَلِيٍّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَه يَا عَلِيُّ

لَا تُبْرِزْ فَخِذَكَ وَلَا تَنْظُرْ إِلَى فَخِذِ حَيٍّ وَلَا مَيِّتٍ. (رواه ابو داؤد و ابن ماجه)

(1679/314) It is related by Sayyidina Ali رضي الله عنه that the Messenger of Allah ﷺ said to him: "Oh Ali! Do not reveal your thigh, nor look at anyone's thigh, living or dead." (Abu Dawood and Ibn Majah)

(١٦٨٠/٣١٥) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا

يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ. (رواه مسلم)
 (1680/315) It is related by Abu Saeed Khudri ؓ that the Messenger of Allah ﷺ said: A man must not cast a glance at the *satr* of any other man, nor a woman at the *satr* of any other woman." (Muslim)

Commentary: It shows that, in the Islamic *Shari'ah*, it is not permitted to look at the parts of the body of the same sex that are to be concealed. This, of course, is what modesty means. Occasions on which it may be necessary to do so, evidently, are an exception.

Hiding Nakedness Even When Alone

The sacred Prophet ﷺ, also, stressed that even when a person is alone and no one is seeing him, he should not, unnecessarily, undress himself or stay naked.

(١٦٨١/٣١٦) عَنْ ابْنِ عَمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِيَّاكُمْ وَالتَّعَرَّى فَإِنَّ مَعَكُمْ مَنْ لَا يُفَارِقُكُمْ إِلَّا عِنْدَ الْغَائِطِ وَحِينَ يَقْضِي الرَّجُلُ إِلَى أَهْلِهِ فَاسْتَحْيُوهُمْ وَآكُرُوا مَوْتَهُمْ. (رواه الترمذی)

(1681/316) It is related by Abdullah ibn Umar ؓ that the Messenger of Allah ﷺ said: O people! Abstain from nakedness, (also in privacy. Do not bare the *satr* even when you are alone). The angels are always with you, and they never leave you except at the time of defecation or copulation between husband and wife. So, observe modesty and be respectful in their presence (too)." (Tirmizi)

Commentary: It shows that the angles, like the 'recording', ones, who are with man, at all times, part company with him when he becomes naked for the fulfilment of a natural urge.

(١٦٨٢/٣١٧) عَنْ بَهْزِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ احْفَظْ عَوْرَتَكَ إِلَّا مِنْ زَوْجَتِكَ أَوْ مَا مَلَكَتْ يَمِينُكَ قُلْتُ يَا رَسُولَ اللَّهِ أَفَرَأَيْتَ إِذَا كَانَ الرَّجُلُ خَالِيًا..... قَالَ فَاللَّهُ أَحَقُّ أَنْ يُسْتَحْيَى مِنْهُ. (رواه الترمذی و ابو داؤد و ابن ماجه)

(1682/317) It is related by Bhaz ibn Hakeem, on the authority of his father, Hakeem, and he, on the authority of his father,

Muawiya ibn Haidah رضي الله عنه, that the Messenger of Allah ﷺ said: "Guard private parts of your body (Do not bare them before anyone) except your wife and (lawful) slave-girl." (Muawiya ibn Haidah related) "I, thereupon, asked the Messenger of Allah ﷺ: "What about the situation in which a man is alone and no one is seeing him?" 'Allah is more deserving of it and He has a greater claim to it that the bondsman observe modesty in His presence,' the Prophet ﷺ replied." (Tirmizi, Abu Dawood and Ibn Majah)

Observing Hijab By Women

(١٦٨٣/٣١٨) عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمَرْأَةُ غَوْرَةٌ فَإِذَا خَرَجَتْ اسْتَشْرَفَهَا الشَّيْطَانُ. (رواه الترمذی)

(1683/318) It is related by Abdullah ibn Mas'ud رضي الله عنه that the Prophet ﷺ said: "Woman is *satr*. (Just as *satr* should be concealed, in the same way, a woman should remain at home and in hijab). When she goes out, the devils cast coquettish glances at her." (Tirmizi)

Commentary: In Arabic, the word *Aurah* denotes a thing or a part of the body it is essential to keep covered and to expose which is undesirable. In the above Tradition, the phrase, *Al-Mara'atu 'Aurah* has been used which denotes that it is the peculiarity of a woman that she remained in *hijab*.

The observation that when a woman goes out, the devils cast coquettish glances at her signifies that, as far as possible, women should stay in their homes, and, thus, remain protected from the mischief of the devils and their followers and disciples. If and when they go out for a valid reason, they are to cover themselves with a cloak and take care not to display their adornment. This is the meaning and intention of the Qur'anic verse:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى (الاحزاب ٣٣:٣٣)

And stay in your homes Bedizen not yourselves with the bedizenment of the Time of Ignorance. (Al Ahzab, 33:33)

Casting Amorous Glances

(١٦٨٤/٣١٩) عَنِ الْحَسَنِ مُرْسَلًا قَالَ بَلَّغْنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَعَنَ اللَّهُ النَّاطِرَ وَالْمَنْظُورَ إِلَيْهِ. (رواه البيهقي في شعب الايمان)

(1684/319) Narrated Hasan Basri رحمه الله عليه "It has been related to me that the Messenger of Allah ﷺ said: "The curse of Allah is on him who sees, and on him who is seen." (Baihaqi)

Commentary: It shows that whoever looks at a *Naa-mahram*¹ woman or at the *satr* of anyone to look at which is forbidden, is accursed of Allah, and so, also, is the woman who shows herself or deliberately gives an opportunity to be seen.

Seeing a Naa-Mahram Woman by Chance

(١٦٨٥/٣٢٠) عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ عَنْ نَظَرِ الْفَحَاءَةِ فَأَمَرَنِي أَنْ أَصْرِفَ بَصَرِي. (رواه مسلم)

(1685/320) Jareer ibn Abdullah رضي الله عنه related: "(Once), I enquired from the Messenger of Allah ﷺ about seeing by chance. (What was I to do if my glance fell, unintentionally, on a *Naa-Mahram* woman or on the *satr* of anyone)?" "Turn your eyes away from her (or it)", the Prophet ﷺ replied. (Muslim)

(١٦٨٦/٣٢١) عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيَّ يَا عَلِيُّ لَا تَتَّبِعِ النَّظْرَةَ النَّظْرَةَ فَإِنَّ لَكَ الْأُولَى وَلَيْسَتْ لَكَ الْآخِرَةُ.

(رواه احمد والترمذى و ابو داود)

(1686/321) Sayyidina Buraidah رضي الله عنه related to us that, once the Messenger of Allah ﷺ said to Sayyidina Ali رضي الله عنه. "O Ali (If you see a *Naa-Mahram* woman by chance), do not look at her twice. Your first glance (which is unintentional) is lawful, (and will not be called to account), but the second is not."

(Musnad Ahmand, Tirmizi and Abu Dawood)

(١٦٨٧/٣٢٢) عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا مِنْ

مُسْلِمٍ يَنْظُرُ إِلَى مَحَاسِنِ امْرَأَةٍ أَوْ لَمَرَّةٍ ثُمَّ يَغْضُ بَصَرَهُ إِلَّا أَحَدَتْ اللَّهُ عِبَادَةً يَجِدُ حَلَاوتَهَا.

(رواه احمد)

(1687/322) Abu Umamah رضي الله عنه related, that the Prophet ﷺ said: "The believing man whose glance falls on a beautiful woman, and, then, he lowers his gaze, (and does not look at her again), Allah will bless him with worship, the sweetness of which he will feel throughout his life." (Musnad Ahmad)

Commentary: It tells that, in return for foregoing an illegitimate

①. One who is not, as regards marriage, within the forbidden degrees, i.e., with whom marriage is allowed by the Shari'ah.

pleasure, the Almighty will bestow upon the bondsmn the exquisite spiritual boon of the sweetness of worship in this very world, even before the Day of Resurrection and Final Judgement.

Getting Seized With An Evil Desire on Seeing A Woman

It is with human beings that he is tempted to eat good food, and attracted to a cool place in heat. In the same way, he may become excited on seeing a beautiful woman. The Prophet ﷺ has prescribed a treatment for this malady too.

(١٦٨٨/٣٢٣) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمَرْأَةَ تُقْبِلُ فِي صُورَةِ شَيْطَانٍ وَتُذْبِرُ فِي صُورَةِ شَيْطَانٍ إِذَا أَحَذَّكُمْ أَعْجَبَتِ الْمَرْأَةَ فَوْقَعَتْ فِي قَلْبِهِ فَلْيَعْمِدْ إِلَى امْرَأَتِهِ فَلْيُؤَاقِعْهَا فَإِنَّ ذَلِكَ يَرُدُّ مَا فِي نَفْسِهِ.

(رواه مسلم)

(1688/323) It is related by Jabir رضي الله عنه that the Messenger of Allah ﷺ said: "(Sometimes), it happens that a woman comes like the Devil. (Her carriage and departure are tempting and she can lead men into evil). So, if anyone of you has such an experience and feels attracted to a woman, he should go to his wife and satisfy his sexual urge with her. It will cure him of the impure desire."

(Muslim)

Forbidding Meeting A Non-Mahram Woman In Privacy

The Prophet ﷺ has also disallowed man to meet a stranger woman alone.

(١٣٦٦/٣٢٤) عَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا كَانَ ثَالِثُهُمَا الشَّيْطَانُ.

(رواه الترمذی)

(1689/324) It is related by Sayyidina Umar رضي الله عنه that the Messenger of Allah ﷺ said: "It can never be that a *non-mahram* man met a woman when they were alone, and a third, (the Devil), was not present (at that time or place)." (Tirmizi)

Commentary: The purport of the above Tradition is that when a *non-mahram* man will be alone with a woman, the Devil will, surely, try to play his tricks and lead them astray. It will, therefore, be safer and wiser not to give him such an opportunity.

(١٦٩٠/٣٢٥) عَنْ عُقْبَةَ بْنِ غَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِيَّاكُمْ وَالِدُخُولَ عَلَى النِّسَاءِ فَقَالَ رَجُلٌ يَارَسُولَ اللَّهِ أَرَأَيْتَ الْحَمْرَ؟ قَالَ
الْحَمْرُ الْمَوْتُ. (رواه البخارى ومسلم)

(1690/325) 'Uqbah ibn 'Aamir رضي الله عنه related that the Messenger of Allah ﷺ said: "You should avoid going to a *non-mahram* woman, (and be very careful in that regard)." Someone, thereupon enquired: "What about the near relatives of the husband, such as, his brother? (Does the command apply to them as well)?" They are very deadly," the Messenger of Allah ﷺ replied. (Bukhari and Muslim)

Commentary: Among the relatives of the husband, his father and sons are *mahram* for the wife, but apart from them, at the other relatives, including his real brother, are *non-mahram*. For them, it is extremely unsafe to come freely into her house and mix with her.

(١٦٩١/٣٢٦) عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَلْجُوا عَلَى
الْمُغَيَّبَاتِ فَإِنَّ الشَّيْطَانَ يَجْرِي مِنْ أَحَدِكُمْ مَجْرَى الدَّمِ قُلْنَا وَمِنْكَ يَارَسُولَ
اللَّهِ؟ قَالَ وَمِنْى وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَاسَلَمْتُ. (رواه الترمذى)

(1691/326) It is related by Jaber رضي الله عنه that the Prophet ﷺ said: "Do not, (particularly), go into the houses of women whose husbands have gone (on a journey etc.), for (the effects and influences (of) the Devil are always present in everyone and running through him (imperceptibly) like the blood in the veins." "In you, too, Messenger of Allah ﷺ?" We asked. "Yes; in me, too," he replied. "But there is the special favour of the Almighty upon me, (in this matter), owing to which I remain safe and protected." (Tirmizi)

Commentary: There is, naturally, a greater danger of falling a prey to the inducements of the Devil when *non-mahram* men come into a close contact with women whose husbands have gone on a journey or are not living with them for some other reason. The holy Prophet ﷺ has, thus, warned against it, in particular, and said that no one should imagine himself protected against the temptations of Satan who takes hold of our minds suddenly and without our knowing it.

It is worthy of note here that the Holy Prophet ﷺ, has not described freedom from the evil designs of the Devil as his own virtue or attainment, but an exceptional favour of the Lord. It, indeed, is the highest state of self-surrender.

اللَّهُمَّ صَلِّ عَلَى عَبْدِكَ وَنَبِيِّكَ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَاتَّبَاعِهِ.

MARRIAGE AND OTHER RELATED MATTERS

In the Age of Ignorance, before the advent of the holy Prophet ﷺ, many forms of matrimony and practices of having children were prevalent among the Arabs, some of which were, positively, hateful. Of these arrangements, one was correct, in principle, and dignified. The sacred Prophet ﷺ adopted it with suitable changes and rejected the others as sinful.

The form of *Nikah* (marriage) enjoined by the holy Prophet ﷺ, by his sayings as well as practice, was that the proposal was made, on behalf of the man, to the parents or guardians of the woman, and if they found it suitable, they accepted it, after obtaining her consent, if she had come of age, and, on the basis of their own good judgement if she happened to be a minor, and had her married. This method, obviously, is most appropriate.

Since the real responsibilities accruing from marriage devolve on woman and she has to fulfil them throughout her life, her voluntary acceptance has been made necessary. Yet, at the same time, in due consideration of the dignity of the fair sex, it has been provided that the betrothal and wedding of a woman should be settled through her elders and it is they who should give her in marriage. It would, indeed, not be consistent with feminine honour if the woman arranged directly whose wife she was going to be and came up to give herself in marriage to someone.

Besides, the effects and consequences of a woman's marriage are, generally, shared by her family, the elders, too, have, to an extent, been given a say in the matter. It was, also, quite possible that if the whole affair was left in the hands of the woman and the elders were kept aloof, she fell a prey to the deceitful overtures of the wooer and made a wrong choice. For these reasons, it has been

thought better and wiser that, leaving aside the exceptional cases, the marriage of a woman was settled and performed through the agency of her elders.

Another instruction, in this regard, is that if the man has not yet seen the woman with whom his marriage is going to be arranged, he should see her, if possible, before the offer is made so that he may not be disappointed in the end. The object can, also, be gained, in some degree, by the girl being seen by a few reliable ladies of the man's family.

Yet another thing is that if a request has already been made, on behalf of any other man, for the hand of girl, a proposal should not be made for her until the earlier offer has been declined.

It, also, is essential that marriage was not be contracted in secrecy. It ought to be celebrated openly, and in the presence of some persons who may act as a witness to it. Preferably, marriage should be performed in a mosque. It is, further, confirmed by the practice of the holy Prophet ﷺ that a sermon was delivered on the occasion.

The offering of *Mahr* (dower or marriage-protection) from the side of the man to the bride, too, has been prescribed as an essential part of wedding.

Rule And Traditions Concerning Union Of Man And Woman, And Off-Spring During The Age of Ignorance

(١٦٧٢/١) عَنْ عَائِشَةَ أَنَّ النِّكَاحَ فِي الْجَاهِلِيَّةِ كَانَ عَلَى أَرْبَعَةِ أَنْحَاءٍ فَنِكَاحٌ مِنْهَا نِكَاحُ النَّاسِ الْيَوْمَ يَخْطُبُ الرَّجُلُ إِلَى الرَّجُلِ وَلَيْتَهُ أَوْ ابْنَتَهُ فَيُصَدِّقُهَا ثُمَّ يَنْكِحُهَا وَنِكَاحٌ آخَرُ كَانَ الرَّجُلُ يَقُولُ لِأَمْرَأَتِهِ إِذَا طَهَرْتُ مِنْ طَمَثِهَا أَرْسَلِي إِلَى فُلَانٍ فَاسْتَبْضِعِي مِنْهُ وَيَعْتَزِّلُهَا زَوْجَهَا وَلَا يَمْسُهَا أَبَدًا حَتَّى يَتَبَيَّنَ حَمْلُهَا مِنْ ذَلِكَ الرَّجُلِ الَّذِي تَسْتَبْضِعُ مِنْهُ فَإِذَا تَبَيَّنَ حَمْلُهَا أَصَابَهَا زَوْجُهَا إِذَا أَحَبَّ وَإِنَّمَا يَفْعَلُ ذَلِكَ رَغْبَةً فِي نَجَابَةِ الْوَلَدِ فَكَانَ هَذَا النِّكَاحُ نِكَاحَ الْإِسْتِبْضَاعِ وَنِكَاحٌ آخَرُ يُجْتَمِعُ الرَّهْطُ مَا دُونَ الْعَشْرَةِ فَيَدْخُلُونَ عَلَى الْمَرْأَةِ كُلُّهُمْ يُصَيِّئُهَا فَإِذَا حَمَلَتْ وَوَضَعَتْ وَمَرَّ عَلَيْهَا لَيَالٍ بَعْدَ أَنْ تَضَعَ حَمْلَهَا

أَرْسَلْتُ إِلَيْهِمْ فَلَمْ يَسْتَطِعْ رَجُلٌ أَنْ يَمْتَنِعَ حَتَّى يَجْتَمِعُوا عِنْدَهَا تَقُولُ لَهُمْ قَدْ عَرَفْتُمُ الَّذِي كَانَ مِنْ أَمْرِكُمْ وَقَدْ وَلَدْتُ فَهُوَ ابْنُكَ يَا قُلَانُ تُسَمِّي مَنْ أَحَبَّتْ بِاسْمِهِ فَيَلْحَقُ بِهِ وَلَدُهَا وَلَا يَسْتَطِيعُ أَنْ يَمْتَنِعَ مِنْهُ الرَّجُلُ وَالنِّكَاحُ الرَّابِعُ يَجْتَمِعُ النَّاسُ الْكَثِيرُ فَيَدْخُلُونَ عَلَى الْمَرْأَةِ لَا تَمْتَنِعُ مِمَّنْ جَاءَهَا وَهُنَّ الْبَغَايَا كُنَّ يَنْصِبْنَ عَلَى أَبْوَابِهِنَّ رَايَاتٍ تَكُونُ عَلَمًا فَمَنْ أَرَادَهُنَّ دَخَلَ عَلَيْهِنَّ فَإِذَا حَمَلَتْ إِحْدَاهُنَّ وَوَضَعَتْ حَمْلَهَا جُمِعُوا إِلَيْهَا وَدَعَوْا لَهُمُ الْقَافَةَ ثُمَّ الْحَقُّوا وَلَدَهَا بِالَّذِي يَرُونَ فَالْتَأَطَ بِهِ وَدُعِيَ ابْنُهُ لَا يَمْتَنِعُ مِنْ ذَالِكَ فَلَمَّا بُعِثَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَقِّ هَدَمَ نِكَاحَ الْجَاهِلِيَّةِ كُلَّهُ إِلَّا نِكَاحَ النَّاسِ الْيَوْمَ.

(رواه البخارى)

(1672/1) It is related by Sayyidah Ayshah رضي الله عنها that "four forms of marriage, i.e., union of man and woman were in vogue in the Age of Perversoin. One was what is practiced today as well, i.e., a request of his daughter or ward and the latter married her to him on the settlement of an appropriate *Mahr*.

"Another way was that when the wife of anyone had finished her monthly course, (it is a time when the fertility of a woman is higher), he would tell her to invite such-and-such a man (of superior birth or status) to have sexual relations with her, (and, thus, try to concieve a child from him). The husband used to keep away from her until she had concieved and would have sex with her only when the signs of pregnancy had appeared. All this was done with the object of obtaining a son of noble birth and possessing good qualities. It was called *Nikah Al-Istibda*¹.

"The third method was that a group of men, (the word used in the text is *Raht* which denotes 'less than ten'), approached a woman, and each of them had sex with her, (and it took place with her consent), and if the woman became pregnant, and ave

①. The abnoxious custom was prevalent among some tribes of the Arabs during those days, It was like this: Suppose a low-class man wanted his son to be brave, strong or handsome, he would tell his wife to have sexual relations with a man possessing a simillar quality so that she might concieve from him and the son that was born to her was like the man who had fathered him. It is called *istibda* in Arabic and was very much similar to the practice of *Niyog* existing in the ancient Hindu society. The details of it are given by the founder of Arya Samaj, Swami Saraswati, in his well-known book, *Satyarth Prakash*.

birth to a child, she called all those men, and, (according to the custom), none of them could refuse to come, and when they had collected, she would say to them: 'You know what happened (on that occasion), and, as a result of it, this child has been born to me.' She would, then, identify whosoever of them she liked as the father of the child, and it was acknowledged as his child, and he could not decline to accept it.

"The fourth was that a woman used to have sexual relations with several men, (and) there was no restriction on anyone. These were the prostitutes, on the doors of whose apartments there used to be a sign indicating that everyone was welcome. When such a woman became pregnant and a child was born to her, all the men who had sex with her would gather, and the specialists in the line were called in, and they, from the facial appearance of the child, would fix its paternity, and it would, then, become the child of the man, thus, named and he could not refuse to accept it." (After narrating all these forms of union, Hazrat Ayshah رضى الله عنها observed): "When the Holy Prophet ﷺ was raised up by God with truth, he abolished all the despicable and rotten customs that were prevalent during the days of Perversion, and (only the good and the clean) method remained which is, now, being followed." (Bukhari)

Commentary: It can be imagined from the above in what filth and debasement the Arabs were immersed at the time of the raising up of the sacred Prophet ﷺ.

اللهم صل على سيدنا محمد عبدك و نبيك رسول الرحمة مخرج الناس
من الظلمت الى النور يا ذنك وبارك وسلم.

It is Better To Have One Look At The Woman One is Intending To Marry

(١٦٧٣/٢) عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِذَا أَلْقَى اللَّهُ فِي قَلْبِ امْرِئٍ خِطْبَةَ امْرَأَةٍ فَلَا بَأْسَ أَنْ يَنْظُرَ إِلَيْهَا.

(رواه احمد وابن ماجه)

(1673/2) It is related by Muhammad ibn Maslamah رضى الله عنه that the Messenger of Allah ﷺ said: "When the Lord may put the intention of marrying a woman into anyone's heart, it is not

sinful to have one look at her." (Musnad Ahmad and Ibn Majah)

(١٦٧٤/٣) عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ خَطَبْتُ امْرَأَةً فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ نَظَرْتُ إِلَيْهَا؟ قُلْتُ لَا، قَالَ فَانْظُرْ إِلَيْهَا فَإِنَّهُ أَحْرَى أَنْ يُودِمَ بَيْنَكُمَا.

(1674/3) Mughirah ibn Shu'bah رضي الله عنه narrated When I made the offer to marry a lady, (or thought of doing so), the Messenger of Allah ﷺ enquired if I had seen her, and, on my replying in the negative, he said: 'Have one look at her. It will be helpful in promoting love and pleasantness between you.'

(Tirmizi and Ibn Majah)

Commentary: Marriage is a very serious matter and a life-long partnership. It should not be taken lightly and settled in the dark, but with open eyes. Correct information about the girl can, also, be obtained through trustworthy persons, specially ladies. Care should, however, be taken that it did not cause annoyance or inconvenience to the girl or her family, and, better still, that it was done without their knowledge.

It is stated in *Abu Dawood*, on the authority of Hazrat Jabir رضي الله عنه, that when he decided to make a request for marriage with a girl, he tried to see her, without her knowledge, and on the advice of the sacred Prophet ﷺ, until he succeeded.

An Offer Should Not Be Made Upon Another Offer

(١٦٧٥/٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَنْكِحَ أَوْ يَتْرُكَ. (رواه البخارى ومسلم)

(1675/4) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "No one should make a proposal (of marriage) against the proposal of his brother, i.e., any other person until he (the latter) weds (another woman) or withdraws the offer."

(Bukhari and Muslim)

Commentary: It shows that if a man has made an offer of marriage with a girl, it is not proper for anyone else to propose for her until the earlier offer has been rejected or taken back.

The Consent of The Woman And The Position Of Her Guardians in Relation To It

(١٦٧٦/٥) عَنْ إِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الثِّيبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا وَالْبِكْرُ يُسْتَأْذِنُهَا أَبُوْهَا فِي نَفْسِهَا وَإِذْنُهَا صُمَاتُهَا.

(رواه مسلم)

(1676/5) It is related by Abdullah ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ said: "A woman who has been through a husband has a greater authority over herself than a guardian, and the father of a virgin should obtain her consent regarding marriage, and silence, too, is (a form of) consent." (Muslim)

(١٦٧٧/٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ، قَالُوا يَا رَسُولَ اللَّهِ كَيْفَ إِذْنُهَا؟ قَالَ إِنْ تَسَكَّتْ.

(رواه البخارى ومسلم)

(1677/6) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "A woman who has been through a husband should not be married (again) until she has been sounded about it, and an unmarried woman should, also, not be married without her consent." The Companions رضي الله عنهم, upon it, enquired what would be the way of knowing whether she was willing or not." Her silence, (on being asked)." replied he Prophet ﷺ, "will denote her willingness." (Bukhari and Muslim)

Commentary: The literal meaning of the word *Aiyyim*', occurring in the original, are 'a woman without a husband', but, in this Tradition, it denotes a woman who has separated from her husband after the marriage, or after living with him for sometime, either on account of the death of the husband or divorce. The same kind of woman has been described as *Saiyyib* in Abdullah ibn Abbas's narrative. About such a woman it is stated in both the aforementioned Traditions that she should not be married without her approval which can be expressed variably or by a clear sign. This is what *Hatta Tustamar*, used in the text, denotes.

As against it, *Bikr* -a 'maiden', a 'virgin' denotes girl who has attained puberty, but is still unmarried. About her, the rule is that she should not be married without her consent, but as, it is,

generally, difficult for a girl like her to convey her willingness through the speech or a clear sign, her keeping quiet when asked has declared to be the equivalent of consent.

The purport of both the Traditions, in any case, is that the marriage of a woman who has come of age should not be performed by her guardian without her consent, no matter whether she is a maiden or has been through a husband.

If, however, a girl is too young in years to decide for herself and a good match is available, and it is in her interest that she is married to him, her guardian can do so out of sincere goodwishing.

It may be recalled that Sayyidina Abu Bakr رضي الله عنه, had married his daughter, Sayyidah Ayshah رضي الله عنها, to the Holy Prophet ﷺ when she was only six or seven years old.

(١٦٧٨/٧) عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا نِكَاحَ إِلَّا

بِوَلِيِّ. (رواه احمد والترمذى وابو داؤد وابن ماجه والدارمى)

(1678/7) It is related by Moosa Ash'ari رضي الله عنه that the Messenger of Allah ﷺ said: "There can be no *Nikah* (marriage) without the guardian."

(Musnad Ahmad, Tirmizi, Abu Dawood, Ibn Majah and Daarmi)

Commentary: What it, apparently denotes that the *Nikah* of a girl should be performed through her guardian. It is not proper for a woman to have her marriage solemnised on her own. It does not go well with her natural sense of modesty and self-respect, and can, also, lead to unpleasant consequences.

Nevertheless, as already stated, the woman has the final say in the matter, and the guardian cannot marry her to anyone against her wish.

Marriage Should Not Be Solemnised in Secrecy

(١٦٧٩/٨) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اَعْلِنُوا

هَذَا النِّكَاحَ وَاجْعَلُوهُ فِي الْمَسَاجِدِ وَاضْرِبُوا عَلَيْهِ بِالْذُّفُوفِ. (رواه الترمذى)

(1679/8) It is related by Sayyidah Ayshah رضي الله عنها that the Messenger of Allah ﷺ said: "Perform the marriage openly, and in the mosque, and have the tambourine played." (Tirmizi)

Commentary: Perhaps, the idea behind it is that if a marriage is solemnised secretly, it can give rise to irresponsible talk and lead to frustrating developments. It should, therefore, be performed publicly, and, preferably, in a mosque where, apart from the blessings of the place, no special invitation is needed for the occasion and the provision concerning the witness, too, is easily fulfilled.

As for the playing of the tambourine, it was a common feature, during the days of the sacred Prophet ﷺ, on occasions like marriage. A wedding ceremony should, in any case, not be altogether devoid of entertainment. Hence, the Prophet ﷺ has permitted, or rather encouraged the playing of the drum when a marriage is celebrated.

Witness

(١٦٨٠/٩) عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَغَايَا الَّتِي

يَنْكِحْنَ أَنْفُسَهُنَّ بِغَيْرِ بَيِّنَةٍ. (رواه الترمذی)

(1680/9) It is related by Abdullah ibn Abbas ؓ that the Messenger of Allah ﷺ said: "The women who marry without a witness, i.e., secrecy are adulteresses."

Commentary: Imam Tirmizi has quoted this Tradition as a *Murfoo*¹, on the authority of Abdullah ibn Abbas ؓ, as well as *Mauqoof*², i.e., it is not actually a saying of the Prophet ﷺ, but Abdullah ibn Abbas's ؓ own utterance or fiat, and preferred the latter view on the basis of the evidence of transmission. But, even if it is an utterance of Abdullah ibn Abbas ؓ, he would not, surely, have said such a thing on his own, and without hearing it from the Messenger of Allah ﷺ.

It, thus, belongs to the class of *Murfoo*' Traditions according to the criterion laid down by the authorities, and almost all the Jurists are agreed that witnesses are essential to the performance of a marriage. A marriage is null and void if it is solemnised without the presence of persons who testify that the event has duly taken place.

①. The report of saying of the Holy Prophet ﷺ which is attributed directly to him.

②. The report of a saying which is attributed to a Companion or Companions.

The Sermon of Marriage

(١٦٨١/١٠) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ عَلَّمَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُطْبَةَ الْحَاجَةِ أَنْ الْحَمْدَ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا مَنْ يَهْدِيَ اللَّهُ فَلَا مَضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا (النساء ١:٤) يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا (الاحزاب ٧٠:٣٣-٧١)

(في شرح السنة عن ابن مسعود في خطبة الحاجة من النكاح وغيره)

(1681/10) Abdullah ibn Mas'ud رضي الله عنه related to us, saying that "The Messenger of Allah ﷺ taught us the following sermon for all important occasions like marriage:

'Praise be to Allah! Thee, alone, do we beg for help and forgiveness, and in Thee, alone, do we seek refuge from the mischief of the self,

i.e., the inordinate appetites. No one can lead him astray upon whom God bestows Guidance, and no one can make him rightly-guided from whom God withholds Guidance. I affirm that no one is worthy of worship and obedience save Allah, and Muhammad is His Slave and Messenger ﷺ.

Be careful of your duty towards Allah in whom you claim (your rights) of one another, and toward th wombs (that beare you). Lo! Allah has a watch over you. (Al Nisaa 4:1)

O You who believe! Fear Allah and speak words straight to the point, He will set right your deeds for you and will forgive your sins. And whosoever obeys Allah and His Messenger, he indeed has gained a mighty triumph. (Al Ahzab 33:70-71)

(Abu Dawood, Musnad Ahmad, Tirmizi, and Nasai)

Commentary: Whatever a bondman may be wanting to declare, by way of an affirmation of his loyalty and humbleness, is contained in the opeinig lines of this sermon while the Qur'anic verses given at the end are, wholly, sufficient for the bondsman's guidance and information.

The sermon is delivered before *Nikah*, or, as would say, the proceedings of marriage begin with it. Alas, it, too, has got reduced to a mere formality, otherwise it includes a complete code of conduct for the couple.

Mahr

As we have learnt from Sayyidah Ayshah's رضى الله عنها narrative, quoted in the last Chapter, the settlement of *Mahr*, i.e., dower or marriage-portion was in vogue, among the good families of the Arabs even in the Age of Ignorance, as a part of the matrimonial arrangement. It was, in other words, necessary for the bridegroom to agree upon the payment of a fixed amount of money to the bride before the performance of *Nikah*. The practice was, also, maintained by Islam.

The *Mahr* serves as a proof and indication of the fact that the man is desirous of marrying the woman he is going to wed, and is willing to offer *Mahr* as a gift to her, according to his means, or has bound himself to its payment at a future time.

The Holy Prophet ﷺ has not, definitely, set forth the amount of *Mahr*, as circumstances can vary from man to man. He had, however, fixed the *Mahr* of 500 dirhams,¹ or a little short of it, for his daughters, and similar, also, was the *Mahr* of most of his wives.

During the lifetime of the sacred Prophet ﷺ, a greater or lesser amount than 500 Dirhams was, also, settled upon as dower-money, and it was deemed necessary for Muslims to conform to the *Mahr* of his wives or daughters.

From the directions given in the Qur'an and the Traditions, it is clear that the settlement of *Mahr* on the bride is not an empty ritual or formality, but its payment is binding on the husband excepting that the wife, on her own account, forgoes it. As it is set forth in the Qur'an:

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً (النساء ٤:٤)

And give that woman (you marry) their dower cheerfully as a free gift.

(Al Nisaa 4:4)

①. Dirham is said to be an unstamped piece of silver which was current in Arabia of those days as a coin. Later, it was altered into a round form and stamped. Its value is uncertain.

The Importance attached by the Holy Prophet ﷺ to *Mahr* can be imagined from the Traditions given below.

(١٦٨٢/١١) عَنْ مَيْمُونِ الْكُرْدِيِّ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَارِجُلٍ تَزَوَّجَ امْرَأَةً عَلَى مَا قَلَّ مِنَ الْمَهْرِ أَوْ كَثُرَ لَيْسَ فِي نَفْسِهِ أَنْ يُؤَدَّى إِلَيْهَا سَقْفَهَا لَقِيَ اللَّهَ يَوْمَ الْقِيَمَةِ وَهُوَ زَانٍ. (رواه الطبراني في الاوسط والصغير)
(1682/11) Maimoon Kurdi relates, on the authority of his father, that the Messenger of Allah ﷺ said: "whoever weds a woman on a *Mahr*, whether big or small, and, in his heart, there is not the intention to pay it, will appear before the Lord, on the Day of Resurrection, as an adulterer (or fornicator)." (Tabarani)

Commentary: It tells that if a man is not sincere about the payment of *Mahr* from the very beginning and has agreed to it purely as a formality, his Nikha is faulty and incomplete, and he is such a sinner in the sight of God that he will be treated as an adulterer or fornicator on the Day of Requital.

Many other sayings of an identical nature have been quoted in *Kanzul 'Ummal* from authentic source-books. These contain a most severe warning for men who do not take *Mahr* seriously and agree to amounts the payment of which is beyond their means.

(١٦٨٣/١٢) عَنْ أَبِي سَلَمَةَ قَالَ سَأَلْتُ عَائِشَةَ كَمْ كَانَ صِدَاقُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَتْ كَانَ صِدَاقُهُ لَا زَوْاجَهُ ثِنْتَى عَشْرَةَ أَوْقِيَةً وَنَشْ.

(رواه مسلم)

(1683/12) It is related by Abu Salmah ؓ "I enquired from Sayyidah Ayshah رضى الله عنها about the *Mahr* of the Messenger of Allah ﷺ. She replied that the *Mahr* of the Messenger of Allah ﷺ wives was 12½ *Auqiya*." (Abu Dawood and Nasai)

Commentary: An *Auqiya* is equal to 40 dirhams, and 12½ *Auqiya* will, thus, make 500 dirhams.

It needs be remembered that 500 dirhams were quite a substantial amount during those days, and about 50 goats could be purchased with them.

(١٦٨٤/١٣) عَنْ أُمِّ حَبِيبَةَ أَنَّهَا كَانَتْ تَحْتَ عَبْدِ اللَّهِ بْنِ جَحْشٍ فَمَاتَ

بَارِضِ الْحَبْشَةِ فَرَّوْجَهَا النَّجَاشِيُّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَّهَرَهَا عَنْهُ
أَرْبَعَةَ آلَافٍ دِرْهَمٍ وَبَعَثَ بِهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ شَرْحِبِيلَ
بْنِ حَسَنَةَ. (رواه أبو داود والنسائي)

(1684/13) It is related by Umm Habibah رضى الله عنها. She relates that she was married to Ubaidullah ibn Hajsh (and had migrated with him to Abyssinia). (It was there that) her husband, Ubaidullah ibn Hajsh died, and Negus, (the King of Abyssinia) married her to the Messenger of Allah, and settled 5,000 dirhams as her *Mahr*, on behalf of the Holy Prophet ﷺ, and paid it to her from his own pocket. Negus, then sent her to the Prophet ﷺ in the company of Sharjeel ibn Hasana.

(Abu Dawood and Nissai)

Commentary: Umm Habibah رضى الله عنها was the daughter of Abu Sufyan who, till the Victory of Makkah, was the leader of its Pagans and an Arch enemy of the Messenger of Allah ﷺ. Eight years after the Migration, at the time of the Victory of Makkah, Abu Sufyan embraced Islam, but his daughter had become a Muslim much earlier, and so had her husband, Ubaidullah ibn Jahash.

When the Muslims were persecuted Mercilessly in Makkah, some of them had, on the Prophet's ﷺ advice, migrated to Abyssinia. they included Umm Habiba and her husband. It so happened that, in Abyssinia, Abdullah ibn Jahash forsook Islam and adopted Christianity. He, also, drank excessively and died in that state. But Umm Habiba رضى الله عنها remained steadfast in Faith. When the news of the death of Obaidullah ibn Jahash reached the Messenger of Allah ﷺ, he decided to marry Umm Habiba رضى الله عنها in order to bring her solace and comfort, and, also, to show his appreciation of her resoluteness in the path of Islam. There were some other reasons, too, of importance to the Faith that called for it. The Holy Prophet ﷺ, then, sent a special messenger to Negus, requesting him to make the proposal of marriage, on his behalf, to Umm Habiba, and the Abyssinia Emperor had it done through his slave-girl, Abraha. The proposal was gladly accepted by Umm Habiba رضى الله عنها who appointed a near relation from among the emigrant Muslims, named Khalid ibn Saeed El-Aasi, as her agent,

and, as it is stated in *Abu Dawood* and *Nasai*, Negus married her to Messenger of Allah ﷺ, and himself paid the *Mahr*. In the report quoted in *Abu Dawood*, the amount of *Mahr* is given as 4,000 dinars¹ which is more authentic, according to the authorities. In any case, the *Mahr* of Umm Habiba was highest among the wives of the Holy Prophet ﷺ, but it was settled by the Abyssinian ruler, and not by him, and, as the Traditions have it, it was, also, paid by the former.

The incident, it appears, took place in the fifth year of migration to Abyssinia.

It may be noted that Negus was the title of the Emperor of Abyssinia while the real name of the particular ruler, referred to in the above Tradition, was Asmaha. He had learnt about the teachings of the Prophet ﷺ through the Muslim emigrants and embraced Islam. He died in the 8th or the 9th A.H.,. The Holy Prophet ﷺ was informed of his death in Divine Revelation who, then, told it to the Companions ﷺ and held his funeral service in absentia.

Felicitations And Supplication

Various forms of felicitations, on the occasion of marriage, are current in the world. The Holy Prophet ﷺ, however, has taught a formula which is more in the nature of a supplication for the happiness and well-being of the couple.

(١٦٨٥/١٤) عَنْ أَبِي هُرَيْرَةَ قَالَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا رَفَا
الْإِنْسَانَ إِذَا تَزَوَّجَ قَالَ بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِي
خَيْرٍ.
(رواه احمد والترمذى و ابو داؤد وابن ماجه)

(1685/14) Abu Hurayrah ﷺ relates, saying that when the Prophet ﷺ congratulated anyone on his marriage, he would say: "May God bless you, and bestow His favour on you, and keep you united for ever in goodness and welfare."

(Musnad Ahmad, Tirmizi, Abu Dawood and Ibn Majah)

(١٦٨٦/١٥) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ إِذَا تَزَوَّجَ أَحَدُكُمْ امْرَأَةً أَوْ شَرَى خَادِمًا فَلْيَقُلْ اللَّهُمَّ إِنِّي أَسْأَلُكَ

خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.

(رواه ابو داؤد)

(1686/15) Abdullah ibn Amr ibn al-Aas رضي الله عنه related to us, saying that the Messenger of Allah ﷺ said: "Whoever marries a woman or buys a slave or slave-girl should make the following supplication: Oh Allah! I beseech Thee for the goodness and virtue Thou hast blessed her (or him) with, and embedded in her (or his) nature. Favour me with it. And I beg Thee refuge from her (or his) wickedness, and the vice and viciousness in her (or his) nature. Protect me from it." (Abu Dawood)

The Simpler a Marriage, The More Blessed it is

(١٦٨٧/١٦) عَنْ عَائِشَةَ قَالَتْ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْظُمُ النِّكَاحِ

بِرَّكَهٍ أَيْسَرُهُ مُؤْنَةً. (رواه البيهقي في شعب الایمان)

(1687/16) It is related by Sayyidah Ayshah رضي الله عنها that the Messenger of Allah ﷺ said: "That marriage is most blessed which is the least burdensome." (Baihaqi)

Commentary: It, obviously, is not a mere statement of fact, but, also, an exhortation to the *Ummah* to keep the marriages as simple as possible. In that case, the marriage will prove a blessing, and not a burden.

Dowry of Fatima رضي الله عنها

(١٦٨٨/١٧) عَنْ عَلِيٍّ قَالَ جَهَّزَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ فِي

خِمِيلٍ وَقِرْبَةٍ وَوِسَادَةٍ خَشُوهَا إِذْخَرُ. (رواه النسائي)

(1688/17) Sayyidina Ali رضي الله عنه narrates "Messenger of Allah ﷺ had given the following articles as dowry to his daughter, Fatimah رضي الله عنها. A bordered head covering, a small water-bag of leather, and a pillow stuffed with the grass, Azkhar." (Nasai)

Commentary: This report is commonly believed, in our country, to men that the Messenger of Allah ﷺ had given these articles to his daughter, Sayyidah Fatimah رضي الله عنها, as dowry on the occasion of her marriage, while, in fact, the practice of giving something to the bride, on her marriage, did not exist among the Arabs. They had no idea of it, so much so that a word like 'dowry'

did not exist in their language, nor is it mentioned in any of the reports of the marriages of that time. The Holy Prophet ﷺ had arranged for these things as Sayyidina Ali's ﷺ guardian, and at his request, and with his money, as he did not possess the essential household goods at the time of his marriage with Sayyidah Fatimah رضي الله عنها. Full details of the event are contained in the Traditions.

Walima

To be married to a woman of one's liking a great favour of the Lord, and a matter of rejoicing. The marriage-feast, commonly known as *Walima*, is an outward expression of the feelings of gratitude and pleasure. Through it, it is further, made known from the side of the bridegroom and his family that they are happy over the alliance and regard it as a Divine blessings which will, of course, be a source of great satisfaction to the bride and her people and add to mutual attachment and goodwill.

(١٦٨٩/١٨) عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثَرَ صُفْرَةٍ فَقَالَ مَا هَذَا؟ قَالَ تَزَوَّجْتُ امْرَأَةً عَلَى وَرَنِ نَوَاقٍ مِنْ ذَهَبٍ قَالَ بَارَكَ اللَّهُ لَكَ أَوَّلِمَ وَلَوْ بِشَاةٍ.
(رواه البخارى و مسلم)

(1689/18) Sayyidina Anas ﷺ Narrates "(once), on noticing a trace of the yellow colour on Abdul Rahman ibn 'Awf ﷺ, i.e., on his dress or body, the Messenger of Allah ﷺ enquired from him about it. Abdul Rahman ibn 'Awf ﷺ replied 'I have married a woman for gold of the weight of a date-stone, i.e., as *Mahr*. 'God bless you,' observed the Prophet ﷺ. 'Give the feast of *Walima* even if you have to slaughter a whole goat (for it).'"

(Bukhari and Muslim)

Commentary: What the Messenger of Allah ﷺ meant, probably, was that Sayyidina Abdul Rahman ibn 'Awf ﷺ should spend liberally on the feast to celebrate his marriage.

It, further, shows that the training and instruction the holy Companions ﷺ had received at the hands of the Holy Prophet ﷺ had cast them in such a mould that they did not give Prophet ﷺ the trouble of attending their marriages. They did not even inform him.

Thus, we find that even Abdul Rahman ibn 'Awf ؓ who was among the chosen Companions ؓ and belonged to the group of the ten most pious Companions ؓ who were honoured with the title of *Ashra Mobashshira*, at the time of the Truce of Hudaibiyah, got married and the sacred Prophet ﷺ knew nothing of it.

The trace of yellowness on the clothes of Syyidina Abdul Rahman ibn 'Awf ؓ, as mentioned in the above Tradition, can, perhaps, be explained by the fact that, in those days, the brides used to wear garments dyed in saffron etc., and its effects were, also, sometimes, felt on the dress or body of the bridegroom.

(١٦٩٠/١٩) عَنْ أَنَسٍ قَالَ مَا أَوْلَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَحَدٍ

مِنْ نِسَائِهِ مَا أَوْلَمَ عَلَى زَيْنَبَ أَوْلَمَ بِشَاةٍ. (رواه البخارى ومسلم)

(1690/19) Sayyidina Anas ؓ related to us, saying "the Messenger of Allah ﷺ did not give a *Walima* on his marriage with any of his wives on the scale on which he gave the *Walima* on his marriage with Zainab bint Jahash رضى الله عنها. He gave the *Walima* of a whole goat. (The entire meat of a goat was used in the feast)"

Commentary: It shows that the feasts the Holy Prophet ﷺ gave on his other marriages were on a smaller scale. As it is stated, for instance, in Sahih Bukhari, on the authority of Safia bint Sheba, only two seers of barely were used in the *Walima* feasts of some of his marriages and, again, on the authoirty of Sayyidina Anas ؓ, that when the Prophet ﷺ married Sayyidah Safia رضى الله عنها there was neither meat nor bread in the feast, but only some dates, cheese and butter. From it, we learn that not even a regular meal is necessary for *Walima*. Whatever eatables one can afford should be served to the guests. How sad it is that, like dowry, we have made *Walima*, too, a heavy obligation.

Invitation of *Walima* Should be Accepted

(١٦٩١/٢٠) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا

دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا. (رواه البخارى ومسلم)

(1691/20) It is related by Abdullah ibn Umar ؓ that the Messenger of Allah ﷺ said: "When anyone of you is invited to

the feast of the *Walima*, he should accept the invitation.

(Bukhari and Muslim)

Commentary: The marriage feasts were held in the correct way when the holy Prophet ﷺ had made this observation, and it is with regard to such feasts that the commandments stand. It has nothing to do with the entertainments that are openly wasteful and the eye is on display. The Holy Prophet ﷺ, in fact, has advised us to stay away from them.

Whose Invitation Should be Declined?

(١٦٩٢/٢١) عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ طَعَامِ

الْمُتَبَارِكِينَ أَنْ يُؤْكَلَ. (رواه ابو داود)

(1692/21) It is related by Abdullah ibn Abbas ؓ that "the Messenger of Allah ﷺ forbade from eating the food of the people who try to excel one another." (Abu Dawood)

Commentary: What it tells is that the invitations of persons who throw lavish parties, dinners etc., to impress others with their wealth or superiority should not be accepted.

(١٦٩٣/٢٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرُّ

الطَّعَامِ طَعَامُ الْوَلِيْمَةِ يُدْعَى لَهَا الْأَغْنِيَاءُ وَيُتْرَكُ الْفُقَرَاءُ وَمَنْ تَرَكَ الدَّعْوَةَ

فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ. (رواه البخارى ومسلم)

(1694/23) It is related by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "The food of the *Walima* is allowed to which only the rich are invited and the poor are ignored; and whoever did not accept the invitation (without a cogent reason) acted against the Commandment of Allah and His Messenger."

(Bukahri and Muslim)

Commentary: The first part of the above Tradition stresses that whoever gives a marriage feast should, also, invite the poor. The food served at a *Walima* to which only the well-to-do or important persons are invited is not worth eating. It, naturally, applies to all the feasts, and not merely to *Walima*.

What the second part seeks to convey is that unless there is a valid excuse, the invitation of a Muslim brother to a feast ought to

be accepted. It generates brotherly feelings while the declining of an invitation can stir up unfriendly sentiments.

Prayer at The Time of Couplation

(١٦٩٤/٢٣) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا فَإِنَّهُ إِنِ يُقَدَّرُ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا

(رواه البخارى ومسلم)

(1694/23) It is related by Ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ said: "When anyone of you makes this supplication to God while going to his wife (for making love), and a child is destined to him from that couplation, the Devil will not be able to harm the child and it will remain safe forever from his mischeif:

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

'In the Name of Allah! O God! Save me from the mischief of the Devil, and the progeny You may bestow upon me."

(Bukhari and Muslim)

Commentary: As Sheikh Abdul Haq Mohaddith Dehlavi has observed in *Ash'iatul Lam'aat*, if a supplication like it is not made at the time of copulation and only the sexual urge is satisfied like the animals, the child that may born as a result of it will not be safe from the evil influence of the Devil. The Sheikh adds that "it is the main reason why the morals of the present generation are not good."

Copulation Must be Kept as A Secret From Others

(١٦٩٥/٢٤) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَمَةِ الرَّجُلُ يُفْضِي إِلَى امْرَأَتِهِ وَتُقْضَى إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا.

(رواه مسلم)

(1695/24) It is related by Abu Saeed Khudri رضي الله عنه that the Messenger of Allah ﷺ said: "On the Day of Resurrection, he will be of the worst degree in the eyes of Allah in the greatest degree who divulges the secret after having sex with is wife."

(Muslim)

The Curse of God is on The Unnatural Act

(١٦٩٦/٢٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَلْعُونٌ

مَنْ أَتَى امْرَأَةً فِي دُبْرِهَا. (رواه احمد وابو داود)

(1696/25) Abu Hurayrah رضي الله عنه relates that the Messenger of Allah ﷺ said: "The man who performs the unnatural act with his wife is accursed." (Musnad Ahmad and Abu Dawood)

(١٦٩٧/٢٦) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا

يَنْظُرُ اللَّهُ إِلَى رَجُلٍ أَتَى رَجُلًا أَوْ امْرَأَةً فِي الدُّبْرِ. (رواه الترمذی)

(1697/26) It is related by Abdullah ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ said: "God will not even look at him who commits sodomy with a man or woman." (Tirmizi)

Commentary: Even the animals do not satisfy their sexual desire in the unnatural way. The human beings who are guilty of it, thus, are even worse than the quadrupeds, and offer a living proof of the Correctness of the Qur'anic verse:

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (التين ٩٥:٥)

"Then We reduced him to the lowest of the low. (Al Tin 95:5)

It will be known only on the Day of Final Judgement what a grievous misfortune is to remain deprived of even a glance from the Almighty.

Restrained Ejaculation

Sometimes, for a special reason, such as, the health of the wife or the earlier children, a man does not want his wife to become pregnant. For it, he practices 'Azl (restrain ejaculation), i.e., separates himself from the wife at the time of ejaculation. It was done during the days of the Holy Prophet ﷺ as well. The reply the Prophet ﷺ gave when enquired is not forbidden, it is also not good. Most of the Jurists have drawn the same conclusion from the Traditions pertaining to it, and the basic law, according to them, is that if a man wants to practice 'Azl owing to his peculiar circumstances, he can do so, and it will not amount to sin. But the way in which the campaigns of family planning or population

control are being launched now a days, in certain countries, at the national level, and the chief aim of which is to put a check to limit the human race mainly on the ground that if the population goes on increasing as it is, it will not be possible to feed the people or improve the standard of living is wholly un-Islamic. In truth, it is not far different, in its spirit, from the custom of killing the children in their infancy that was prevalent among the Arabs in the Age of Ignorance. It is to such people that these verses are addressed in the Qur'an:

لَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ط نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ (الانعام: ١٥١)

Slay not your children because of penury. We provide you and for them. (Al-Anam 6:151)

After this brief introduction, the Traditions.

(١٦٩٨/٢٧) عَنْ جَابِرٍ قَالَ كُنَّا نَعَزِلُ وَالْقُرْآنُ يَنْزِلُ. (رواه البخارى ومسلم)

وَرَزَاذَ مُسْلِمٍ قَبْلَ ذَلِكَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَنْهَنَا.

(1698/27) It is narrated by Sayyidina Jabir رضي الله عنه "(during the life-time of the Messenger of Allah ﷺ), when the revelation of the Qur'an was continuing, we, i.e., some of the Companions رضي الله عنهم used to practise 'Azl, (and no verse of the Qur'an had been revealed forbidding it)." In another version of it, quoted in Sahih Muslim, it is added that "it was in the knowledge of the Prophet ﷺ, but he did not prohibit." (Bukhari and Muslim)

(١٦٩٩/٢٨) عَنْ أَبِي سَعِيدٍ قَالَ سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ

الْعَزْلِ فَقَالَ مَا مِنْ كُلِّ الْمَاءِ يَكُونُ الْوَلَدُ وَإِذَا أَرَادَ اللَّهُ خَلْقَ شَيْءٍ لَمْ يَمْنَعْهُ شَيْءٌ. (رواه مسلم)

(1699/28) Abu Saeed Khudri رضي الله عنه relates, saying "(once) the Messenger of Allah ﷺ was asked about 'Azl upon which he said: 'It is not that one conceives with every seminal discharge. (It is only by Allah's will that a woman conceives and gives birth to a child). And when Allah decides upon the creation of anything, no one can stop it." (Bukhari)

Commnetary: It shows that it is not correct to suppose that the birth of a child can be prevented by 'Azl. The birth will take place,

in any case, if it is willed by God. The next Tradition is more clear to it

(١٧٠٠/٢٩) عَنْ جَابِرٍ أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ لِي جَارِيَةً هِيَ خَادِمَتُنَا وَأَنَا أَطُوفُ عَلَيْهَا وَأَكْرَهُ أَنْ تَحْمِلَ فَقَالَ إِعْزِلْ عَنْهَا إِنْ شِئْتَ فَإِنَّهُ سَيَاتِيهَا مَا قَدَّرَ لَهَا فَلَبِثَ الرَّجُلُ ثُمَّ أَتَاهُ فَقَالَ إِنَّ الْجَارِيَةَ قَدْ حَبَلَتْ فَقَالَ قَدْ أَخْبَرْتُكَ إِنَّهُ سَيَاتِيهَا مَا قَدَّرَ لَهَا. (رواه مسلم)

(1700/29) It is related by Jabir رضي الله عنه "(once) a man came to the Messenger of Allah ﷺ and said: 'I have a slave-girl who looks after the domestic work at my house, and I, also, make love to her, but I do not want her to become pregnant.' (Perhaps, he wanted to know if he could practise 'Azl with her). The Messenger of Allah ﷺ observed: 'You can practise 'Azl if you like, but it is certain that what has been destined for the slave-girl will happen.' The man, again, came after some time and said that the slave-girl had conceived. The Messenger of Allah ﷺ replied: 'I had told you that what had been ordained for her shall come to pass'." (Muslim)

Commentary: In the two aforementioned Traditions, it is emphasised that if it is decided by God about anything that it will come into existance, it shall take place and nothing can stop it. As for example, a man practises 'Azl to kep his wife from conceiving, but if it is decreed by the Lord, at any time, that she gave birth to a child, either the husband will not be able to get away from her quickly enough or some discharge secretion will take place before the ejaculation, without his knowing it, and she will become pregnant.

Permission to Have Four Wives

Whether by temperament or circumstances, there are men who are likely to go astray and seek sexual gratification in a sinful manner if they are not allowed to have more than one wife at the same time. That is why, in the Canonic Laws in which adultery or fornication is strictly forbidden, it has, generally, been permitted to have more wives than one.

In the *Shari'ah* brought by the sacred Prophet ﷺ, fornication,

specially by a married person is such a great sin that it is punishable with death by stoning. If in such a *Shari'ah*, polygamy was not allowed, in any event, it would, indeed, have been extremely cruel and unjust. In the Western countries in which polygamy is legally forbidden, no eyebrows are raised on illicit sexual intercourse and the question of its legitimacy or otherwise does not arise. In order to put an end to illicit sex, the Islamic *Shari'ah*, on the one hand, prescribed a most severe punishment, and, on the other, permitted a man to have up to four wives at the same time, subject, of course, to appropriate conditions.

Like many other communities, among the Arabs, too, there was no limit to the number of wives before the advent of Islam. Some men used to have ten, and even more wives at a time. Keeping in view the different circumstances of different people, the Islamic *Shari'ah* has fixed the limit at four.

(١٧٠١/٣٠) عَنْ ابْنِ عُمَرَ أَنَّ غَيْلَانَ بْنَ سَلَمَةَ الثَّقَفِيَّ اسْلَمَ وَلَهُ عَشْرُ نِسْوَةٍ فِي الْجَاهِلِيَّةِ فَأَسْلَمْنَ مَعَهُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْسِكْ أَرْبَعًا وَفَارِقْ سَائِرَهُنَّ
(رواه احمد)

(1701/30) Sayyidina Abdullah ibn Umar رضي الله عنه Narrates "When Ghailan ibn Salmah Thaqafi embraced Islam, he had ten wives who had, also, accepted Islam with him. The Messenger of Allah ﷺ, thereupon, told him to keep four and divorce the rest."
(Musnad Ahmad)

Justice And Equity in Treatment Towards Wives

A man who has more than one wife must deal fairly with them, and make no difference in the treatment of one wife over another. In *Sura-i-Nissa*, in which permission has been given to marry up to four women, it is candidly stated that:

If you fear that you cannot do justice (to so many wives), then one (only).

For husbands who do not treat their wives with justice there is the warning of a heavy penalty in the Hereafter. The inclination of the heart is, of course, different over which a man has little control, but where the moral and material rights of the wives are concerned,

no discrimination should be shown.

(١٧٠٢/٣١) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَانَتْ عِنْدَ الرَّجُلِ امْرَأَتَانِ فَلَمْ يَعْدِلْ بَيْنَهُمَا جَاءَ يَوْمَ الْقِيَمَةِ وَشِقْقُهُ سَاقِطٌ.

(رواه الترمذى و ابو داؤد والنسائى و ابن ماجه والدارمى)

(1702/31) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Whosoever has two, (or more), wives, and does not treat them with justice and fairness, he will appear on the Last Day in such a condition that one side of his body would have missing. (Tirmizi, Abu Dawood, Nasai, Ibn Majah and Daarmi)

Commnetary: It offers another example of similarity between the misdeeds of this world and the punishment, in the Hereafter. A man, it tells, who has more than one wife and discriminates among them in behaviour and treatment will be seen by everyone, on the Day of Resurrection, with one side of his body missing.

(١٧٠٣/٣٢) عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُقْسِمُ بَيْنَ نِسَائِهِ فَيَعْدِلُ وَيَقُولُ اللَّهُمَّ هَذَا قَسْمِي فِيمَا أَمْلِكُ فَلَا تَلْمَنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ.

(رواه الترمذى و ابو داؤد و النسائى و ابن ماجه والدارمى)

(1703/32) Sayyidah Ayshah رضي الله عنها Narrated "the Messenger of Allah ﷺ used to live with his wives in turns, and treat them with full justice. In addition to it, he would supplicate:

اللَّهُمَّ هَذَا قَسْمِي فِيمَا أَمْلِكُ فَلَا تَلْمَنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ

"O my God! This is my behaviour in things and doings over which I have control. Call me, therefore, not to account for the thing (of the heart) which is in Your power, not mine."

(Tirmizi, Abu Dawood, Nasai, Ibn Majah and Daarami)

Commentary: It shows that the Prophet ﷺ maintained a complete equality among his wives as far as practical behaviour and standard of living were concerned. He treated all of them alike. But the attachment of the heart is something which cannot be ordered. It could not be the same with each wife. Hence, the Prophet ﷺ used to beseech the Lord to forgive him if there was any difference in it for love and inclination did not lie in his power; it was in the Hands of Allah.

DIVORCE AND PERIOD OF WAITING

The main object of marriage is that, by entering into it, people led a clean and virtuous life, and just as they were someone's children, they, too, produced children, and the children were a source of joy to them and a means to the attainment of Paradise in Hereafter.

For the realisation of these ends, it is essential that relations between man and wife were pleasant and based on love and understanding. This, in a nutshell, is the substance of the teachings of the Holy Prophet ﷺ relating to the conduct and behaviour between husband and wife. Yet, sometimes, circumstances arise in which it becomes extremely difficult to live together. The Prophet's ﷺ advice, even then, is that they should try their utmost to tolerate with each other, and resolve their differences, through mutual concession and compromise. Divorce or *Talaq*, too, has, however, been permitted as a last resort. It, evidently, would have been most unjust if the breaking up of a marriage was not allowed in any case, and however miserable the life of a couple became, it was legally compelled to remain joined in wedlock till death.

Detailed guidance has, hence, been furnished on the subject of divorce, the first thing to remember, as a matter of principle, being that such a development is highly displeasing to God, and, therefore, it should be avoided as far as possible. Neither the husband nor the wife should act in a hurry. The step is to be taken only when no choice is left, in the same way as, for example, the amputation of a limb is agreed to when no other course is open.

The method prescribed for divorce is that the husband should give only one *Raj'ee Talaq*¹ at a time when the wife is in a state of cleanliness, i.e., she is not having her menses so that it remained

①. Meaning a 'reversible' divorce ; a divorce that can be taken back within the period of *'Iddah*.

open to the husband to retrace his steps and take back the divorce within the period of 'Iddah¹. If, however, the husband cannot make up his mind about returning to his wife and restoring her to the former position, he should allow the period of *Iddah* to pass after which though the withdrawal of the divorce will not be possible, they can be joined, again, in wedlock by mutual consent.

The pronouncement of three *Talaqs*² simultaneously is extremely sinful, but to do so at three different times, too, has been viewed with strong disfavour, and the punishment laid down on it, here in this world, is that the husband will not be allowed to re-marry his divorced wife until she is married to another man and full conjugal relations have been established between them, and after it, she has either become a widow owing to the death of her second husband or has been divorced by her husband. It is only then that he can marry her again on the completion of 'Iddah. This severe restriction, in fact, is the penalty imposed on the husband for pronouncing three *Talaqs*.

Most Disagreeable Act

(١٧٠٤/٣٣) عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْغَضَ الْحَلَالَ إِلَى

(رواه ابو داؤد)

اللَّهِ الطَّلَاقُ

(1704/33) It is related by Abdullah ibn Umar رضي الله عنه that the Prophet ﷺ said: "Among the lawful and legitimate things, most disagreeable to God is divorce." (Abu Dawood)

(١٧٠٥/٣٤) عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا

مُعَاذُ مَا خَلَقَ اللَّهُ شَيْئًا عَلَى وَجْهِ الْأَرْضِ أَحَبَّ إِلَيْهِ مِنَ الْعِتَاقِ وَلَا خَلَقَ اللَّهُ شَيْئًا

عَلَى وَجْهِ الْأَرْضِ أَبْغَضَ إِلَيْهِ مِنَ الطَّلَاقِ. (رواه الدارقطني)

(1705/34) It is related by Mu'az ibn Jabal رضي الله عنه that the Messenger of Allah ﷺ said: "O Mu'az, God has not created anything on the face of the earth which may be more pleasing to Him than the

①. The period of waiting for a widowed or divorced woman before the expiry of which she cannot re-marry. for a divorced woman, *Iddah* extends up to the time that three cyclic periods of menstruation are completed, and if the woman be pregnant, until she is gives birth of the child.

②. Plural of *Talaq*, meaning 'divorce'.

setting free of slaves and slave-girls, and he has not created anything on the face of the earth which may be more displeasing to Him than divorce." (Daar Qutni)

(١٧٠٦/٣٥) عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا امْرَأَةٍ سَأَلَتْ زَوْجَهَا طَلَاقًا فِي غَيْرِ مَا بَأْسٍ فَحَرَامٌ عَلَيْهِ رَائِحَةُ الْجَنَّةِ.

(رواه احمد والترمذى و ابو داؤد و ابن ماجه والدارمى)

(1706/35) It is related by Thauban رضي الله عنه that the Messenger of Allah ﷺ said: "The sweet smell of Paradise is forbidden to the woman who demands divorce from her husband except on account of severe hardship."

(Musnad Ahmad, Tirmizi, Abu Dawood, Ibn Majah and Daarimi)

Commentary: The admonition, evidently, does not apply to the woman for whom it may have become really intolerable to live with her husband, but if she seeks divorce without the things having gone that far, it will be highly sinful on her part.

(١٧٠٧/٣٦) عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُطَلِّقُوا النِّسَاءَ إِلَّا مِنْ رِيَّةٍ إِنَّ اللَّهَ تَعَالَى لَا يُحِبُّ الذَّوَاقِينَ وَالذَّوَاقَاتِ.

(رواه البزار والطبرانى فى الكبير والوسط)

(1707/36) Abu Moosa Ash'ari رضي الله عنه related to us, that the Messenger of Allah ﷺ said: "Women should not be divorced unless they are of a doubtful character. God does not like men who are addict to pleasure and enjoyment."

(Musnad Bazzar, and Tabarani)

Commentary: What the last part of the above Tradition denotes is that men who divorce their wives simply to marry again and derive satisfaction from a new wife are excluded from the love and good pleasure of the Lord. The same is the case with women who obtain divorce from their husbands so that they can have pleasure with a new man.

Time And Procedure

(١٧٠٨/٣٧) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ طَلَّقَ امْرَأَةً لَهُ وَهِيَ حَائِضٌ فَذَكَرَ عُمَرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَغَيَّظَ فِيهِ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ لِيرَأَى

جَعَهَا ثُمَّ يُمْسِكُهَا حَتَّى تَطْهَرُ ثُمَّ تَحِيضُ فَتَطْهَرُ فَإِنْ بَدَأَ أَنْ يُطَلِّقَهَا فَلْيُطَلِّقَهَا طَاهِرًا قَبْلَ أَنْ يُمْسِكَهَا فَبَلَكَ الْعِدَّةَ الَّتِي أَمَرَ اللَّهُ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ.

(رواه البخارى و مسلم)

(1708/37) Sayyidina Abdullah ibn Umar رضي الله عنه Narrates that he divorced his wife in the condition that she was having her menses, and his father mentioned it to the Messenger of Allah ﷺ, upon which he was very angry and said: "Tell Abdullah to take back the divorce and keep the wife with him in marriage until the menstruation period ends and she comes into the period of cleanliness, and, then, the period of cleanliness ends, and she, again, has her menses, and returns, once more, to the period of cleanliness. Should he still want to divorce her, he might have a sexual intercourse with her." The Prophet of God ﷺ added: "This is the *Iddah* laid down in the Qur'an:

فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ (الطلاق ١:٦٥)

"Divorce them at their prescribed periods." (Al Talaq 65:1)

(Bukhari and Muslim)

Commentary: It tells that it is forbidden to divorce a woman while she is having her menses, and whoever does so by mistake should receive back his wife after the divorce. In case the husband remained of the same mind, the divorce ought to be given at the time of purification after menstruation provided that he had not made love to her during it.

The idea behind the arrangement is that during menstruation, a woman is not fit for sexual intercourse while, in the state of purification, it is quite possible that the husband felt inclined towards her and the intention to divorce disappeared from his heart which, in any case, is more pleasing to the Lord and Prophet ﷺ.

In the incident related above, Abdullah ibn Umar رضي الله عنه was told by the holy Prophet ﷺ to take back the divorce he had given and allow a period of purification to pass, and if, even then, he was adamant, he could divorce his wife during the second period of purification, the idea being that when the two would live together during the whole of the intervening period of purification, the relations might improve and the divorce avoided. But if it did not turn out that way and the divorce was invetiable, the Prophet ﷺ

advised Abdullah ibn Umar رضي الله عنه to do so during the second period of purification, before cohibition. This last condition, too, was based on the logic that the sexual urge was stronger at the end of the menses, and it might, also, offer a hindrance to divorce.

It, further, shows that though divorce is forbidden during menses and is a grave sin, it does take place if given. Were it otherwise, there would have been no need for restitution, and instead of telling Abdullah ibn Umar رضي الله عنه to receive back his wife, the holy Prophet ﷺ would have said that the divorce was void.

To Give Three Divorces at The Same Time is A Great Sin

(١٧٠٩/٣٨) عَنْ مُحَمَّدِ بْنِ لَبَيْدٍ قَالَ أَخْبَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ ثَلَاثَ تَطْلِيقَاتٍ جَمِيعًا فَقَامَ غَضْبَانٌ ثُمَّ قَالَ أَيْلَعَبُ بَكْتَابِ اللَّهِ عَزَّ وَجَلَّ وَأَنَا بَيْنَ أَظْهَرِكُمْ حَتَّى قَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ أَلَا أَقْتُلُهُ.

(رواه النسائي)

(1709/38) Sayyidina Mahmood ibn Labeed رضي الله عنه narrated "(once), as the Messenger of Allah ﷺ came to know about a person that he had divorced his wife thrice, at the same time, he rose up in great anger and said: 'Will the book of God be mocked with even when I am present in Your midst? (To divorce thrice, at the same time, is to make a mockery of the Qur'an in which the law and method of divorce are distinctly laid down. Will the Book of God be reduced to a plaything in my lifetime)?' (As the Messenger of Allah ﷺ spoke these words in extreme anger), a Companion stood up and said: 'O Messenger of Allah ﷺ ! May I better not kill that man who has acted like that.'" (Nasai)

Commentary: It shows that the giving of three divorce simultaneously is a most serious transgression of the law of God. But as a divorce given during the monthly course takes effect in spite of being highly sinful and the woman gets divorced as a result of it, the divorce given thrice, at the same time, too, takes place in the opinion of an overwhelming majority of Jusists.

The giving of three divorces, at the same time, has been condemned as playing with the Book of God, probably, on the

basis of the following verses:

الطَّلَاقُ مَرَّتَانِ O فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ
(البقره ٢: ٢٢٩، ٢٣٠)

Divorce is twice, then either a retention with honour or a rebase with kindness. So if he divorces her, then she shall not be lawful to him. Therefore, until she marries another husband

(Al Baqarah 2:229/230)

From these verses, it is evident that if a man wanted to divorce his wife more than once, he should not do so at the same time, but at different times, with suitable intervals.

The narrative does not tell what reply the Prophet ﷺ gave to the Companion who had offered to kill the transgressor. Perhaps, he kept quiet, and, thereby, indeed that man had committed a grievous sin, it did not amount to an offence punishable with death.

The Consequence of Three Divorces and The Injunction of The Shar'iah

(١٧١٠/٣٩) عَنْ عَائِشَةَ قَالَتْ جَاءَتْ إِمْرَأَةً رِفَاعَةَ الْقُرَظِيِّ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ كُنْتُ عِنْدَ رِفَاعَةَ فطَلَّقَنِي فَبَتَّ طَلَاقِي فَتَزَوَّجْتُ بَعْدَهُ عَبْدَ الرَّحْمَنِ بْنَ الزُّبَيْرِ وَمَا مَعَهُ إِلَّا مِثْلَ هُدْبَةِ الْوَبِ، فَقَالَ أَتُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ؟ قَالَتْ نَعَمْ قَالَ لَا حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتِكَ.
(رواه البخارى و مسلم)

(1710/39) Sayyidah Ayshah رضي الله عنها relates, saying that "Once the wife of Rifa'ah Qurazi came to the Messenger of Allah ﷺ and said that she had been married to Rifa'ah who had divorced her and completed the whole procedure, i.e., given three divorces. She had, thereupon, married Abdul Rahman ibn Zubair, but is incapable of performing the sexual act. The Messenger of Allah ﷺ asked her if she wanted to go back to Rifa'ah to which she replied in the affirmative. The Messenger of Allah ﷺ, then, observed: "It cannot be done until sexual intercourse takes place between you two." (Meaning between the former wife of Rifa'ah and her new husband." (Bukhari & Muslim)

Commentary: The commandment is set forth, also, in the Qur'an which says:

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ (البقره ٢:٢٣)

"And if a person divorces his wife the third time, he cannot, after that, re-marry her until after she has married another husband.
(Al Baqarah 2:23)

It is only in the event that the second husband dies or he, also, divorces her that the woman can re-marry her former husband, after completing the period of *Iddah*.

From this and many other similar Traditions, we learn by way of elucidation of the afore-mentioned verse of the Qur'an that the mere performance of marriage with some other man is not enough for this purpose. Its consummation is essential. This view is upheld by a vast majority of the Jurists. The condition of second marriage will, indeed, be rendered meaningless if it is not subject to the completion of the act that is fundamental to the relationship between man and wife.

Even a Divorce in Jest is A Divorce

(١٧١١/٤٠) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثٌ

جِدُّهِنَّ جِدٌّ وَهَزْلُهُنَّ جِدُّ النِّكَاحِ وَالطَّلَاقُ وَالرَّجْعَةُ. (رواه الترمذی و ابوداؤد)

(1711/40) It is related by Abu Hurayrah رضی اللہ عنہ that the Messenger of Allah ﷺ said: "There are three things to speak seriously and with deliberation with relation to which is a reality, and to speak light-heartedly and in jest with relation to which, too, is a reality. The three things are: marriage, divorce and restitution, i.e., receiving by a husband of his wife after divorce.

(Tirmizi and Abu Dawood)

Commentary: Its purport is that if a man marries a woman or divorces her or receives back the divorced wife in joke, it will be real in the eyes of the *Shari'ah* and deemed to have, actually, taken place. Marriage, divorce or restitution, by their nature, are such serious and solemn acts that no fun or frivolity can be permitted.

Divorce By a Man of A Deranged Mind

(١٧١٢/٤١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ

طَلَاقٍ جَائِزٌ إِلَّا طَلَاقَ الْمَعْتُورِ وَالْمَغْلُوبِ عَلَى عَقْلِهِ. (رواه الترمذی)

(1712/41) It is related by Abu Hurayrah رضی اللہ عنہ that the Prophet ﷺ said: "Each divorce is valid except by a man who is not in his senses." (Tirmizi)

Commentary: Sometimes, a man goes out of his mind, owing to a shock or illness, and does things he would not do if he was in his senses. Should such a man divorce his wife, in that condition, the divorce will not have a legal force in the same way as the divorce a lunatic is held, legally, to be of no effect.

In another Tradition, it is stated that there are three persons who will not be held responsible for what they say or do, and no law of the *Shari'ah* shall be applicable to them: (i) he who is in a state of slumber; (ii) a minor child; and (iii) one who is out of his mind.

It denotes that if a man divorces his wife while talking in his sleep, it will not be effective, and similar is the case with the divorce given by a minor child or a man with a deranged mind.

A Divorce Under Duress is Null And Void

(١٧١٣/٤٢) عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

لَا طَلَاقَ وَلَا عِتَاقَ فِي إِغْلَاقٍ. (رواه ابو داؤد وابن ماجه)

(1713/42) Sayyidah Ayshah رضی اللہ عنہا relates, saying that she heard the Messenger of Allah ﷺ say: "A divorce and setting free of a slave under duress are void and have no effect (in law)."

(Abu Dawood and Ibn Majah)

Commentary: It shows that if a man is made to divorce his wife or sets free his slave under constraint or coercion, it will not be valid. This is the viewpoint of a majority of Jusists, but Imam Abu Hanifah holds that a divorce given under duress will be effective in the same way as a divorce given in jest, and the authorities of the Hanafī School of thought gives quite a different interpretation of the above Tradition.

It should, however, be noted that Imam Abu Hanifah is not alone in his judgement, but Saeed ibn Mussaiyyib, Ibrahim

Nakha'ee and Sufyan Thauri, also, are reported to have drawn the same conclusion.

Iddah

The law of *Iddah*, too, has been laid down, in the Islamic *Shari'ah*, for a divorced woman. It maintains that a woman whose husband has divorced her should spend a period of time in waiting, the essential details of which are given in the Qur'an itself. For a menstruating woman, a period of waiting for three monthly courses has been prescribed, while if the menses have finally ceased or have not yet started and she is, also, not in the family way, it is three months. For a pregnant woman, *Iddah* extends up to the time she delivers the child, no matter how long or short it is.

The provision of *Iddah* is a prudent, well-advised and sensible arrangement. An important aspect of it is that it underlines the sanctity and solemnity of *Nikah*, i.e., the wedlock. Had there been no such stipulation and it was permitted to a woman to remarry at will and immediately after being divorced by her husband, it will, surely, have acted against the seriousness and dignity and reduce *Talaq* to a joke. Another aim, specially in the case of *Raj'ee* (reversible) *Nikah*, is to give an opportunity to the husband to think over the whole thing again and take back the divorce so that the couple may live, once more, as man and wife which is more pleasing to God and Prophet ﷺ. It is for this reason that during the *Iddah* of *Talaq Raj'ee*, the woman is advised to pay a little more attention to her adornment and behave towards her husband in such a way that he may, again, feel attached to her and decide to receive her back as his wife. As for *Talaq Baina*,¹ though it is not possible for the husband to return to his wife, there still remains a greater possibility of re-marriage by mutual consent as a result of the stipulation that the wife cannot marry again before the expiry of the period of waiting.

The third consideration is that there remained no possibility of doubt about the paternity of the child born to the woman after divorce.

Anyway, these are some of the manifest aims and advantages of the law of *Iddah*. It is, perhaps, for these reasons that a period of

waiting after separation is prescribed, in one form or another, in a number of civilised societies of the world, but, in some cases, the period is so long as to become unbearable for the woman. The period of *Iddah* laid down in the *Shariah*, as everyone will agree, is moderate and reasonable.

From the Tradition that follows we will learn that the law of *Iddah* was revealed when a Companion رضي الله عنه of the Prophet ﷺ called Asma ibn Yazid ibn es-Sakan Ansariya, had been divorced by her husband.

(١٧١٤/٤٣) عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ بْنِ السَّكَنِ الْأَنْصَارِيِّ قَالَتْ أَنَّهَا طَلِّقَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَمْ يَكُنْ لِلْمُطَلَّقَةِ عِدَّةٌ فَأَنْزَلَ اللَّهُ الْعِدَّةَ لِلطَّلَاقِ فَكَانَتْ أَوَّلَ مَنْ نَزَلَ فِيهَا الْعِدَّةُ لِلطَّلَاقِ. (رواه أبو داود)

(1714/43) It is related by Asma bint Yazid ibn as-Sakan Ansariya, that she had been divorced during the time of the Messenger of Allah ﷺ, and until then no commandment had come down concerning *Iddah*. So, the Lord revealed the verses of the Qur'an in which *Iddah* for a divorced woman was decreed. Asma bint Yazid, thus, was the first divorced woman about whom the commandment of *Iddah* was revealed.

(Abu Dawood)

Commentary: The Qur'anic verse mentioned in it is, perhaps, the following verse of *Surah Al-Baqara*:

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ (البقرة ٢: ٢٢٨)

And the divorced women shall wait, keeping themselves apart, for three monthly periods. (Al Baqarah 2:228)

Laws concerning women who are not menstruating owing to minority or old age or who are with child indicated in *Surah At-Talaq*.

①. Literally, 'a divorce that separates.' In the *Shariah*, it is distinguished from the three divorces in the sense that while the third time the divorce becomes irrevocable until the woman marries some other man, nad he, also, divorces her, in *Talaq Baina* no such condition is laid and re-union is permissible without it.

Iddah on Death And Mourning

There is the command of *Iddah* for the widow, in the *Shariah*, in the same way as for the divorced woman. As it is distinctly stated in the Qur'an:

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا
(البقره ٢: ٢٣٤)

And those of you who die, and leaves their wives, such women shall wait by themselves for four months and ten days.

(Al Baqarah 2:234)

This applies to the widows who are not pregnant. For the widows who are in the family way, the *Iddah* has been prescribed in another verse. It is until the child is born, however long or short the period may be. For the term of *Iddah*, the Command of mourning has, also, been given. A widowed woman is enjoined to show the conventional grief during the whole period of waiting. She is to abstain strictly from using things that are, commonly, associated with embellishment, and lead a life indicating her loss and sorrow so that those who saw her should know from her dress, appearance and behaviour that, like a good and virtuous lady, she was feeling sad and distressed at the death of her husband. but this commandment is only for the period of *Iddah*, and should cease at its expiry. It is not allowed, in the *Shariat*, that a woman observed life-long mourning on the death of her husband.

Aside of the husband, if a woman shows her heart-felt grief, in the form of mourning at the death of any other near relative like father or brother, she can do so only for three days.

(١٧١٥/٤٤) عَنْ أُمِّ حَبِيبَةَ وَرَبِيبَةَ بِنْتِ جَحْشٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا.
(رواه البخارى ومسلم)

(1715/44) It is related by Umm Habiba رضى الله عنها and Zainab bint Jahash رضى الله عنها that the Messenger of Allah ﷺ said: "It is not permitted to a believing woman that she observed mourning on the death of a near relative for more than three days, save that of her husband. On the death of the husband, the

commandment is that the mourning be observed for four months and ten days." (Bukahri and Muslim)

(١٧١٦/٤٥) عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُتَوَفَّى عَنْهَا زَوْجُهَا لَا تَلْبَسُ الْمُعْصَفَرَ مِنَ الثِّيَابِ وَلَا الْمُمَشَّقَةَ وَلَا الْحِلْيَ وَلَا تَخْتَضِبُ وَلَا تَكْتَجِلُ.
(رواه ابو داؤد والنسائي)

(1716/45) Umm Salmah رضى الله عنها relates, saying that the Prophet ﷺ said: "A woman whose husband has died should not wear clothes dyed in saffron or red chalk, nor use ornaments, hair-dye, henna or collyrium." (Abu Dawood and Nasai)

Commentary: In the days of the holy Prophet ﷺ, safflower and red chalk were, generally, used by women to dye their clothes for attraction. These two things have, thus, been, particularly, mentioned in the *hadith*, otherwise no special significance is attached to them and the real meaning and intention of the saying is that women who have been widowed should avoid wearing attractive clothes. In the same way, they should not use articles of adornment like ornaments, henna or collyrium.

The object of these rules and regulations is that the grief of a woman, at the loss of her husband, should not only be felt in the heart, but its effect must, also, be apparent from her dress etc.

كتاب المعاملات

KITAB UL-MA'MLAAT

(BOOK OF AFFAIRS)



IMPORTANCE OF ECONOMIC AFFAIRS

No man can do without acting jointly with others, and having various forms of relations, including monetary dealings. Men are dependent no one another for their needs. For instance, a labourer whose needs are very limited stands in need of the grocer from whom he can buy provisions for himself and his family, and the farmer needs the labourer to grow the crops. In the same way, both the labourer and the farmer are dependent for their dress upon the man who makes or sells the cloth, and the cloth manufacturer or dealer upon the person who buys it. If anyone has to build a house, he requires the services of the mason and other workers, and when he falls ill, he goes to the physician.

In brief, economic affairs, like buying and selling, labour and wages, agriculture and industry, and lending and borrowings are an essential part of life. In all these spheres, again, there is always the possibility of a dispute to settle with legal procedure and courts of justice is needed.

Though His Prophets عليهم السلام, specially the last of them, the Prophet Muhamamd ﷺ, Almighty Allah has enunciated the principles and methods of monetary dealings as well which , apparently, are related, purely, to worldly affairs. These laws are fully consistent with the nobility of the human race, and, also, hold out the assurance of felicity in both the worlds.

What is more, as a consequence, the management of these affairs and interests, in conformity with Divine guidance and the

laws of the *Shariah*, has ceased merely to be a worldly matter and got elevated to Faith itself, and, in a sense, to worship the promise of Divine recompense and elevation in ranks in the Hereafter in the same way as on deeds of worship, such as, *Salah*, *Fasting*, *Zikr*, *Recitation* and *Jihad* and to inculcate moral virtues etc.

The guidance, rules and regulations which have reached us through the Holy Prophet ﷺ concerning this department of life, *Muamlaat* (Mutual Dealings) as it is called, are, as far as we know, based upon four fundamental principles: i) public good; ii) justice; iii) honesty and truthfulness; and iv) compassion

Clean Living And Lawful Earning

(١٧١٧/١) عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ كَسْبِ

الْحَلَالِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ. (رواه البيهقي في شعب الإيمان)

(1717/1) It is related by Abdullah ibn Masud ؓ that the Messenger of Allah ﷺ said: "To earn lawfully is, also, a duty next (only) to the principal duties of Faith." (Biahaiq)

Commentary: As most commentators agree, what this Tradition seeks to emphasise is that after testimony that there is no deity save God, and Muhammad ﷺ is the Messenger of Allah and *Salah Fasting* etc, which are the fundamentals tenets of Islam, it is the earning of one's livelihood through honest means and by engaging oneself cleanly in a trade or profession that comes first. Whoever is heedless incurs the danger of succumbing to the temptation of earning money or acquiring wealth from illegitimate sources, and, then, his end, in the Hereafter, will be what has been indicated in the Qur'an and the Traditions with regard to those who live on unclean income.

Again, to perform a duty enjoined by God, obviously, in an act of worship, and the bondsman who does so is deserving of the Divine reward a person becomes entitled to on doing anything he is required to do by the Lord. Hence, to strive towards earning one's livelihood through honest means is virtually identical to worship and worthy of Divine recompense. What good tidings does it contain, indeed, for the conscientious traders, artisans, workers and peasants who make a clean living! It may, however, be remembered

that the emphasis in this Tradition is on the seeking of a clean livelihood and not merely on making an income. The object of this saying is to warn against everything in connection with subsistence that is forbidden and unlawful.

Importance And Need of Money In Certain Circumstances

(١٧١٨/٢) عَنْ الْمِقْدَامِ بْنِ مَعْدٍ يَكْرَبُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَنْفَعُ فِيهِ إِلَّا الدِّينَارُ وَالْدِّرْهَمُ.
(رواه احمد)

(1718/2) It is related, on the authority of Miqdaam ibn M'adi Karab رضي الله عنه, that he heard the Prophet ﷺ say: "A time will come when money, alone, will avail." (Musnad Ahmad)

Commentary: The narrator of this Tradition is a Taba'ee called Abu Bakr ibn Abi Maryam. he has related it on the authority of Sayyidina Miqdaam ibn M'adi Karab رضي الله عنه. The incident he has mentioned in this context is that Sayyidina Miqdaam ibn M'adi Karab رضي الله عنه had some milch cattle, the milk of which was sold by his slave-girl while the price was collected by Miqdaam himself. Some people felt that it was unbecoming of Sayyidina Miqdaam رضي الله عنه to make money by selling milk, and they objected to it. Sayyidina Miqdaam رضي الله عنه admitted that he did so, and, in his support, referred to the aforementioned saying of the Prophet ﷺ. Had the holy Prophet ﷺ not said that a time was to come when money, alone, would be of use to men? What Sayyidina Miqdaam رضي الله عنه meant was that it might not be a highminded act to make money by selling milk, but, surely was permissible.

The Honest Trader Will Be With The Prophets, The Truthful and The Martyrs

(١٧١٩/٣) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ.

(رواه الترمذی والدارمی والدارقطنی، ورواه ابن ماجه عن ابن عمر)

(1719/3) It is related by Abu Saeed Khudri رضي الله عنه that the Messenger of Allah ﷺ said: "The trader who plies his trade

cleanly and honestly will rise, in the Hereafter, in the company of the Prophets عليهم السلام, the Truthful, and the Martyrs."

(Tirmizi, Daarami and Daar-Qutni)

Note: The same Tradition has been quoted by *Ibn Majah*, on the authority of Sayyidina Ibn Umar رضي الله عنه.

Commentary: Says the Qur'an:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ
وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا (النساء ٦٩:٤)

And whoever obeys Allah and the Messengers عليهم السلام, they are with those whom Allah has blessed — of the Prophets عليهم السلام and the truthful, and the martyrs, and the righteous, and an excellent company are they. (Al Nisaa 4:69)

The life of a trader is beset with numerous trials and temptations. He is, often, confronted with a situation in which there, apparently, is the danger of loss if he remains steadfast and follows the path of honesty, as enjoined by the Almighty, and a good chance of profit if he disregards the Divine commandments and allows himself to be guided solely by material considerations. Thus, the trader who observes his duty to God in business dealings comes out successful in the trial prescribed by the Lord, and, for him, there is the promise that he will be in the company of the most favourite bondsmen of the Lord in After-life- the Prophets عليهم السلام, the Truthful and the Martyrs. This will be the reward of the upright traders in the world to come.

Warning: As we had occasion to point out repeatedly in the earlier volumes, all the tidings like it are subject to the condition that a person abstains from the other wicked and sinful deeds as well which are abomination in the sight of God and make one unworthy of His good Grace.

Dignity of Labour

(١٧٢٠/٤) عَنْ الْمِقْدَامِ بْنِ مَعْدِيكَرَبَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدَيْهِ وَإِنْ نَبَى اللَّهُ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَأْكُلُ مِنْ عَمَلٍ يَدَيْهِ. (رواه البخارى)

(1720/4) It is related by Miqdaam ibn M'adi Karab رضي الله عنه that the Messenger of Allah ﷺ said: "The cleanest food is that which has been earned by the labour of one's hand. In fact, the Prophet Dawood عليه السلام used to work with his hands for his living."

(Bukhari)

Commentary: It stresses the dignity of labour and cites the example of Prophet Dawood عليه السلام to bring home the food purchased from the earnings. It is told in the Qur'an that Prophet Dawood عليه السلام used to make Chain armour and, from the above Tradition, we, further, learn that he did it for a living.

(١٧٢١/٥) عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ قِيلَ يَا رَسُولَ اللَّهِ أَيُّ الْكَسْبِ أَطْيَبُ؟ قَالَ عَمَلُ الرَّجُلِ بِيَدِهِ وَكُلُّ بَيْعٍ مَبْرُورٍ.

(رواه احمد)

(1721/5) Sayyidina Raafi' ibn Khadeej رضي الله عنه narrates that a person (once) enquired from the Prophet ﷺ which income was better and more clean. (What was a better way of earning one's livelihood)? "The one who works with his hands, and every trade that was (done) with honesty," replied the Messenger of Allah ﷺ.

(Musnad Ahmad)

Agriculture And Fruit-Growing

(١٧٢٢/٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُؤْمِنٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ صَدَقَةٌ.

(رواه البخارى ومسلم)

(1722/6) It is related by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Whatever believing bondsman grew a crop or planted a tree, and a bird, animal or man ate from it, it would be charity on his part."

(Bukhari and Muslim)

Commentary: The above Tradition indicates that the one who cultivates the land and grows fruit trees is blessed and entails reward from Allah as a *Sadaqah*. If any animal or a bird eats from that crop of his land or from a fruit tree. It is an incentive for Agriculturists and fruit growers.

Legitimate Wealth is A Blessing

(١٧٢٣/٧) عَنْ عَمْرِو بْنِ الْعَاصِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ أُرِيدُ أَنْ أَبْعَثَكَ عَلَى جَيْشٍ فَيُسَلِّمَكَ اللَّهُ وَيَغْنِمَكَ وَأَرْعَبَ لَكَ مِنَ الْمَالِ رَغْبَةً صَالِحَةً فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَسْلَمْتُ مِنْ أَجْلِ الْمَالِ وَلَكِنْ أَسْلَمْتُ رَغْبَةً فِي الْإِسْلَامِ وَأَنْ أَكُونَ مَعَكَ فَقَالَ يَا عَمْرُو نِعَمَ الْمَالُ الصَّالِحُ لِلْمَرْءِ الصَّالِحِ.

(رواه احمد)

(1723/7) Amr ibn al-'Aas رضي الله عنه related to us, saying that the Messenger of Allah ﷺ said to him: "I intend to send you, (on a military expedition), as the commander of the army, and, then, by the Grace of Allah, you return safe and sound (and victorious) and take the spoils of war (from the enemy), and receive a good grant of wealth from God." Upon it, (amr ibn al-Aas رضي الله عنه went on to relate that he said): "O Messenger of Allah! I have not embraced Islam for worldly goods, but for the liking and attachment I have for it and for the reason that I am blessed with your company. "O Amr!" the Prophet ﷺ replied, "clean and lawful wealth is a good thing and a blessing for a virtuous bondsman." (Musnad Ahmad)

Commentary: It tells that wealth acquired through legitimate means is a special favour of Allah. On the other hand, in the earlier volumes, we saw Traditions, under the headings of 'Asceticism' and 'Soft-heartedness', to the effect that poverty was preferable to riches and the poor of the *Ummah* were more blessed than the well-to-do, Both the view-points, however, are correct in their context. If contentment and willing acceptance of what has been decreed by Allah falls to the lot of anyone, alongwith poverty, it doubtlessly, is an enviable state. It was preferred by the Holy Prophet ﷺ for himself, and he used to pray for it. At the same time, if Allah bestows riches on anyone, through lawful means, and he is, also, blessed with a grateful heart and the prudence to make a proper use of his wealth, it, too, is a special favour of God.

Among the Messengers, the Lord had favoured Sayyidina Dawood (David), Sulayman (Solomon), Ayub (Job), and Yusuf (Joseph) عليهم السلام, and many other with His grace in this matter, and among the leading Companions there were Uthman, Sayyidina

Abdul Rahman ibn 'Awf, Zubair ibn 'Awam etc. ﷺ.

Importance And Politeness in Monetary Dealings

(١٧٢٤/٨) عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَزُولُ قَدَمًا ابْنِ آدَمَ يَوْمَ الْقِيَمَةِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَلِمَ.

(رواه الترمذی)

(1724/8) It is related by Abdullah ibn Mas'ud ﷺ that the Messenger of Allah ﷺ said: "On the Last Day (when people will be brought together for the Final Requital), no one's feet will move until he has been questioned about five things: about his life, and how he lived; about his youth, and wherein he wasted it; about his wealth, and where from he acquired it, and on what he spent it; and about what he did in what he was given the knowledge of." (Tirmizi)

Commentary: stressing the implorance of monetary affairs, it tells that everyone will have to render a full account of his conduct in that behalf on the Day of Judgement, as to how he earned or acquired wealth in his life and in what manner did he spend it.

The Curse of Ill-Gotten Wealth

(١٧٥٢/٩) عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَكْسِبُ عَبْدٌ مَالًا حَرَامًا فَيَتَصَدَّقُ مِنْهُ فَيُقْبَلَ مِنْهُ فَيَبَارِكُ لَهُ فِيهِ وَلَا يَتْرُكُهُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى النَّارِ، إِنَّ اللَّهَ لَا يَمْحُو السَّيِّئَ بِالسَّيِّئِ وَلَكِنْ يَمْحُو السَّيِّئَ بِالْحَسَنِ، إِنَّ الْخَبِيثَ لَا يَمْحُو الْخَبِيثَ.

(رواه احمد وكذا فى شرح السنة.)

(1725/9) It is related by Abdullah ibn Mas'ud ﷺ that the Messenger of Allah ﷺ said: "If a person earns or acquires anything (through dishonest means) and, then, give away a part of it in charity, the act of charity will not be accepted, and if he will spend from it on his needs, there will be no auspiciousness in it, and if he will leave it behind to his descendants, it will serve for him as provision for Hell. Believe it, God does not remove evil with evil, but evil with good. One impurity does not annul another. (It can not make it clean)." (Musnad Ahmad)

Commentary: It emphasises that charity given from illgotten wealth is not acceptable to God, and there is no real propitiousness in impure earnings. In the same way, should a person leave behind wealth obtained in an illegitimate way, it will be ruinous him on the Day of Final Recokoning. He will be guilty both of making money dishonestly and leaving it to his heirs and successors to eat of the impure while to leave behind wealth acquired cleanly and honestly is a kind of charity, and will fetch a reward in the Hereafter.

The concluding part of the narrative explains why charity from illegal wealth will not find acceptance with Allah and prove harmful for the giver on the Day of Judgement.

Charity serves as an atonement for sins and acts as a means to forgiveness provided that it is given out of goods acquired through lawful means, but if it is given from wealth earned by corrupt and fraudulent practices, there will be no such property in it in the same way as dirty water can not be expected to make dirty clothes clean.

(١٧٢٦/١٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا وَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ثُمَّ ذَكَرَ الرَّجُلُ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَهُ إِلَى السَّمَاءِ يَارَبِّ يَارَبِّ وَمَطْعَمُهُ حَرَامٌ وَ مَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ وَغُذِيَ بِالْحَرَامِ فَأَنَّى يُسْتَجَابُ لِذَلِكَ. (رواه مسلم)

(1726/10) It is narrated by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "O people! God is pure Himself, and accepts only what is pure, and He has given the same Command, concerning it, to all Believers as He has to His Prophets عليهم السلام. For them, the Commandment is:

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا (المؤمنون ٥١:٢٣)

O ye Messengers! eat of the good (and lawful) things, and do right.

(Al Mu'minoon 23:51)

And for the Believers:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ (البقرة ١٧٢:٢)

O mankind! Eat of what is lawful and wholesome is the earth,
(and avoid what is impure). (Al Baqarah 2:172)

"After it," Abu Hurayrah رضي الله عنه said, "The Messenger of Allah ﷺ narrated the story of a man who undertook a long journey (to a holy place) and arrived (there) in such a condition that his hair were dislevelled and his body covered with dust. He raised his hands towards the heavens and cried: "O Lord! O my Preserver! 'But his food was of the impure, his dress was impure, and he had been brought up what was impure: how his prayer can, then, be granted?" (Muslim)

Commentary: The gist of the above Tradition is that God is pure and accepts only offerings that are pure, i.e., from goods acquired through legitimate means. It, further, denotes that the commandment to eat the good and lawful things was given to all the Prophets عليهم السلام, in the same way as to all the Believers. A true Believer should, therefore, realise the significance of the Divine commandment and observe it scrupulously. The Holy Prophet ﷺ has, also, emphasised that ill-gotten wealth is so hateful to God that even if a man went to a sacred place, like a miserable beggar, to supplicate to the Almighty, but his food and clothes were impure, his supplication would not be accepted.

(١٧٢٦/١١) عَنْ ابْنِ عُمَرَ قَالَ مَنْ اشْتَرَى ثَوْبًا بِعَشْرَةِ دَرَاهِمَ وَ فِيهِ دِرْهَمٌ حَرَامٌ لَمْ يَقْبَلِ اللَّهُ لَهُ صَلَاةً مَا دَامَ عَلَيْهِ ثُمَّ ادْخَلَ اِصْبَعِيهِ فِيْ اُذْنَيْهِ قَالَ صَمَتَا اِنْ لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُهُ يَقُولُهُ.

(رواه احمد والبيهقى فى شعب الايمان)

(1727/11) It is narrated by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "If a person buys a cloth for 10 dirhams, and, among them, one is tainted, i.e., it has been earned thorough dishonest means; none of his *Salah* will be accepted by God as long as he wears it." After relating it, Abdullah ibn Umar رضي الله عنه put his fingers in his ear and said: "May both the ears of mine become deaf if I have not heard the Prophet of Allah ﷺ say so." (Musnad Ahmad and Baihaqi)

(١٧٢٨/١٢) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ

الْجَنَّةِ لَحْمٌ نَبَتَ مِنَ السُّحْتِ وَكُلُّ لَحْمٍ نَبَتَ مِنَ السُّحْتِ كَانَتْ النَّارُ أَوْلَى

به. (رواه احمد والدارمي والبيهقي في شعب الايمان)

(1728/12) It is related by Jabir رضي الله عنه that the Messenger of Allah ﷺ said: "The flesh and body shall not go to Heaven which are raised on unlawful sustenance. Hell is more deserving of the flesh that has grown on one's body out of what is unlawful."

(Musnad Ahmad Daarami and Baihaqi)

Commentary: Apparently, it shows that a person whose sustenance is of the impure will go to Hell. But the commentators have expressed the view, in the light of other Traditions as well as verses of the Qur'an, that such a man will not be able to enter Heaven without undergoing punishment for living on unclean income. He may, however, be forgiven without punishment if he has repented sincerely before death or some virtuous bondsman has prayed for forgiveness, on his behalf, and the prayer has been granted, or the Gracious One, the All Merciful, Himself, decides to absolve him of the consequences of his sin.

(١٧٢٩/١٣) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي

عَلَى النَّاسِ زَمَانٌ لَا يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ مِنَ الْحَلَالِ أَمْ مِنَ الْحَرَامِ.

(رواه البخاري وزادزين عليه فاذا ذاك لا تجاب لهم دعوة)

(1729/13) Abu Hurayrah رضي الله عنه relates, saying that the Messenger of Allah ﷺ said: "A time will come when people will not care what they are acquiring is lawful or unlawful, legitimate or illegitimate."

(Bukhari)

Commentary: The time, indicated, has come to be sure. How many are there, today, even among those supposed to be religious-minded, who cares to think or enquire about goods coming in their possession whether they are lawful or not. May be, even worse days are ahead.

In another version of the same report, quoted in *Musnad Razeen*, it is added that prayers will not be accepted at such a time. Inability to distinguish between the pure and the impure, and the lawful and the unlawful is, in fact, the spiritual death of a Muslim.

We will be giving below two incidents to illustrate what a profound effect the teachings of the holy Prophet ﷺ had produced

in the lives of the Companions ﷺ.

It is related, in *Sahih Bukhari*, about Sayyidina Abu Bakr ﷺ that, once, an attendant placed something to eat before him of which he partook a little. After it, the attendant told him that, before the advent of Islam, he had, once, posed as a sorcerer and forecast the future for someone as sorcerers did. That man had met him, by chance, on the day, and given him the food, on that account, which he had offered to Sayyidina Abu Bakr ﷺ. As the latter heard of it, he made himself vomit by thrusting his fingers into the throat, and, thus, threw up the contents of his stomach.

Similarly, Imam Baihaqi has mentioned the following incident regarding Sayyidina Umar ﷺ. It is stated that, once, a person offered some milk to him which he drank. Afterwards, he asked the man how he had got it, and he replied that he was passing by such-and-such a ghat¹ where some animals, including goats and she-camels which had been given away in *Zakah* were grazing and people were drawing milk from them as could be used for that pupose. They had given some of the milk to him as well which he had offered to Sayyidina Umar ﷺ. On hearing, Sayyidina Umar ﷺ, too, vomited the milk, like Sayyidina Abu Bakr ﷺ.

Piety Demands Shunning, Also, What is Doubtful

(١٧٣٠/١٤) عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ فَمَنْ
اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ
كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ أَوْ لَا وَإِنْ لِكُلِّ مَلِكٍ حِمًى
أَوْ لَا إِنْ حِمَى اللَّهُ مَحَارِمَهُ أَوْ لَا إِنْ فِي الْجَسَدِ مُضْغَةٌ إِذَا صَلَحَتْ صَلَحَ
الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَوْ هِيَ الْقَلْبُ.

(رواه البخارى و مسلم)

(1730/14) It has been narrated by Numan ibn Bashir ﷺ that the Messenger of Allah ﷺ said: "What is allowed is clear and what is forbidden, also is clear. But, between them, there are a few things that are doubtful, and many people do not know about them. (They are ignorant of their true position in the *Shari'ah*).

❶. A landing place; a bathing place on a river-side.

Thus, whoever keeps away from doubtful things as well will protect his faith and honour and (his record will) remain unblemished, and whoever will indulge in doubtful things will land himself within the borders of the forbidden like the herdsman who grazes his cattle very close to the reserved area and there is every danger of the cattle straying into it and starting to graze there (which is prohibited). Know that every king has a pasture, (entry into which is forbidden without permission). The reserved area of the Almighty are the forbidden acts. (One must not go near them, i.e., avoid even the doubtful things). And beware, there is a lump of flesh in the human body, (the characteristic of which is that) if it is right, i.e., the radiance of Faith and the awareness of God and His fear are present in it, the whole body stays right, (its deeds and states are correct), and if it is in a bad condition, the condition of the whole body, too, is bad. Remember, that lump of flesh is the heart."

(Bukhari and Muslim)

Commentary: It is one of the Traditions that are regarded by the authorities as most important and expressing a fundamental ethical principle of Islam.

First of all, it tells about the position of what is lawful or forbidden in the *Shariah* is clear and free from doubt, but there are many other things or acts whose legitimacy or otherwise is uncertain, that is, they can be held lawful on the basis of one principle of the *Shariah* and unlawful on the basis of another principle. What becomes a faithful Believer in respect of doubtful things is that he avoids them out of piety and prudence. In it, lies the safety of his faith and honour.

Proceeding from it, the above Tradition emphasises that anyone who is not careful enough to abstain from doubtful things runs the risk of being led into committing the forbidden acts as well like the shepherd who asks for trouble by grazing his cattle in the vicinity of a reserved ground. Hence, as it is advisable for the herdsman to keep his cattle well away from a reserved forest or grazing ground, so, also, should a true Believer avoid doubtful things, in the interests of his faith and good name.

Lastly, it shows that the goodness or badness of a person depends on the state of his heart. If the heart of a man is sound and

the light of Faith and Divine fear are present in it, his whole existence will be of piety and good-doing, and, conversely, if it is governed by sinful and carnal desires, his entire conduct will bear the imprint.

Some commentators have concluded from the arragnements of this Tradition that for the purification of the heart, it is essential for a man to abstain from doubtful things, alongwith the forbidden ones, in food and drink.

(١٧٣١/١٥) عَنْ عَطِيَّةِ السَّعْدِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 "لَا يَبْلُغُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ حَذْرًا لِمَا بِهِ بَأْسٌ."

(رواه الترمذى و ابن ماجه)

(1731/15) It is narrated by Atiya S'adi رضى الله عنها that the Prophet ﷺ said: "No one can attain the state of being included among the righteous until he forgoes the lawful pleasures¹ in order to avoid the sinful."

(Tirmizi and Ibn Majah)

Commentary: There are many things which though lawful in themselves, are capable of exposing a man to sin. Prudence, therefore, demands that one kept away from them as well.

Gentleness And Forbearance in Money Matters

After belief and worship, a great stress has been laid on the teachings of the holy Prophet ﷺ on showing kindness to fellowmen, particularly, the weak and the needy. We have been exhorted, in various ways, to be kind and considerate to each other in monetary transactions, such as, buying and selling, lending and borrowing. The debtors, for instance, are told to do their best to pay off the debts as quickly as possible while the creditors are required to be lenient those who owe them a debt they should be lenient in the realisation of their dues. The bondsmen who carry out their business transactions in this spirit will be deserving the mercy of Allah.

(١٧٣٢/١٦) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَحِمَ اللَّهُ
 رَجُلًا سَمَحًا إِذَا بَاعَ وَإِذَا اشْتَرَى وَإِذَا اقْتَضَى.

(رواه البخارى)

①. The word Mubah occurring in the original denotes any indifferent action which incurs neither praise nor blame.

(1732/16) It is narrated by Jabir رضي الله عنه that the Messenger of Allah ﷺ said: "Blessings of the Lord be on him who is mild and gentle in buying and selling, and in the realisation of dues."

(Bukhari)

(١٧٣٣/١٧) عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ رَجُلًا كَانَ فِيمَنْ كَانَ قَبْلَكُمْ آتَاهُ الْمَلِكُ لِيَقْبِضَ رُوحَهُ فَقِيلَ لَهُ هَلْ عَمِلْتَ مِنْ خَيْرٍ؟ قَالَ مَا أَعْلَمُ قِيلَ لَهُ أَنْظِرْ قَالَ مَا أَعْلَمُ شَيْئًا غَيْرَ أَنِّي كُنْتُ أُبَايِعُ النَّاسَ فِي الدُّنْيَا وَأُجَازِيهِمْ فَأَنْظِرَ الْمُوسِرَ وَأَنْجَاوَزَ عَنِ الْمُعْسِرِ فَأَدْخَلَهُ اللَّهُ الْجَنَّةَ.

(رواه البخاري ومسلم وفي رواية المسلم)

نحوه عن عقبه بن عامر وابي مسعود النصارى فقال الله انا احق بذا منك تجاوز واعن عبدى

(1733/17) It is narrated by Huzayfah رضي الله عنه that the Messenger of Allah ﷺ said: "There was a man belonging to a community before you. When the Angel of Death came to take possession of his soul, he was asked if he had performed any good deed in his worldly life (which could lead to salvation). 'There is no such deed as far as I remember, he replied. 'Think again', he was told. 'I can think of nothing like it', he said, 'except that I used to have business dealings with people, and my attitude, (in these matters), was one of mildness and forbearance. I used to allow respite to the rich. (They could pay off when they liked). (As for the poor), I often wrote off debts.' The Lord, thereupon, decreed for him to be admitted to Paradise." (Bukhari and Muslim)

This Tradition has been quoted in the same form in *Sahih Bukhari* and *Sahih Muslim*. In *Sahih Muslim*, however, it has, also, been reproduced on the authority of Sayyidina 'Aqba ibn 'Aamir and Sayyidina Abu Mas'ud Ansari رضي الله عنه in which instead of "The Lord, thereupon, decreed for him to be admitted to Paradise," it is stated that the Lord, thereupon, observed that "the kindness and compassion you have been showing in your dealings with My bondsmen has a greater claim on Me (that I exercise clemency and compassion towards you)." The Lord told the Angels to let the bondsman go and treat him as if he had done no wrong. (He was forgiven). (Bukhari and Muslim)

Commentary: The holy Prophet ﷺ would, obviously, have come to know of the incident narrated above through a Divine

Revelation. The man referred to, in it, had died in such a state that even he could not think of a deed that could serve as an atonement for his sins except that he was kindhearted and accomodating in business transactions. If he lent money to anyone or sold anything to him on credit and the man could not clear the dues, he used to write it off, and even if the debtor was a well-to-do person, he did not insist on prompt payment. God forgave him because of this state or state of his mind, and he was admitted to Heaven.

(١٧٣٤/١٨) عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَ رَجُلٌ يَدَّ
اِئِنَّ النَّاسَ فَكَانَ يَقُولُ لِفَتَاهُ إِذَا أَتَيْتَ مُعْسِرًا تَجَاوَزْ عَنْهُ لَعَلَّ اللَّهَ أَنْ يَتَجَاوَزَ
عَنَّا قَالَ فَلَقِيَ اللَّهَ فَتَجَاوَزَ عَنْهُ.
(رواه البخارى ومسلم)

(1734/18) It is narrated by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "(Once) there was a man who used to lend money. (When he sent his slave to realise the dues), he instructed him to forbear if the creditor happened to be a poor person. (He would say), May be, Allah bore with me and absolved me of my sins because of it." On hearing it, the Messenger of Allah ﷺ observed: "When the bondsman died and appeared before the Almighty, (on the Day of Judgement), he was forgiven."
(Bukhari and Muslim)

(١٧٣٥/١٩) عَنْ أَبِي قَتَادَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ عَنْهُ أَنْجَاهُ اللَّهُ مِنْ كُرْبِ يَوْمِ الْقِيَمَةِ (رواه مسلم)
(1735/19) Sayyidina Abu Qatadah رضي الله عنه relates that he heard the Messenger of Allah ﷺ say; "God will protect him from the agonies of the Day of Requital who allows respite to a poor and indigents person in the payment of his debt or writes it off (wholly or partly)."
(Muslim)

(١٧٣٦/٢٠) عَنْ أَبِي الْيَسْرِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ عَنْهُ أَظَلَّهُ اللَّهُ فِي ظِلِّهِ (رواه مسلم)
(1736/20) Abu Yassar رضي الله عنه relates, he heard the Messenger of Allah ﷺ say: "Whoever has a claim (like a debt) on a borther which is payable, and he allows respite to the debtor in its payment, he will be given the reward of charity, i.e., equal to the

reward promised on charity in return for each day of the respite."
(Muslim)

(١٧٣٧/٢١) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ لَهُ عَلَى رَجُلٍ حَقٌّ فَمَنْ أَخْرَهُ كَانَ لَهُ بِكُلِّ يَوْمٍ صَدَقَةٌ (رواه احمد)
(1737/21) It is narrated by Imran ibn Husayn رضي الله عنه that the Messenger of Allah ﷺ said, "If anyone who has a right (loan, etc) over another brother and he allowed him respite then for every day he allows he will get the reward of a *Sadqah*." (Ahmad)

Commentary: The Message of all these *ahadith* is very clear. May Allah cause us to abide by them.

Excellence of Giving a Loan, And Guidance

To give a loan to a needy person is to be helpful to him, and, in some Traditions, it is said that the recompense on it is even greater than that on charity. Sometime, severe warnings have, also, been given concerning the debt.

(١٧٣٨/٢٢) عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ رَجُلٌ الْجَنَّةَ فَرَأَى عَلَى بَابِهَا مَكْتُوبًا الصَّدَقَةُ بِعَشْرِ أَمْثَالِهَا وَالْقَرْضُ بِثَمَانِيَةِ عَشْرٍ.
(رواه الطبراني في الكبير)

(1738/22) It is narrated, on the authority of Abu Umama رضي الله عنه, that the Messenger of Allah ﷺ said, "as a person entered Heaven, he saw that it was written on the Gate of Heaven that the recompense on charity was ten-fold, and on giving a loan, eighteen-fold."
(Tabarani)

Commentary: It is not clear who the person spoken of in this Tradition was. The Holy Prophet ﷺ may have narrated what had been seen by some virtuous man in a dream or described one of his own visions in this form. The latter view is, to some extent supported by the fact that *Ibn Majah*, too, has quoted this Tradition with the addition that:

فقلت لجبريل ما بال القرض افضل من الصدقة؟ قال لان السائل يستل وعنده والمستقرض لا يستقرض الا من حاجة
(جمع الفوائد)

"I, (the Messenger of Allah), enquired from Jibril عليه السلام what was the special merit in a loan that was superior to charity. He replied that 'a supplication (to whom charity is given) solicits alms and accepts charity even when he has something, (money etc.) on him, while a person who asks for a loan does so only when he is in need".
(Jam'a-ul-Fuwayid)

Sometimes, a person who, is also self-respecting and is in dire need of money, but he does not like to ask anyone for help or accept charity, and prefers to borrow. To give a loan to such a person will, evidently, be better than charity.

Our own experience is that there are many people who though willing to help a needy person through *Zakat* or charity, do not like to advance him loan. This Tradition, particularly, contains a moral for them.

Loan is A Most Serious Matter

On the one hand, the Holy Prophet ﷺ exhorted the well-to-do persons to lend money etc., to needy brethren and allow them respite in returning it or forgo it altogether or in part if the debtor happened to be really poor while, on the other, he urged upon the borrowers to pay back the debts as soon as possible for if they die in a state of indebtedness, with the claim of anyone lying unsettled the sequel of it would be most lamentable for them in the Hereafter. Sometimes, the Prophet ﷺ said that it was a most grievous and unforgivable sin to die without paying off one's debts, and, sometimes, if he learnt about anyone that he had died while being in debt, he declined to attend his funeral service which, perhaps, was intended to be a warning to others.

(١٧٣٩/٢٣) عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَعْظَمَ الدُّنُوبِ عِنْدَ اللَّهِ أَنْ يُلْقَاهُ عَبْدٌ بَعْدَ الْكِبَائِرِ الَّتِي نَهَى اللَّهُ عَنْهَا أَنْ يَمُوتَ رَجُلٌ وَعَلَيْهِ دَيْنٌ لَا يَدْعُ لَهُ قَضَاءً.
(رواه احمد وابو داود)

(1739/23) It is narrated by Abu Moosa Ash'ari رضي الله عنه that the Messenger of Allah ﷺ said: "After the major sins (such as, Polytheism and adultery) from which God has strictly enjoined upon us to abstain, the greatest sin is that a man died in a state

that he owed a debt to anyone and left behind no assets to pay it off."
(Musnad Ahmad and Daarami)

(١٧٤٠/٢٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ

(رواه الشافعى واحمد والترمذى وابن ماجة والدارمى)

(1740/24) It is narrated by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "The soul of a faithful Believer remains suspended in the middle owing to indebtedness, until the debt is paid off." (Musnad Shaf'ae, Musnad Ahmad, Abu Dawood and Daarami)

Commentary: It shows that if a person dies as a Muslim, and has, also, done good deeds which are a source of deliverance, but he is in debt and has not been careful enough to pay it back, he will not be admitted to Paradise until the debt has been paid back on his behalf.

(١٧٤١/٢٥) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يُغْفَرُ لِلشَّهِيدِ كُلُّ ذَنْبٍ إِلَّا الدَّيْنَ.

(رواه مسلم)

(1741/25) Sayyidina Abdullah ibn 'Amr رضي الله عنه narrated that the Messenger of Allah ﷺ said: "If a person is killed in the path of God, all his sins are forgiven, (by virtue of martyrdom), except a loan."
(Muslim)

Commentary: Martyrdom is such a meritorious act that all the sins of a man are forgiven as a result of it. But if a person owes a debt to anyone and he falls a martyr in the way of God without having paid it off and has been negligent about it, he will remain caught in misfortune on account of it, since it is related to the Rights of Men, until the debt is paid on his behalf or the creditor himself decides to write it to off for the sake of God.

(١٧٤٢/٢٦) عَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَجُلٌ يَارَسُولَ اللَّهِ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ صَابِرًا مُحْتَسِبًا مُقْبِلًا غَيْرَ مُدْبِرٍ يُكَفِّرُ اللَّهُ عَنِّي خَطَايَايَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَمْ..... فَلَمَّا أَذْبَرَ نَا دَاهُ فَقَالَ نَعَمْ إِلَّا الدَّيْنَ كَذَلِكَ قَالَ جَبْرِيلُ.

(رواه مسلم)

(1742/26) Sayyidina Abu Qatadah رضي الله عنه narrates that once a person said to the Messenger of Allah ﷺ, "Tell me, Messenger of Allah ﷺ, if I take part in *Jihad* with fortitude and steadfastness, and, solely, for the sake of earning the good pleasure of Allah and the reward of the Hereafter, and I am killed in the condition that I am not retreating, but advancing, will all my sins be forgiven owing to my sacrifice and martyrdom?" "Yes", the Prophet ﷺ replied, "(God will forgive your sins)." As the man was returning, after it, the Messenger of Allah ﷺ called him back and said: "(All your sins will be forgiven) except a debt. This is what I have been told by Jibril عليه السلام."

(Muslim)

Commentary: It shows that all the sins of a man are forgiven who is martyred for the sake of God, but if he dies with a debt still unpaid, he will be called to account for it. The Holy Prophet ﷺ told, further, that he was saying it on the basis of the Revelation brought to him by the Archangel Jibril عليه السلام.

[illegible]

(1743/27) It is narrated, on the authority of Muhammad ibn Abdullah ibn Jahash رحمہ اللہ, "(once), we were sitting in the open space outside the mosque where the dead bodies are brought and the Messenger of Allah ﷺ, also, was sitting with us suddenly, he looked towards the sky, and saw something, and then, he looked his gaze, and sat (in a typically concerned and meditative mood), with his hand placed on the forehead, and

remarked: "Good God! God be praised! What a stern warning and Commandment has come!" The narrator, Muhammad ﷺ ibn Abdullah, goes on. "We kept quiet on that day and night, (and waited for what was to happen, but), when all went well, we asked the Messenger of Allah ﷺ the next morning about the grave and depressing things that had been revealed yesterday. The Prophet ﷺ replied: 'A most stern warning and Commandment has been revealed about loan.' (Elaborating on it, he observed): 'By the Holy Being in whose control is my life! If a person is killed in *Jihad*, and he returns to life only to be killed again, in *Jihad*, and there is still a debt outstanding against him, he will not enter Paradise until the debt is settled.'"

(Musnad Ahmad)

Commentary: These Traditions and warnings seemingly, appertain to cases in which the debts remain unpaid owing to negligence or ill-intention. If a person wants sincerely to pay back a loan but can not do so owing to the adversity of his circumstances and departs from the world being in debt, it is confidently expected from the Mercy and Benevolence of Allah that he will be deemed excusable. the Tradition we are going to take up later will show it more explicitly.

(١٧٤٤/٢٨) عَنْ سَلْمَةَ بْنِ الْأَكْوَعِ قَالَ كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ أَتَى بِجَنَازَةٍ فَقَالُوا صَلِّ عَلَيْهَا فَقَالَ هَلْ عَلَيْهِ دَيْنٌ قَالُوا لَا فَصَلَّى عَلَيْهَا ثُمَّ أَتَى بِجَنَازَةٍ أُخْرَى فَقَالَ هَلْ عَلَيْهِ دَيْنٌ قِيلَ نَعَمْ قَالَ فَهَلْ تَرَكَ شَيْئًا؟ قَالُوا ثَلَاثَةَ دَنَانِيرٍ فَصَلَّى عَلَيْهَا ثُمَّ أَتَى بِالثَّالِثَةِ فَقَالَ هَلْ عَلَيْهِ دَيْنٌ؟ قَالُوا ثَلَاثَةٌ وَنَانِيرٍ قَالَ هَلْ تَرَكَ شَيْئًا؟ قَالُوا لَا قَالَ صَلُّوا عَلَى صَاحِبِكُمْ قَالَ أَبُو قَتَادَةَ صَلِّ عَلَيْهِ يَا رَسُولَ اللَّهِ وَعَلَى دَيْنِهِ فَصَلَّى عَلَيْهِ.

(رواه البخارى)

(1744/28) It is narrated by Salmah ibn Al-Akoo' ﷺ "we were sitting with the Messenger of Allah ﷺ and was requested to lead the funeral *Salah*. The Messenger of Allah ﷺ enquired: 'Does he owe a debt to anyone?' On being told that the man had not died in debt, the Messenger of Allah ﷺ led the funeral *salah*. Later, another dead body was brought and the Messenger of Allah ﷺ enquired if the person owed a debt to anyone. 'Yes', he was told, 'the man had died in debts.' 'Has he left behind

anything out of which the debt can be paid?' asked the Messenger of Allah ﷺ. The people informed that he had left behind three dinars. The Messenger of Allah ﷺ, then, led the funeral Salah. After it, a third dead body was brought and the Prophet ﷺ, again, enquired if the person had died in the state of indebtedness. 'Yes', the people said. 'He owed three dinars'. The Messenger of Allah ﷺ, then, asked if he had left any assets (which could be used for paying the debt). The Prophet ﷺ was told that the man had left behind nothing. Upon it, the Prophet ﷺ told the Companions ﷺ present to offer the funeral salah of their brother. At that time Abu Qatadah Ansari ﷺ requested the Messenger of Allah ﷺ to lead the salah, saying that he had taken upon himself the loan of the dead person owed. (He will pay it). The Prophet ﷺ thereupon, led the funeral salah."

(Bukhari)

Commentary: The action of the sacred Prophet ﷺ, apparently, was aimed at imparting to the people the lesson not to be neglectful in the payment of debts. The endeavour of everyone should, as such, be to depart from the world in the condition that he did not owe anything to anyone.

Another Tradition quoted in *Bukhari* and *Muslim*, on the authority of Abu Hurayrah ﷺ, tells that the attitude of the Holy Prophet ﷺ towards the funeral salah of persons who, as indicated above, died being in debt, related to the early phase of Islam. Later on, when the Lord had opened the door of victories and abundance, and the period of poverty was over, the Prophet ﷺ had declared that if a Muslim died in a state of indebtedness, and he did not leave behind assets that could be used to pay the debt, it would be his responsibility to clear it up. The aim, again, was that the claim of anyone on a Muslim did not remain unsatisfied.

If There Intention to Pay Back a Loan, God Will, Somehow, Have it Paid

(١٧٤٥/٢٩) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَخَذَ
أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا أَدَّى اللَّهُ عَنْهُ وَمَنْ أَخَذَ يُرِيدُ إِتْلَافَهَا أَتْلَفَهُ اللَّهُ عَلَيْهِ.

(رواه البخاري)

(1745/29) Abu Hurayrah ﷺ narrated that the Messenger of

Allah ﷻ said: "whoever borrows (money etc.,) from anyone and has the intention to return it, God will make it possible for him to pay it back, i.e., help him to clear it up, and if he cannot do so in his life-time, God will settle it, on his behalf, in the Hereafter, and, thus, release him of the responsibility. And whoever borrows (money etc.,) from anyone and has no intention to pay it back, God will have it destroyed, i.e., the money will not only prove a curse in After-life, but, in this world, too, it will be of no help or comfort to him." (Bukhari)

(١٧٤٦/٣٠) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنْ مَيْمُونَةَ قَالَتْ سَمِعْتُ خَلِيلِي وَصَفَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ أَحَدٍ يُدَانُ دَيْنًا فَيَعْلَمُ اللَّهُ أَنَّهُ يُرِيدُ قَضَاءَهُ إِلَّا آذَاهُ اللَّهُ عَنْهُ فِي الدُّنْيَا. (رواه النسائي)

(1746/30) It is related by Imran ibn Hussayn رضي الله عنه, on the authority of Sayidah Maimoona رضي الله عنها (wife of the sacred Prophet), that the Messenger of Allah ﷺ said: "Whoever takes a loan and it is in the knowledge of God that he has the intention of returning it, God will have it repaid in his life-time." (Nasai)

Commentary: It is, also, stated in the afore-mentioned narrative of Sayyidina Imran ibn Hussayn رضي الله عنه that Sayyidah Maimoona رضي الله عنها used to borrow much and often, probably with the object of giving it away in charity. Her near relatives, thereupon, spoke to her about it, and advised her not to be so reckless, but she did not give up the habit, and, to her support, related the saying of the Holy Prophet ﷺ we have just seen. What Sayyidah Maimoona رضي الله عنها meant was that owing to it, she was confident that the Lord would have all the loans she took cleared up in her life-time. She placed an absolute reliance on the security and assurance of the Almighty, and such a conduct, of course, was worthy of a person of belief and trust in God like her.

(١٧٤٧/٣١) عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ مَعَ الدَّائِنِ حَتَّى يَقْضَىٰ دَيْنُهُ مَا لَمْ يَكُنْ فِيْمَا يَكْرَهُ. (رواه ابن ماجه)

(1747/31) It is narrated by Abdullah ibn Jafar ibn Abi Talib رضي الله عنه that the Messenger of Allah ﷺ said: "God is with the debtor until the debt is paid provided that it has not been taken for a

wrong purpose."

(Ibn Majah)

Commentary: It shows that if a person takes a loan for a genuine need and a good and legitimate purpose, and he also sincerely desires to pay it back, there will be the special favour of the Lord on him until the debt is cleared up. It is, further, stated in *Ibn Majah*, in connection with the above report, that on its ground, the narrator, Sayyidina Abdullah ibn Jafar رضي الله عنه, always used to remain in debt. He would say that he wished that none of his days and nights were spent without the good graces of the Lord. From the record of Sayyidina Abdullah ibn Jafar's رضي الله عنه life it appears that he was a very generous-hearted person, and that was why he was always running in debts.

Practice of The Holy Prophet ﷺ

The Holy Prophet ﷺ, too, had the need to borrow which he often did. As we have seen in an earlier volume, he used to take a loan, also, from non-Muslims like the Jews. While on it, we had further indicated what great wisdom lay behind it. Here, we will be taking up two Traditions appertaining to it.

(١٧٤٨/٣٢) عَنْ جَابِرٍ قَالَ كَانَ لِي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَيْنٌ
فَقَضَى لِي وَزَادَنِي.

(رواه ابو داؤد)

(1748/32) Sayyidina Jabir رضي الله عنه narrated to us, saying, "I had advanced a loan to the Messenger of Allah ﷺ. When he returned it, he gave me more (than what I had lent)."

Commentary: For the debtor to give more than what was due at the time of the repayment of a loan is not only lawful, but also commendable, and in conformity with the practice of the Prophet ﷺ. It does not amount to interest because no such condition is agreed to at the time of borrowing. It is a favour and a gift.

It is among the practices of the sacred Prophet ﷺ that need be popularised.

(١٧٤٩/٣٣) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا تَقَاضَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَاغْلَظَ لَهُ فَهَمَّ أَصْحَابُهُ فَقَالَ دَعُوهُ فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا وَاشْتَرَوْا لَهُ بَعِيرًا

فَاعْطُوهُ إِيَّاهُ قَالُوا لَا نَجِدُ إِلَّا أَفْضَلَ مِنْ سِنِّهِ قَالَ اشْتَرُوهُ فَاعْطُوهُ إِيَّاهُ فَإِنْ خَيْرُكُمْ أَحْسَنُكُمْ قَضَاءً.

(رواه مسلم)

(1749/33) Abu Hurayrah رضي الله عنه narrates "(once) a person demanded from the Messenger of Allah ﷺ the payment of a loan he had made to him and used strong language upon which the Companions رضي الله عنهم (present) thought of scolding him, but the Messenger of Allah ﷺ checked them, saying: "Leave him alone. Do not say anything to him for a man who has a claim has the right to talk in that manner. Go and buy a camel to repay the loan and give it to him.' On returning, the Companions رضي الله عنهم said that (a camel of the class of the animal the man had lent was not available). The only camel that could be had was better bigger than his camel. The Messenger of Allah ﷺ, thereupon, said: 'Buy it and give it to him for he is a better man who pays back better than what is due."

(Muslim)

Commentary: In the olden days, it was common in Arabia to borrow a camel. The deal was settled not in terms of cash, but that the borrower would return a camel of the same age within a specified period. The Holy Prophet ﷺ had taken a camel from someone on the same terms, and, perhaps, the man had come to demand payment at the end of the stipulated time and had been rude which the Companions رضي الله عنهم wanted to rebuke him, but the Prophet ﷺ told them to keep quiet as he owed him a debt and the creditor was within his rights to be angry. The Prophet ﷺ, further, said to them to buy a camel of the same breed and age, and give it to him. The Companions رضي الله عنهم looked for such an animal, but it was not available while a better one was. The Prophet ﷺ, then, told them to buy and give it and added that a better man was he who paid more and of a superior quality than what was owed.

(١٧٥٠/٣٤) عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ قَالَ اسْتَقْرَضَ مِنِّي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعِينَ أَلْفَ فَجَاءَهُ مَالٌ فَدَفَعَهُ إِلَيَّ وَقَالَ بَارَكَ اللَّهُ تَعَالَى فِي أَهْلِكَ وَمَالِكَ إِنَّمَا جَزَاءُ السَّلَفِ الْحَمْدُ وَالْأَدَاءُ.

(رواه النسائي)

(1750/34) Abdullah ibn Abi Rabi'ah رضي الله عنه narrates "once the Prophet ﷺ had taken a loan of forty thousand from him. When (enough) money had come to the Prophet ﷺ, he returned it, and

blessed him saying: 'May Allah bestow abundance on your wealth and family. The recompense of a loan is that it should be repaid and the giver thanked and praised.' (Nasai)

Commentary: As these Traditions show, the Holy Prophet ﷺ used to borrow money etc., and when it came to returning a loan, he gave better and more than what was due, and, also blessed the giver.

The above report, further, tells that the Prophet ﷺ, sometimes borrowed large sums of money. He would, obviously, have taken such loans for a religious need like *Jihad*, otherwise his own life-style, as well as of his family, was such that, in the word of Sayyidah Ayshah رضى الله عنها, they never ate even barely-bread to their satisfaction for two consecutive days, and often went without a meal, and the oven was not lighted in their homes for months during which they lived only on dates and water.

Usury

Usury was common among the Arabs, as it was in the other communities of the world. Its most prevalent form was that people, in their need, borrowed money, and it was settled, at the time of the transaction, that they would return it with such-and-such interest charge on its use, and within such-and-such time. If the borrower failed to repay it within the stipulated period, he begged for an extension, and the interest charge was increased in proportion to it. The load of the poor borrowers would, thus, go on multiplying, and the greedy money-lenders would be sucking their blood like a leech.

The practice, evidently, was opposed to the spirit of Islam. The teachings of Islam, on the contrary, require that help was given to the weak and the destitute, and care was taken of their needs, and that all this was done not for a worldly gain or advantage, but wholly for the sake of God and gaining the reward of the Hereafter.

Just as in the Quran and the saying of the Holy Prophet ﷺ, a gradual course was adopted towards the forbidding of alcholic drinks and other intoxicants, the abolition of usury, too, was enforced by degrees. For a long time, in the beginning, stress was laid, in a positive way, on spending one's wealth in the way of God and fulfilling the needs of the less fortunate brethren and bringing succour to them, and on cultivating the virtues of kindness, compassion, generosity and self-denial. Slowly and steadily, it was instilled into the minds and hearts of the people that death was inevitable; they were bound to die one day, and their worldly possessions, too, were not everlasting. They should, therefore, take lesson from the dreadful end of the worshippers of wealth like Pharaon, and try earnestly to make use of their riches as a means to earning the eternal joy and felicity of the Hereafter.

This guidance and corresponding action paved the way for the total abolition of the heartless practice of lending money on interest. The concluding verses of *Surah Al-Baqarah*, i.e., from:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ
ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا
فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ
فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ٥ يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ
الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ٥ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ٥ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ
مُؤْمِنِينَ ٥ فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُؤُوسُ
أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ٥ وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ
وَأَنْ تَصَدَّقُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ٥ (البقرة ٢٧٥:٢-٢٨٠)

Those who devour Usury cannot rise except as he rises whom Satan has maddened by his touch. That is because they say, "Trade is just like usury." But Allah has permitted trading, and forbidden Usury, To whom so ever then an exhortation comes from his Lord and he desists, he shall have (the gains) of that which is past, and his affair rests with Allah. But whosoever reverts (to it) those are the Companions of the Fire, therein they shall abide. Allah blots ant Usury and augments Charity. And Allah loves not any ungrateful sinner. Those who believe and do righteous deeds, and establish the *Salah*, and pay the *Zakah*, for them is their reward from their Lord, and no fear shall be on them, nor shall they grieve. O you who believe! Fear Allah and give up what remains from the Usury, if you are (true believers). And if you do it not, them be notified of war from Allah and His Messenger ﷺ, and if you repent, then you shall have your capital sums, not wronging (anyone) nor being wronged. But if the debtor is in difficulty, let there be respite till it is easy (for him). And if you remit it as a charity, that is better for you, if you but know.

(Al Baqarah 2:275-280)

Were, consequently, revealed, proclaiming, in clearest terms, the forbidding of the lending and borrowing of money etc., at interest.

In the above verses, also, it is made clear that if, as a result of a previous transaction, interest on a loan is due to anyone, it will be treated as defunct and will not be payable or recoverable after the commandment had been revealed:

The warning, further, is given, at the end, that if, after the revelation of these verses, people persisted in usury and transgressed against the law of God, they should consider themselves at war with Allah and His Messenger ﷺ:

فَاذْنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ (البقره ٢: ٢٧٩)

"And if ye do not, then be warned of war (against you) from Allah and His Messenger. (Al Baqarah 2:279)

Such a severe admonition has not been administered in the Qur'an in respect of any other major sin, such as, adultery, gambling, and murder. It denotes that usury is more repugnant in the sight of God and His Prophet ﷺ than all the other sins. As the Traditions given below will show, the Prophet ﷺ has condemned usury as a sin of the highest order and spelt the curse of God not only on those who take or offer loan on usurious terms, but, also, on those who write the deed of it or act as witnesses to the transaction. In some narratives, usury, in fact, has been characterised as seventy times a greater sin than adultery and fornication.

(١٧٥١/٣٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اجْتَنِبُوا السَّبْعَ الْمُؤْبَقَاتِ قَالُوا يَارَسُولَ اللَّهِ وَمَا هُنَّ؟ قَالَ: الشِّرْكُ بِاللَّهِ وَالسَّحَرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَأَكْلُ الرِّبَا وَأَكْلُ مَالِ الْيَتِيمِ وَالتَّوَلَّى يَوْمَ الرَّحْفِ وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ. (رواه البخارى ومسلم)

(1751/35) It is narrated by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Keep (strictly) away from the seven moral sins." "What are the seven sins?" the Companions ؓ asked. "To partner anyone with God (in worship, in His attributes. and in His Functions); to practise sorcery; to kill person unlawfully; to lend money on usurious terms; to eat of the property of an

orphan; to desert the Muslim army and run away from *Jihad* (for fear of life); and to accuse falsely pious and innocent bondsmen of the Lord of adultery," the Prophet ﷺ replied."

(Bukhari and Muslim)

Commentary: The seven sins mentioned in it are the worst forms of evildoing. The Holy Prophet ﷺ has described them as *Mubaqat*, i.e., fatal to the spirit of his faith, and specified usury as next to Polytheism, witchcraft and murder. As the physicians tell about the properties of herbs, minerals and foods, on the basis of their knowledge and experience, so do the Prophets عليهم السلام inform concerning the effects and properties of beliefs, moral deeds of men on the basis of the knowledge vouchsafed to them by God, with the difference that while there is the possibility of an error in the knowledge or judgement of the physicians, what the Prophets عليهم السلام tell is beyond the shadow of a doubt or fallacy, at least for men of faith, for the simple reason that it stems from Divine Revelation. But, strenuously enough, although people follow the advice of the physicians and take the medicines prescribed by them without questions, no patient can justifiably insist upon knowing the pharmacology of the medicine before using it, when the Book of God, the Qur'an, and His Messenger ﷺ inform about a thing like usury that it is a grievous sin and ruinous to the soul and a fearful punishment awaits them in the Hereafter who lend money on interest, many a claimant to Faith and intellect are reluctant to believe and its philosophy must be explained to them before they are convinced.

(١٧٥٢/٣٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَيْتُ لَيْلَةَ أُسْرَى بَنِي عَلَى قَوْمٍ بَطُونُهُمْ كَالْأَبْيُوتِ فِيهَا الْحَيَّاتُ تُرَى مِنْ خَارِجٍ بَطُونُهُمْ فَقُلْتُ مَنْ هَؤُلَاءِ يَا جِبْرِئِيلُ؟ قَالَ هَؤُلَاءِ أَكَلَةُ الرِّبَا.

(رواه احمد و ابن ماجه)

(1752/36) It is narrated by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "The night I was taken on the (Celestial) Journey, I passed by a group (of persons) whose bellies were like houses full of snakes, and the snakes could be seen from outside. I enquired about them from Jibreel عليه السلام and he said that they were the usurers."

(Musnad Ahmad and Ibn Majah)

Commentary: On the night of the Prophet's عليهم السلام ascension to Heaven, he was shown many things that belonged to the Invisible World, including some glimpses and objects of Heaven and Hell in order that from *Haqqul Yaqeen* (certainly relating to truth) he attained the stage of *Ainul Yaqeen* (certainly relating to seeing could), and, also instruct and inform the people with regard to Divine reward and punishment in the light of personal observation. Among these was the scene described in the Tradition that owing to the extraordinary pains they took, we, too, have come to know, through authentic compilations, of the supernal experiences of the Prophet ﷺ during the Journey by Night.

(١٧٥٣/٣٧) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّبُّوَا سَبْعُونَ جُزْءًا أَيْسَرُهَا أَنْ يَنْكِحَ الرَّجُلُ أُمَّهُ.

(رواه ابن ماجه، والبيهقي في شعب الایمان)

(1753/37) It is narrated by Abu Hurayrah رضي الله عنه that Messenger of Allah ﷺ said: "There are seventy parts of usury. Of them a most ordinary part is like committin incest on one's own mother."

(Ibn Majah and Baihaqi)

Commentary: As alaready stated, in the Arabic idiom and the language of the Quran and the Traditions, the word 'seventy', often, denotes the abundance of a thing, and not the exact number. Anyway, what the above Tradition seeks to emphasise is that usury is a more detestable crime than committing incest to one's own mother.

(١٧٥٤/٣٨) عَنْ جَابِرٍ قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكِلَ الرَّبُّوَا وَ مُؤَكِّلَهُ وَ كَاتِبَهُ وَ شَاهِدِيهِ وَ قَالَ هُمْ سَوَاءٌ.

(رواه مسلم)

(1754/38) Sayyidina Jabir رضي الله عنه narrated to us, "the Prophet ﷺ cursed him who lends money on interest, and him who recieves it, and him who writes the deed thereof, and those who are witnesses to the transaction, and said that (they) all are equal partners to the sin."

(Muslim)

Commentary: It tells that usury is such a grave sin that all those who are associated with it in any way are doomed to the eternal punishment of the Hereafter, and the curse rest equally on the

borrower, the writer of the deed and the witnesses thereof.

(١٧٥٥/٣٩) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَقْرَضَ أَحَدُكُمْ قَرْضًا فَأَهْدَى إِلَيْهِ أَوْ حَمَلَهُ عَلَى الدَّابَّةِ فَلَا يَرْكَبُهُ وَلَا يَقْبِلُهَا إِلَّا أَنْ يَكُونَ جَرَى بَيْنَهُ وَبَيْنَهُ قَبْلَ ذَلِكَ. (رواه ابن ماجه والبيهقي في شعب الایمان)

(1755/39) It is narrated by Sayyidina Anas رضي الله عنه that the Messenger of Allah ﷺ said: 'Whoever of you gives a loan to anyone and the borrower gives him something as a gift or offers him an animal to ride, he should not accept the gift or use the animal for riding except that there have been such relations between them from earlier days.' (Ibn Majah and Baihaqi)

Commentary: Meaning usury is so hinous in its cosequences that one should be careful to avoid a situation bearing even a trace of it. When a person gives a loan to anyone, he should refrain from recieving the least worldly gain or advantage from him and allow not even a suspicion of it to come near himself.

(١٧٥٦/٤٠) عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ اخِرَ مَا نَزَلَتْ آيَةُ الرَّبْوِ وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبِضَ وَلَمْ يُفَسِّرْهَا لَنَا فَدَعَوْا الرَّبْوِ وَالرَّيَّةَ.

(رواه ابن ماجه والدارمي)

(1756/40) It is narrated on the authority of Umar ibn Al-Khattab رضي الله عنه who said: "The verse of usury, i.e., the verse of *Surah Al-Baqarah* forbidding usury is among the verses which were revealed during the last phase (of the Holy Prophet's ﷺ life). The Messenger of Allah ﷺ departed from the world without explaining fully its implications to us. So give up usury altogether and guard yourselves even against a trace or suspicion of it." (Ibn Majah and Daarami)

Commentary: The word Riba, which has been used in the text of the above Tradition for usury was current in the Arabic language before the revelation of the Qur'an, and carried the same meaning as we have stated in the introductory lines. Thus, when the verse relating to it was revealed, it was believed that the pracitce of lending money on interest had been forbidden There was no question of a doubt or confusion with regard to it. But in some of his sayings we shall be discussing later, the Holy Prophet ﷺ

expressed the view about certain forms of trade which were not considered objectionable that too, amounted to usury. He, however, did not explain the various implications of it, but as the philosophy of the *Shariah* would demand, furnished on the doctrinal guidance and left it to the jurists to work out the details. The same is the case with all the heads and sections of the *Shariah*. But Sayyidina Umar رضي الله عنه who was among the leading Jurist of the *Ummah*, was so overawed by the warnings of punishment on usury that he felt it would have been better had the Prophet ﷺ enunciated the details of the commandment as well, and not left it to the jurists to decide on their own. It was on account of this extremely God-fearing and cautious attitude that Sayyidina Umar رضي الله عنه remarked that the better and wiser course for Believers was that they kept strictly aloof from every thing which bore the least suggestion of usury. The irony of fate, however, is that some intellectuals of our times who claim for themselves the right to interpret the *Shariah* on the basis of *Ijtehad*¹, conclude, from the above utterance of Sayyidina Umar رضي الله عنه, that the position of usury is vogue and uncertain, and, from it, proceed to justify various forms of it that are in vogue today.

(١٧٥٧/٤١) عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ
الرِّبَاَ وَإِنْ كَثُرَ فَإِنَّ عَاقِبَتَهُ تَصِيرُ إِلَى قُلٍّ.

(رواه احمد، و ابن ماجه والبيهقي في شعب الایمان)

(1757/41) It is narrated by Abdullah ibn Mas'ud رضي الله عنه that the Messenger of Allah ﷺ said: " However plentiful the interest may be, its end is want and scarcity."

(Musnad Ahmad, Ibn Majah and Baihaqi)

Commentary: If the word '*Aaqibatahu*' (عَاقِبَتُهُ) occurring in the original is taken to mean the ultimate end of the Hereafter, no believing person can have a doubt concerning it for the Hereafter everyone will see with his own eyes that the people who had made immense gains through usury will rise as paupers on the Last Day and the wealth they had so acquired will prove curse for them, as set forth in the Qur'an and the Traditions. Should, however, the Tradition be supposed to signify that however much a person may

1. The word literally means 'to exert.' In the Islamic theological usage it denotes to exert with a view to forming an independent judgement on a legal question.

add to his wealth through usury, it will, ultimately, avail him nothing and he will end up in poverty, the superficial observers may find it hard to believe but those who are capable of taking a deeper view of things will understand. Instances are not wanting of people accumulating a lot of wealth through usurious means, and, then, the whole wealth evaporating, as one would say, into thin air through a sudden turn of events, in their own lifetime or after death. It is also a common experience that people who live on usury seldom enjoy real peace and happiness which is the chief advantage of being wealthy. It will, as such, not be incorrect to say that a man who acquires wealth by money-lending is, virtually, a pauper, all his worldly possessions notwithstanding. Says the Qur'an:

يَمْحَقُ اللَّهُ الرِّبَا (البقرة ٢: ٢٧٦)

"Allah blots out usury (Al Baqarah 2:276)

(١٧٥٨/٤٢) عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى أَحَدٌ إِلَّا أَكَلَ الرِّبَا فَإِنْ لَمْ يَأْكُلْهُ أَصَابَهُ مِنْ بُخَارِهِ (وَبُرِئَ)

(مِنْ غُبَارِهِ) (رواه احمد و ابو داود والنسائي وابن ماجة)

(1758/42) Abu Hurayrah رضي الله عنه narrated that the Messenger of Allah ﷺ said: "A time will come when everyone will be a usurer. (No one will be safe from usury). If a person will not be taking or receiving it himself, its dirt will, surely, be reaching inside his body." (Musnad Ahmad, Abu dawood, Nasai and Ibn Majah)

Commentary: Its purpose is not merely to make a prediction, but to warn the *Ummah* that there will come a time when the practice of usury will become so common that no one will remain safe from it. The Believers and men of piety should, therefore, be vigilant. Our own times are no different, and even persons who consider usury a sin and abstain from it buy their provisions from shop-keepers who, directly or indirectly, are connected with the business of money-lending. In fact, it is particularly impossible, now-a-days, to keep any business free from the effects of usury.

Miscellaneous

(١٧٥٩/٤٣) عَنْ عَبْدِ بْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الذَّهَبُ بِالذَّهَبِ وَالْفِضَّةُ بِالْفِضَّةِ وَالْبُرُّ بِالْبُرِّ. بِالشَّعِيرِ بِالشَّعِيرِ وَالتَّمْرُ بِالتَّمْرِ
وَالْمِلْحُ بِالْمِلْحِ مِثْلًا بِمِثْلٍ سَوَاءٌ بِسَوَاءٍ يَدًا بِيَدٍ فَإِذَا اخْتَلَفَتْ هَذِهِ الْأَجْنَاسُ
نَبَّيْعُوا كَيْفَ شِئْتُمْ إِذَا كَانَ يَدًا بِيَدٍ. (رواه مسلم)

(1759/43) It is narrated by Ubadah ibn Saamit رضي الله عنه that the Messenger of Allah ﷺ said: "The sale of gold in exchange for gold, and of silver in exchange of silver, and of wheat in exchange for wheat, and of barley in exchange for barley, and of dates in exchange for dates, and of salt in exchange for salt should be equal and alike, and from hand to hand, but when the commodities are different, you can sell them as you like provided that the transaction is from hand to hand, i.e., straight and expeditious." (Muslim)

(١٧٦٠/٤٤) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الذَّهَبُ بِالذَّهَبِ وَالْفِضَّةُ بِالْفِضَّةِ وَالْبُرُّ بِالْبُرِّ وَالشَّعِيرُ بِالشَّعِيرِ وَالتَّمْرُ
بِالتَّمْرِ وَالْمِلْحُ بِالْمِلْحِ مِثْلًا بِمِثْلٍ يَدًا بِيَدٍ فَمَنْ زَادَ أَوْ اسْتَزَادَ فَقَدْ أَرَبَى الْآخِذُ
وَالْمُعْطَى فِيهِ سَوَاءٌ. (رواه مسلم)

(1760/44) It is narrated by Abu Saeed Khudri رضي الله عنه that the Messenger of Allah ﷺ said: "Gold in return for gold, silver in return for silver, wheat in return for wheat, barley in return for barley, dates in return for dates, and salt in return for salt should be bought and sold at par with each other. Whoever paid or demanded more carried out a usurious transaction. Both the buyer and the seller, the one who gives and the one who receives, are equal in this respect." (Muslim)

Commentary: Traditions having the same meaning have, also, been related by Sayyidina Umar, Sayyidina Ubaidullah ibn Saamit, Sayyidina Abu Bakr, Sayyidina Abu Hurayrah and many other Companions رضي الله عنهم.

In the above narrative, it is told that if any of the six commodities mentioned in it, gold, silver, wheat, barley, dates and salt, is sold in return for the same commodity, as for instance,

wheat is exchanged for wheat, the transaction will be fair and lawful if it is equal in measure, value and quality, and conducted from hand to hand. If, however, what is exchanged is of a greater or lesser weight or value or the business deal is not carried out from hand to hand, but by way of borrowing and lending then it will be a usurious transaction and both the parties will be guilty of usury.

The sum and substance of the comments offered on Traditions by Shah Waliullah رحمه الله عليه, in *Hujjatillah-il Baligha*, is that the form of usury practised in Arabia during the time of the Holy Prophet ﷺ and even earlier, and for which the term, Riba was used was that people, in their need, borrowed money from those who did the business of lending on interest and it was settled at the time of the transaction that they would return it within a fixed period, alongwith the agreed interest charge and if it could not be paid back on time, they obtained a respite and agreed to pay an additional amount. This was the Riba that was directly forbidden by the Qur'an. Later, at the behest of Allah, the Prophet ﷺ included some other kinds of business deals too, in the sphere of application of the Commandment concerning usury, and enjoined upon the *Ummah* to abstain from them as well. The Traditions, we have just seen contain the same promulgation, and their purport is that if any commodity among the six mentioned therein is exchanged for the same commodity, it should be of an equal weight and quality, and the transaction carried out from hand to hand, otherwise it will be a usurious deal and both the parties will stand condemned before Allah.

Only six articles are mentioned in these Traditions, but the Jurists are almost unanimous on the point that other articles belonging to the same category, too, are covered by the Commandment although there is some difference in their views on matters of detail.

(١٧٦١/٤٥) عَنْ أَبِي سَعِيدٍ قَالَ جَاءَ بِلَالٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِتَمْرٍ بَرِّيٍّ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَيْنَ هَذَا؟ قَالَ كَانَ عِنْدَنَا
تَمْرٌ رَدِيٌّ فَبِعْتُ مِنْ صَاعَيْنِ بِصَاعٍ فَقَالَ أَوْهَ عَيْنُ الرَّبِّ لَا تَفْعَلْ وَلَكِنْ إِذَا أَرَدْتَ

أَنْ تَشْتَرِيَ فَبِعِ التَّمَرِ بَيْعَ آخَرَ ثُمَّ اشْتَرِهِ. (رواه البخارى و مسلم)

(1761/45) Sayyidina Abu Saeed Khudri رضي الله عنه narrates that once Bilal رضي الله عنه brought some high quality dates for the Messenger of Allah ﷺ. The Prophet ﷺ enquired how he had come to possess them upon which Bilal رضي الله عنه said that he had exchanged Sa'as¹, of poor quality dates for 1 Sa'a of the finer ones. "Ah," the Prophet ﷺ exclaimed. "It is pure usury. When you want to buy dates (with dates), first sell your dates, and, then, buy the other dates with the money you, thus, obtain."

(Bukhari and Muslim)

Commentary: Sayyidina Bilal رضي الله عنه would, certainly, not have been unaware that Riba had been forbidden by God, but he did not know that the manner of his buying the dates, too, was a usurious practice. He thought that only the taking or giving of a loan on interest was usury. But the Prophet ﷺ explained to him that the exchange of the dates on unequal terms also was similar. According to Shah Waliullah رحمة الله عليه, Riba relating to a loan is real Riba while what has been described as such in the narratives of Sayyidina Saeed Khudri رضي الله عنه etc., is equivalent in significance to it.

(١٧٦٢/٤٦) عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ مُعَاوِيَةَ بَاعَ سِقَايَةَ مِنْ ذَهَبٍ أَوْ وَرَقٍ بِأَكْثَرٍ مِنْ وَزْنِهَا فَقَالَ أَبُو الدَّرْدَاءِ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى عَنْ مِثْلِ هَذَا إِلَّا مِثْلًا بِمِثْلٍ فَقَالَ لَهُ مُعَاوِيَةُ مَا أَرَى بِمِثْلٍ هَذَا بَأْسًا فَقَالَ أَبُو الدَّرْدَاءِ مَنْ يُعَذِّرُنِي مِنْ مُعَاوِيَةَ أَنَا أُخْبِرُهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُخْبِرُنِي عَنْ رَأْيِهِ لَا أَسَاكِنُكَ بِأَرْضٍ أَنْتَ بِهَا ثُمَّ قَدِمَ أَبُو الدَّرْدَاءِ عَلَى عُمَرَ فَذَكَرَ لَهُ ذَلِكَ فَكَتَبَ عُمَرُ إِلَى مُعَاوِيَةَ أَنْ لَا تَبِعَ ذَلِكَ إِلَّا مِثْلًا بِمِثْلٍ وَزْنًا يَوْزَنُ. (رواه مالك في الموطأ والنسائي في سننه)

(1762/46) Ata ibn Yasaar (Tabi'ee) narrates that once Mu'awiya رضي الله عنه, sold a cup (or jug) of gold (or silver) in return of the same metal of a greater weight. Upon it, Abu Darda رضي الله عنه told him that he had heard the Messenger of Allah ﷺ forbidding a sale like that except that the articles exchanged were of an equal weight. But Mua'wiya رضي الله عنه said that he saw nothing wrong or sinful in

①. A measure of five pints and a third used for measuring corn etc.

what he had done. (With great sorrow), Abu Darda رضي الله عنه, observed that, "I should be considered helpless where Muawiya رضي الله عنه is concerned. I told him what the Prophet ﷺ has commanded, and he told me what he thinks." Abu Darda رضي الله عنه, afterwards, told Muawiya رضي الله عنه that "I will not live in the territory in which you live." He, (thus), came to Umar رضي الله عنه in Madinah and narrated the whole matter to him upon which Umar رضي الله عنه wrote to Muawiya رضي الله عنه to keep clear of such deals. the exchange of gold, silver etc., for the same goods or articles was permissible only when both the things were of an equal weight.

(Malik and Nasai)

Commentary: Sayyidina Muawiya رضي الله عنه was the Governor of Sirya during the Caliphate of Sayyidina Umar رضي الله عنه, and Sayyidina Abu Darda رضي الله عنه, also lived there. It was in those days that Sayyidina Muawiya رضي الله عنه sold a drinking vessel of gold or silver in exchange for the metal it was made of, though the metal weighed a little more than the vessel, but he thought that there was no harm in it. Sayyidina Abu Darda رضي الله عنه, thereupon, told him that the Holy Prophet ﷺ had forbidden such a deal and commanded that if the same metal, the two should be of an equal weight, neither more nor less. Sayyidina Muawiya رضي الله عنه, perhaps, was under the impression that if an article — a vessel or an ornament — made of gold or silver was sold, it would not be unfair to charge at a higher price, taking into consideration the cost of manufacture. That was why, he remarked that he saw nothing wrong and unlawful in the transaction. Sayyidina Abu Darda رضي الله عنه, however, was extremely shocked at it as he believed that there was no question of one's own view or judgement in what he had heard from the Prophet ﷺ. Anyway, he left Sirya for good, and came to Madinah where he related the incident to Sayyidina Umar رضي الله عنه. Sayyidina Umar رضي الله عنه, then, wrote to Sayyidina Muawiya رضي الله عنه that the correct position was what Sayyidina Abu Darda رضي الله عنه had stated, and, therefore, no such deals could be permitted.

It shows how firm and uncompromising the holy Companions رضي الله عنهم were in their attitude even on the second category of *Riba*. They were not ready to tolerate even the least deviation or error of judgement in that regard.

BUYING AND SELLING

A Fruit-Crop Should Neither be Sold Nor Bought Until it is Ready

(١٧٦٣/٤٧) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الثَّمَارِ حَتَّى يَبْدَأَ صِلَاحُهَا نَهَى الْبَائِعَ وَالْمُشْتَرِيَ (رواه البخارى ومسلم) وَفِي رَوَايَةٍ لِمُسْلِمٍ نَهَى عَنْ بَيْعِ النَّخْلِ حَتَّى تَزْهُو وَعَنِ السُّنْبُلِ حَتَّى يَبْيَضَ وَيَأْمَنَ الْعَاهَةُ

(1763/48) It is narrated by Abdullah ibn Umar رضي الله عنه "The Messenger of Allah ﷺ forbade the selling of a fruit-crop until the fruit had begun to ripen. He forbade both the seller and the buyer." (Bukahri and Muslim)

(In another version of it, appearing in *Sahih Muslim*, it is stated that the Messenger of Allah ﷺ forbade the selling of the crop of dates until the dates had begun to turn red, and the selling of spikes of corn until the spikes had begun to turn white, and there remained on danger of their destruction).

Commentary: Just as in our country, the mango-crop is, often, sold much before it is ready, in Madinah and other cultivable parts of Arabia too, the corps of dates or grapes were sold before the fruit had begun to mature, and likewise, the standing crops of grain were sold before the grain had ripened. The Holy Prophet ﷺ forbade it because it was quite possible that, after the transaction, the crop was destroyed owing to a natural Alamity, like a squall or hailstorm, and the poor buyer was put to serious loss. A quarrel could moreover arise in such a situation between the buyer and the seller over the payment of dues. Hence, the Holy Prophet ﷺ has enjoined his followers not to be a party to such deals.

(١٧٦٤/٤٨) عَنْ أَنَسٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ

الشَّمَارِ حَتَّى تَزْهِيَ، قِيلَ وَمَا تَزْهِي؟ قَالَ حَتَّى يَحْمَرَ، وَقَالَ أَرَأَيْتُ إِذَا مَنَعَ اللَّهُ
الثَّمَرَةَ بِمَا يَأْخُذُ أَحَدُكُمْ مَالَ أَخِيهِ. (رواه البخارى ومسلم)

(1764/48) It is narrated by Anas رضي الله عنه "The Messenger of Allah ﷺ forbade the selling of fruits until lusture appears over the fruits, the Prophet ﷺ replied that it meant that the fruits had begun to turn red.¹ The Messenger of Allah ﷺ, (then), observed: 'Tell me, in return for what will the seller realise the dues from his brother, (the buyer), if the Lord withheld the fruits, i.e., the crop was destroyed, by the Command of Allah, before it was ready for the market?' (Bukhari and Muslim)

Commentary: According to authorities, the owner or seller of the grove should forego the price altogether if the whole of the crop was destroyed and return the money he might have recieved in advance. If however, the loss has been partial an appropriate allowance should be mde for it. The aim and object of these allowances should be made for it. The aim and object of these regulations is give due regard to eachother's interest and all business transatctions were carried out in a spirit of good will and compassion.

(١٧٦٥/٤٩) عَنْ جَابِرٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ
السِّنِينِ وَأَمَرَ بِوَضْعِ الْجَوَائِحِ. (رواه مسلم)

(1765/49) It is narrated by Sayyidina Anas رضي الله عنه "The Messenger of Allah ﷺ forbade the sale of (the crop) of graps until the grapes had begun to turn black, and of a standing agricultural crop until the grains had become hard and were ready to be harvested." (Tirmizi)

Commentary: Perhaps, during the days of the Holy Prophet ﷺ only the grapes that turned black on maturing were grown in Madinah. That was why, he forbade the sale of the crop, of dates until the fruit had started turning black. Now, both the white and black varities of grapes are produced over there in abundance.

Together with grapes, the command has also been given in it about the standing crops of agriculrural field that these should not be sold before the crop was ready for harvesting.

1. The colour of the dates becomes pinkish when they begin to ripen.

Crops of Fruit Orchards Should Not be Given on Contract for a Number of Years

(١٧٦٦/٥٠) عَنْ جَابِرٍ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ

السِّنِّينَ وَأَمَرَ بِوَضْعِ الْجَوَائِحِ. (رواه مسلم)

(1766/50) It is narrated by Jabir رضي الله عنه "The Messenger of Allah ﷺ forbade the sale of the crop of orchards for some years, and he told that allowance be made for loss suffered through a sudden calamity." (Muslim)

Commentary: To sell the crop of orchards for a number of years has been forbidden because no one could tell whether the crop would be good or bad during that period of time, or if it would endure or affected by a natural disaster. It would, infact, be more in the nature of a gamble which apart from being an evil in itself, could , also give rise to other difficulties and problems.

Another commandment contained in the above Tradition is that the owner of orchard ought to make suitable reduction in the price if the crop was adversely affected by an unforeseen happenings.

An Article Which is Not In One's Possession at The Time of The Deal Should Not be Sold

Sometimes, a trader has not an article in his possession or stock, but he settles the deal concerning it in the hope that he will buy it and supply. The Holy Prophet ﷺ has forbidden such a transaction for it is quite possible that the article was not available at that time, and even if it was, the buyer might not like it.

(١٧٦٧/٥١) عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ نَهَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَنْ أَبِيعَ مَا لَيْسَ عِنْدِي. (رواه الترمذی)

(1767/51) It is narrated by Hakeem ibn Hizam "The Messenger of Allah ﷺ forbade me from entering into a deal with anyone for something that was not in my possession (at that time)."

(Tirmizi)

Commentary: The narrator, Hakeem ibn Hizam, was a wealthy merchant. It is reported in *Sunan Nassai* and *Sunan Abu Dawood*

that, once, he asked the Messenger of Allah ﷺ about the legitimacy of the practice that, sometimes, as a person came to him to buy something which was not in his stock, he settled the deal with him and supplied the article by producing it from the market. The Prophet ﷺ, observed, "Do not sell a thing which is not in your possession."

If Grain etc., is Bought, it Should Not be Sold Until Delivery Has Been Taken of it

(١٧٦٨/٥٢) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ ابْتَاعَ طَعَامًا فَلَا يَبِعُهُ حَتَّى يَسْتَوْفِيَهُ. (رواه البخارى ومسلم)

(1768/52) Abdullah ibn Umar ؓ narrated to us, saying that the Messenger of Allah ﷺ said: "Whoever buys grains should not sell it to anyone until it had come into his possession." (Bukhari)

Commentary: Though only grains is mentioned in it, it includes all moveable goods.

Forbidding Buying and Selling With A Man Who is in Extreme Need

Sometimes, a person is compelled to sell his property out of extreme need or anything in distressing circumstance. The buyer, in such a case, can exploit his need and make an unfair profit from the deal. Such a transaction has been called *Ba'i Muztar*¹ in this Tradition, and it has been forbidden.

(١٧٦٩/٥٣) عَنْ عَلِيٍّ قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ
الْمُضْطَرِّ وَعَنْ بَيْعِ الْغَرَرِ وَعَنْ بَيْعِ الثَّمَرَةِ قَبْلَ أَنْ تُدْرِكَ (رواه ابو داود)

(1769/53) It is narrated by Sayyidina Ali ؓ that the Messenger of Allah ﷺ "forbade buying and selling with a person who was in dire need or difficulties, and he forbade the selling of an article the availability of which was not certain, and of fruit before it was ready for harvesting." (Abu Dawood)

Commentary: What is emphasised is that the need of a person made desperate by poverty should not be put unfairly to advantage. On the contrary, he should be helped. The other thing which it tells

① . Selling by a person reduced to need or necessity.

is that an article like a bird or deer in the forest or fish in the pond ought not to be sold in the hope that one will catch and supply it for it is neither in the possession of the seller nor is its availability assured, and further, a difference can also arise over the quality of the thing. 'As for the selling of a fruit-crop before the fruit had ripened, we have already discussed it.

Warning Against Concealing The Defect of a Commodity Offered for Sale

(١٧٧٠/٥٤) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى صُبْرَةِ طَعَامٍ فَأَدْخَلَ يَدَهُ فِيهَا فَتَأَلَّتْ أَصَابِعُهُ بَلَلًا فَقَالَ مَا هَذَا يَا صَاحِبَ الطَّعَامِ؟ فَقَالَ أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ! قَالَ أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ حَتَّى يَرَاهُ النَّاسُ، مَنْ غَشَّ فَلَيْسَ مِنَّا. (رواه مسلم)

(1770/54) Abu Hurayrah رضي الله عنه narrates "the Messenger of Allah ﷺ, once happened to pass by a heap of corn (which belonged to a trader). The Messenger of Allah ﷺ thrust his hand into it and his finger felt wetness. On being asked, the trader replied that rain had fallen upon it. (So, he had placed the wet corn that was on the top under the dry corn), The Messenger of Allah ﷺ, thereupon, observed: 'Why did you not let the wet corn remain on the top so that the buyers could see it? (Listen), he who deceives is not from us.' (Muslim)

Commentary: Another version of the same incident quoted by Tabarani in *Mo'jam Kabeer-wa-Sagheer*, on the authority of Ibn Mas'ud رضي الله عنه has it that the Messenger of Allah ﷺ, lastly, said: "The sequel of such deceit is Hell."

(١٧٧١/٥٥) عَنْ وَائِلَةَ بِنِ الْأَسَقَعِ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ بَاعَ عَيْبًا وَلَمْ يُبَيِّنْهُ لَمْ يَزَلْ فِي مَقْتِ اللَّهِ أَوْ لَمْ تَزَلِ الْمَلَائِكَةُ تَلْعَنُهُ. (رواه ابن ماجه)

(1771/55) Wasila ibn Asqa رضي الله عنه narrates "I myself heard the Messenger of Allah ﷺ say: "Whoever sold a defective thing to anyone without disclosing the defect to the buyer would be caught, permanently, in the wrath of God.' (Or was it) (that) 'he would always be cursed by the Angels?" (Ibn Majah)

Commentary: Sometimes, a narrator is not sure of the exact words spoken by the Holy Prophet ﷺ, and by way of caution, he indicates his lack of certainty while relating the event. In the above Tradition, too, Hazrat Wasila ibn al-Arqam ؓ was caught in two minds and could not decide whether the Prophet ﷺ had said about the deceitful seller that "he would be caught, permanently, in the wrath of God," or that "he would always be cursed by the Angels."

Undue Advantage Should Not be Taken of The Ignorance of The Buyer or Seller

(١٧٧٢/٥٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَلْقُوا

الْجَلَبَ فَمَنْ تَلَقَّاهُ فَاشْتَرَى مِنْهُ فَإِذَا أَتَى سَيِّدَهُ السُّوقَ فَهُوَ بِالْخِيَارِ (رواه مسلم)

(1772/56) It is narrated by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Do not go forward and meet the caravan carrying grain etc., (for trade), (before it had reached the market-place). The trader who went ahead and bought the goods in the way, the owner would, then, have the right to cancel the deal, (if he wished), on reaching the market." (Muslim)

Commentary: It was common, in those days, for people to bring the articles of trade from the outlying areas to the towns for selling them in the market. They used to travel in groups, both large and small, and were called *Jalab*. Clever trader would go on and settle the deal much before the caravan had arrived at the market-place. This practice, evidently, was not to the advantage of the sellers because they could, thereby, be cheated into selling the goods at a lower rate owing to the ignorance of the price current in the market. Another disadvantage was that all the grain and other articles of trade coming from outside went into the hands of skilful merchants and they sold them at a much higher rate to the ordinary consumers. Were the goods sold in the market, they would have fetched a better price and the consumers, too, would have got them at reasonable rates. It was for these reasons that the Holy Prophet ﷺ forbade the buying of goods on way, before they had reached the market, and, further, indicated that if anyone did that, the seller would be entitled to cancel the deal if, on reaching the market, he felt that he had been cheated.

(١٧٧٣/٥٧) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَلْقُوا الرُّكْبَانَ لِبَيْعٍ وَلَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَلَا تَنَاجَشُوا وَلَا يَبِيعُ حَاضِرٌ لِبَادٍ وَلَا تُصَرُّوا الْإِبِلَ وَالْغَنَمَ فَمَنْ ابْتَاغَهَا بَعْدَ ذَلِكَ فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَحْلِبَهَا أَنْ رَضِيَهَا أَمْسَكَهَا وَإِنْ سَخَطَهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ

(رواه البخارى ومسلم)

(1773/57) It is narrated by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Do not go forward and meet, (in the way), the caravans bringing grain etc., for sale; and none of you should interfere in the selling transaction of his brother by offering his own goods for sale; and do not try to raise the price of a commodity (by pretending to be a buyer); and the merchants of the towns must not store the goods of the bedouins with themselves for future sale; and do not keep the milk in the udder of a goat or she-camel intended for sale, and if a person buys such a goat or she-camel, he will be free to keep the animal or return it, as he likes, after milking it, and in case he returns it, he will give a *Sa'a* (— 4 Kilograms) of dates to the owner (along with it)." (Bukhari and Muslim)

Commentary: Among the instructions given in it, the first is what has, already, been stated in the preceding narrative, i.e., grain and other essential commodities should not be bought by traders from the caravans, bringing them from the countryside, before they had reached the market.

The next requires that if a person is buying an article from a shopkeeper, the other shopkeeper should not interfere in the transaction and try to persuade the customer to buy from him.

The third is concerning the practice of raising the price of a commodity by posing as a buyer and offering a higher price, while a person was engaged in settling the deal with the seller, in order that the real buyer agreed to pay more.

The fourth instruction is that city merchants should not collect grain etc., brought by the village peasants or traders for selling, and keep them, for future sale when the prices will rise. The goods, on the other hand, should be sold when villagers bring them to the market so that artificial scarcity is not created and the prices do not soar. Moreover, when peasants or trader bringing the goods from

the countryside will get the price of their commodities promptly, they will be encouraged to bring in a fresh stock of goods, and, thus, the trade will flourish, and they will also earn more.

The fifth and the last instruction is that anyone who wanted to sell a milk cattle should not cease milking it for a time so that the buyer was deceived by the inflated size of the udders and agreed to buy it at a higher price.

The Tradition, further, tells that whoever bought such an animal will be within his rights to return it if he felt dissatisfied on milking it at his place. The buyer, in that case, will also give a *Sa'a* of dates to the owner.

In another version of the same narrative, quoted in Sahih Muslim, it is stated that animal ought to be returned within three days of the deal after which the buyer will forfeit the right, and also that a *Sa'a* of wheat or barely can be given in place of dates.

The object of the commandment requiring the buyer to give a *Sa'a* of dates, barely etc., alongwith the animal if he decides to return it, probably is that he kept the animal with him for a few days and made use of its milk, but he had also fed the animal during that time, and thus, the account was settled, but if anything was still left wanting, it should be made good in that way. Besides, it will be a consolation to the owner.

Selling By Auction

(١٧٧٤/٥٨) عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَاعَ جِلْسًا وَقَدْحًا فَقَالَ مَنْ يَشْتَرِي هَذَا الْجِلْسَ وَالْقَدْحَ فَقَالَ رَجُلٌ أَخَذَهُمَا بِدِرْهَمٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَزِيدُ عَلَى دِرْهَمٍ فَأَعْطَاهُ رَجُلٌ دِرْهَمَيْنِ فَبَاعَهُمَا مِنْهُ.
(رواه الترمذی و ابو داؤد و ابن ماجه)

(1774/58) Sayyidina Anas رضی اللہ عنہ narrates "(once) the Messenger of Allah ﷺ sold a piece of sacking, (used as a mat) and a cup in this way that (addressing those present), he said: 'Who wants to buy this mat and cup? (He should make the offer of price)'. Someone, then, said that he could take the two articles for a dirham. "Who is willing to pay more?" the Prophet ﷺ enquired. Another person, then, offered to pay two dirhams upon which the Prophet gave both the articles to him."

(Tirmizi, Abu dawood and Ibn Majah)

Commentary: It shows that auction is permitted by the *Shariat*. The event referred to in the above Tradition has been described in detail, in *Sunan Abi Dawood* and *Sunan Ibn Majah*. It is stated that once an extremely poor Ansar Companion came to the Messenger of Allah, and after relating his misery, begged for something. The Holy Prophet ﷺ, on seeing that he was in a fit condition to work for a living, asked him if there was anything in his house. The Ansar said that he had only a piece of sacking, a part of which they used to cover themselves with and a part of which they spread on the ground to sleep on, and there was a cup from which they drank water. The Prophet ﷺ, thereupon, told him to bring the two things which he did. The Holy Prophet ﷺ, addressing the people who were present at that time, then, said, "These things are for sale. Who is going to buy them?" A Companion ﷺ offered to buy the mat and the cup for one dirham. Upon it, the Holy Prophet ﷺ enquired if anyone was willing to make a bid of more than one dirham. (It is stated in *Abu Dawood* that the Messenger of Allah ﷺ said it twice or thrice). another Companion ﷺ, then took out two dirhams from his pocket and placed them before the Prophet ﷺ. The Prophet ﷺ gave him the two articles, and handing over the dirhams to the Ansar said, "Buy some foodstuff for your family with one dirham, and an axe with the other, and bring it to me." The Ansar Companion ﷺ did as he was told, and came back to the Prophet of Allah ﷺ with the axe. The Prophet ﷺ fixed a strong handle to it with his own hands, and said, "Take it, and go to the forest, and cut wood, and sell it, and do not let me see you for fifteen days." The Ansar, thus, went away, and fetched wood from the forest, and sold it as the Prophet ﷺ had told till he had earned ten dirhams with which he bought some cloth and foodgrains for his family, and then, went to the Messenger of Allah ﷺ. The Holy Prophet ﷺ, observed, "This earning by hard work is much better for you than stretching your hands before others, like a beggar, and rising on the Last Day with the mark of begging on your forehead."

The moral of the above Tradition is too obvious to need an explanation.

Hoarding and Excessive Profit Disallowed

The Holy Prophet ﷺ has strictly forbidden the hoarding of essential commodities with a view to creating conditions of scarcity in the market and selling the goods when the prices had risen. It is called *Ihtikar*¹ in the Arabic language.

(١٧٧٥/٥٩) عَنْ مَعْمَرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ احْتَكَرَ

(رواه مسلم)

فَهُوَ خَاطِيٌّ

(1775/59) It is narrated by M'amar ibn Abdullah ؓ that the Messenger of Allah ﷺ said: "The trader who resorts to *Ihtikar*, i.e., stores up foodgrains and other necessities of life, waiting for a time of dearth, is a sinner." (Muslim)

(١٧٧٦/٦٠) عَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْجَالِبُ مَرْزُوقٌ

(رواه ابن ماجه والدارمي)

وَالْمُحْتَكِرُ مَلْعُونٌ.

(1776/60) It is narrated by Umar ؓ that the Messenger of Allah ﷺ said: "The trader who brings grain etc., from the countryside and sells it in the market is *Marzooq*, i.e., God is responsible for his subsistence, while *Mohtakir*, i.e., one who buys grain etc., and withholds it in order that it may become scarce and dear is accursed of God." (Ibn Majah and Daarimi)

Commentary: The guiding principle of the *Shariah* in the economic field is that the common man should be able to live in reasonable comfort and security. The wealthier class, on their part, should, for the sake of God, pay greater attention to the welfare of the less fortunate brethren than to their own gain.

Price-Control

Circumstances occasionally demand that the prices of food and other essential commodities should be kept within proper limits through administrative action so that the consumers were not left at the mercy of unscrupulous traders. The Arabic word for it is *Tas'eer*.

(١٧٧٧/٦١) عَنْ أَنَسٍ قَالَ قَالَ غَلَا السَّعْرُ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

①. Meaning to collect and withhold grain etc., waiting for a time of dearth.

فَقَالُوا يَا رَسُولَ اللَّهِ سَعَرَ لَنَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ هُوَ الْمُسَعِّرُ
الْقَابِضُ الْبَاسِطُ الرَّازِقُ وَإِنِّي لَا رَجُوَ أَنْ أَلْقَى رَبِّي وَلَيْسَ أَحَدٌ مِنْكُمْ يَطْلُبُنِي
بِمَظْلَمَةٍ بَدِمَ وَلَا مَالٍ. (رواه الترمذی و ابو داؤد و ابن ماجه والدارمی)

(1777/61) Sayyidina Anas رضی اللہ عنہ narrates "(once), during the days of the Messenger of Allah ﷺ, dearness increased, people requested him to fix the prices (and enforce them on the merchants). The Messenger of Allah ﷺ, thereupon, observed: 'To raise or lower the prices is in the hands of the Lord. It is He who grants increase or decrease. He is the Sustainer and the Provider of the daily bread to all His creatrues. And I wish to meet Him in the state that no one has a claim against me for doing a wrong to him or acting unjustly towards his life or porperty.'" (Tirmizi, Abu dAwood, Ibn Majah and Daarami)

Commentary: From the above, it appears that the Holy Prophet ﷺ declined to control the prices of the articles of daily need even though the Companions رضی اللہ عنہم had complained to him against dearness, and expressed the fear that it might be an act of injustice towards anyone.

It should, nevertheless, be noted that scarcity of the essential commodities is of two kinds. Sometimes, it is due to natural causes, like a drought, and sometimes, it is man-made. From the Holy Prophet's ﷺ reply, as it is mentioned in the narrative of Sayyidina Anas رضی اللہ عنہ, it appears that the dearness, at that time, was the product of some natural calamity and not owing to the excessive greed of the traders. Hence, the Prophet ﷺ did not agree to price-control, fearing that it might not be fair to the merchants. We may, thus, conclude that Government be convinced that the traders are taking advantage of the situation to make an unreasonable profit and they cannot be persuaded by argument or entreaty to correct their ways, it can enforce price-control. In the words of Shah Waliullah رحمة الله عليه, to give a free rein to profiteers will tend to spread corruption on the earth and bring misery to mankind.¹

Be that as it may, the purport of the above Tradition is that price-control should be avoided as far as possible, and resort

①. Hujjat, Vol. II; p. 113.

should be taken to it only when the merchants are not amenable to good counsel humanitarian appeals, and they are fleecing the common man without fear or shame.

It is narrated, in *Muwatta*, by Imam Maalik, on the authority of Sa'eed ibn Mussaiyib taba'ee, that once as Sayyidina Umar ؓ saw a Companion, Haatib ibn Abi Balta'ah, selling dried grapes (or bloom-raisins) in the market of Madinah at an unreasonably high rate, he said to him, "Either reduce the price or take away your goods from my market."

In the light of the general principle of the *Shariah* and the afore-mentioned remark of Sayyidina Umar ؓ, authorities have concluded that if the circumstances demand, the price of essential goods ought to be fixed within proper limits in order to save the people from exploitation by unprincipled merchants. Ibn-i-Taimiyah too has expressed the same view in some of his writings.¹

Cancelling A Deal

If any of the two parties to a business transaction, the buyer or the seller makes a condition at the time that he will have the right to undo the deal within two or three days, it will have the force of law, and be in accordance with the *Shariat*. In the special usage of *Fiqh* (Islamic Jurisprudence), it is called *Khiyar-i-Shart* and is specifically mentioned in the Tradition, and the Jurists, too, are agree on its legality.

According to Imam Shaf'ee and some other authorities, the parties are entitled to cancel a deal even without such a condition as long as they remain at the place where the transaction has taken place, but if anyone of them goes away the right will cease to hold good. It is called *Khiyar Majlis* in the Islamic system of law. But some Jurists including Imam Abu Hanifah, hold a different view. They believe that once a deal has been finally settled and transaction has taken place, it cannot be annulled unilaterally by a party provided that it had not been made a part of the agreement by the buyer or the seller. It can certainly be done by mutual consent for which the term used in *Fiqh* is *Iqala*.²

①. Jam'a-ul-Fuwayid, Vol.I, p.262. ②. Meaning cancelling a sale by mutual consent.

(١٧٧٨/٦٢) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْمُتَبَايَعَانِ كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلَى صَاحِبِهِ مَا لَمْ يَتَفَرَّقَا إِلَّا بِبَيْعِ الْخِيَارِ.
(رواه البخاري و مسلم)

(1778/62) It is narrated by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "Both the parties in a business deal have the right to revoke or annul it until they cease to be together, excepting the deal of *Khiyar Shart*."

(Bukhari and Muslim)

Commentary: It shows that if the condition of annulment has not been set by any of the parties to a business transaction, the right to revoke the transaction or cancel it will be exercised only to the time that the buyer and the seller are together.

According to Imam Shaf'ee and other like-minded Jurists, the word, *Maalam Yatafarraqa* (ما لم يتفرقا), occurring in the text, signify *Khiyar Majlis*, but Imam Abu Hanifah etc., hold that both the parties to a deal have the right to withdraw the offer until the transaction is finalised, after which neither of them can do so. They argue that *Tafarraqa* denotes separation not in terms of space, but transaction and agreement, as it is borne out according to them by the Qur'an which has used the same word to convey the same meaning with reference to divorce in the verse reading:

وَأِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ سَعَتِهِ (النساء ٤: ١٣٠)

And if they separate Allah will each of them out of His abundance
(Al Nisaa 4:130)

(١٧٧٩/٦٣) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا إِلَّا أَنْ يَكُونَ صَفْقَةً خِيَارٍ وَلَا يَحِلُّ لَهُ أَنْ يُفَارِقَ صَاحِبَهُ خَشْيَةً أَنْ يَسْتَقِيلَهُ.
(رواه الترمذی و ابو داؤد والنسائي)

(1779/63) It is narrated by Abdullah ibn 'Amr ibn al-'Aas رضي الله عنه that the Messenger of Allah ﷺ said: "Both the buying and selling parties (to a transaction) have the right (to cancel the deal) upto the time that they do not part company, (after which the right will end), except that it had been agreed to, (at the time of the transaction), (through laying down a condition to that effect); and it is not lawful for either of the two to depart for the

Iqala, and withdrawal of offer by the other party."

(Tirmizi Abu Dawood and Nasai)

Commentary: The purport of the above Tradition is similar to that of Sayyidina Abdullah ibn Umar's ﷺ narrative we have seen before it. Both the sides in a business transaction are entitled to cancel it until they part company with each other. After it, it can be annulled only when it had been settled beforehand between them as a condition to the deal. It further tells that neither the buyer nor the seller should leave the place where the deal is made with the object of thwarting the possibility of cancellation by the other party.

Cancelling a Sale Owing To a Defecting Good

We have, already, discussed two forms of the annulment of a business deal, *Khiyar Shart* and *Khiyar Majlis*. The third form is that the buyer can lawfully cancel a deal if, on buying an article he discovers some defect in it. It is known as *Khiyar 'Aib* in Islamic jurisprudence.

(١٧٨٠/٦٤) عَنْ عَائِشَةَ أَنَّ رَجُلًا ابْتَاعَ غُلَامًا فَأَقَامَ عِنْدَهُ مَا شَاءَ اللَّهُ ثُمَّ وَجَدَ بِهِ عَيْبًا فَخَاصَمَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَدَّهٗ عَلَيْهِ فَقَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ قَدْ اسْتَعْلَى غُلَامِي فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخِرَاجُ بِالضَّمَانِ.

(ابو داؤد والترمذى والنسائى وابن ماجه)

(1780/64) Sayyidah Ayshah رضى الله عنها narrated that "once a person bought a slave from someone and the slave remained with him for (as many days) as Allah willed. Then he discovered that there was a defect in the slave, and took the matter to the Messenger of Allah ﷺ who decided that the slave be returned (to the original master), (on account of the defect). the defendent, thereupon, said to the Messenger of Allah ﷺ: This brother of mine has profitted by the services of my slave. (I should, therefore, be compensated for it).' The Prophet ﷺ observed: '*Al-Khiraj-o-biz-zamaan*. (He has the right to profit who is accountable for loss)."

(Abu Dawood, Tirmizi, Nasai and Ibn Majah)

Commentary: The Holy Prophet's ﷺ observation that "he has the right to profit who is accountable for loss" is among the fundamental principles of the *Shariah* from which the jurists have

derived the law for innumerable propositions.

To elaborate it, in the context of the above Tradition, suppose the slave had died or was crippled due to an injury or illness while he was with the buyer, the loss would have been his. The buyer, consequently, was entitled to the service he took from the slave during that time and the question of compensation did not arise.

An incident relating to Sayyidina Abdullah ibn Umar رضي الله عنه which has been quoted by Imam Maalik, in Muwatta, is worth recalling here. Once Abdullah ibn Umar رضي الله عنه had sold his slave for 800 dirhams to someone and assured the buyer that there was no defect in him. Afterwards, the buyer complained that the slave had such-and-such a defect which Abdullah ibn Umar رضي الله عنه had not disclosed to him. The latter, perhaps, said, in his defence, that the slave never suffered from the infirmity while he was with him. Anyway, the case came up for decision in the court of the Caliph of the day, Sayyidina Usman رضي الله عنه, who after hearing both the sides and noting that the buyer could not produce witnesses to prove that the slave was ill when he had bought him, asked Abdullah ibn Umar رضي الله عنه, as required by the *Shariah*, if he could swear that the slave was physically fit and healthy while he was with him, but the latter expressed his inability to do so, and took back the slave. It was, then, so willed by the Lord that the slave was restored to health and Sayyidina Abdullah ibn Umar رضي الله عنه sold him, again, for 1,500 dirhams.

The authorities are agreed that if a defect was discovered after it had been bought and it was proved that the defect was present even at the time of the transaction, the buyer could cancel the deal and take back his money. This is what *Khiyar Aib* denotes.

Cancelling a deal after it had been completed

Occasionally, after a deal has been completed between two persons, one of them, for his own reasons, wants to cancel it. The buyer, for instance, wishes to return the article or the seller wishes to have it back. In such a case, the other party is not compelled by the *Shariah* to agree to the annulment of the transaction, but the sacred Prophet ﷺ has pleaded for it on moral grounds and described much virtue in it. It is called *Iqala*.

(١٧٨١/٦٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ
أَقَالَ مُسْلِمًا أَقَالَهُ اللَّهُ عَثْرَتَهُ يَوْمَ الْقِيَمَةِ.
(رواه ابو داود و ابن ماجه)

(1781/65) It is narrated by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever carries out a deal of *Iqala* with a Muslim brother, i.e., agrees to return or take back an article bought or sold by him, God will forgive his lapses, i.e., sins on the day of Resurrection" (Abu Dawood and Ibn Majah)

Commentary: A person wishes to return an article after he had bought it, or to have it back after he had sold it, only when he feels that the transaction had gone against him and he had made a mistake in buying or selling it. It will naturally be an act of sacrifice on the part of the other party to agree to the spirit of magnanimity and self-denial that the Holy Prophet ﷺ has appealed in the above Tradition, and reinforced it with the tidings that, on the Day of Requit, the Lord will forgive the sins of the bondsman who will act like that.

Forbidding Swearing By The Traders

Some traders have the habit of swearing profusely in order to impress the customers. It is a most improper use of the sacred Name of Allah which the Holy Prophet ﷺ has forbidden.

(١٧٨٢/٦٦) عَنْ أَبِي قَتَادَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِيَّاكُمْ
وَكَثْرَةَ الْحَلْفِ فِي الْبَيْعِ فَإِنَّهُ يُنْفِقُ ثُمَّ يَمْحَقُ.
(رواه مسلم)

(1782/66) It is narrated by Abu Qatadah رضي الله عنه that the Messenger of Allah ﷺ said: "Abstain from swearing much while selling (your goods), for though it may help to push up the sales, ultimately it will destroy blessings." (Muslim)

Commentary: The traders are warned against the evil habit of swearing and often in the course of a business transaction. Even if the oath is true, it is a gross misuse of the exalted Name of the Lord, while if it is false, to take a false oath even once is a great sin. In a Tradition, quoted, again in Sahih Bukhari, it is stated that the trader who tries to promote his business by swearing falsely is one of the sinners about whom the decision of the Lord is:

لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

(آل عمران ٧٧:٣)

And Allah shall not speak to them, nor shall He look at them on the Day of Resurrection, nor shall He purify them, and for them is a painful Chastisement. (Aal-e-Imran 3:77)

Expiation For Swearing and Other Improper Things in Business

(١٧٨٣/٦٧) عَنْ قَيْسِ بْنِ عَرْزَةَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَامَعْشَرَ

التُّجَّارِ إِنَّ الْبَيْعَ يَحْضُرُهُ اللَّغْوُ وَالْحَلْفُ فَشَوْ بُؤُهُ بِالْصَّدَقَةِ.

(رواه ابو داؤد والترمذى والنسائى وابن ماجه)

(1783/67) Qais ibn Gharazah رضي الله عنه relates that the Prophet ﷺ said: "O traders! "Vain and improper things take place in business, and oaths are taken. So, include charity for expiation."

(Abu Dwood, Tirmizi, Nasai, and Ibn Majah)

Commentary: Many traders swear and say or do other things in order to influence the customers which are undesirable in the sight of God. The Holy Prophet ﷺ has advised them in this Tradition, to include *Sadaqah* in their business by way of and expiation. It will also cure them of excessive greed which induces businessmen to indulge in dirty and deplorable practices.

The Trade Which is Not Carried On Cleanly is Extremely Bad

(١٧٨٤/٦٨) عَنْ رِفَاعَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ التُّجَّارُ

يُحْشَرُونَ يَوْمَ الْقِيَمَةِ فُجَّارًا إِلَّا مَنْ اتَّقَى وَبَرَّ وَصَدَقَ

(رواه الترمذى و ابن ماجه والدارمى)

(1784/68) It is narrated by Rifa'ah ibn Rafi' Ansari رضي الله عنه that the Messenger of Allah ﷺ said: "The traders except those who ply their trade with piety and truthfulness will rise in the Hereafter as the wicked, the sinful and the depraved."

(Tirmizi, Ibn Majah and Daarami)

Commentary: It warns that the trader who are heedless of the fear of God and injunctions of the *Shariah* and are interested only in increasing their wealth, by fair or foul means, will end up, on the

Day of Judgement, as wretched evil-doers, and it is in that state that they will appear before the Almighty for the Final Reckoning.

A kindly Advice Regarding Sale of Immovable Property

A peculiarity of immovable property, like a house, orchard or agricultural land, is that it cannot be stolen. It also remains largely, unaffected by the disasters that often overtake movable goods. Prudence would, therefore, demand that such a property was not sold without a special reason, and if it became unavoidable, some other immovable property was purchased with its money. Out of the unbounded affection the Holy Prophet ﷺ had for the *Ummah* he has also given a similar advice to it.

(١٧٨٥/٦٩) عَنْ سَعِيدِ بْنِ حُرَيْثٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ بَاعَ مِنْكُمْ دَارًا أَوْ عَقَارًا فَمِنْ أَنْ لَا يَبَارَكَ لَهُ إِلَّا أَنْ يَجْعَلَهُ فِي مِثْلِهِ. (رواه ابن ماجه والدارمي)

(1785/69) Sa'eed ibn Hurayth رضى الله عنه relates that he heard the Messenger of Allah ﷺ say: "Whoever of you sells his house or land, he deserves this act of his remained devoid of profit and propitiousness except, of course, that he invested the money thus made in a property of the same kind." (Ibn Majah and Daarimi)

Commentary: As stated earlier, it is an advice by the Holy Prophet ﷺ, and not an injunction of the *Shariah*.

Partnership in Business

(١٧٨٦/٧٠) عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ أَنَّ اللَّهَ عَزَّوَجَلَّ يَقُولُ أَنَا ثَالِثُ الشَّرِيكَيْنِ مَا لَمْ يَخُنْ أَحَدُهُمَا صَاحِبَهُ فَإِذَا خَانَ خَرَجْتُ مِنْ بَيْنَهُمَا. (رواه ابو داود)

(1786/70) It is narrated by Abu Hurayrah رضى الله عنه that the Messenger of Allah ﷺ said: "The Lord to whom belong Might and Majesty says: 'When two persons run a business jointly, I am the third of them, i.e., My blessings are with them as long as any of them does not cheat his partner. When a partner defrauds and commits breach of faith, I part company with them (and withhold my blessings).'" (Abu Dawood)

Commentary: It is a 'Celestial' Tradition, in the theological usage of Islam, for, in it, the Holy Prophet ﷺ has, simply reproduced what the Lord had said. It also tells by the way, that partnership in business is permitted, or rather a source of auspiciousness.

Under the heading, 'Partnership in Business', Imam Bukhari has stated, on the authority of Zuhrah ibn Ma'bad Taba'ee, that his grandfather, Abdullah ibn Hisham, was taken by his mother, Zainab bint Humaid, to the Messenger of Allah ﷺ in his childhood for *ba'it*. The Messenger of Allah ﷺ remarked that Abdullah ibn Hisham was too young, and he caressed his head lovingly, and prayed for him. Afterwards, as Abdullah ibn Hisham set up his business, Zuhrah ibn Ma'bad used to accompany him to the market. He reports that, often, when his grandfather bought grain for trade, Abdullah ibn Umar and Abdullah ibn Zubair ؓ would request him to make them his partners because, so they said, the Holy Prophet ﷺ had made a prayer of abundance for him and he was sure to make much profit. His grandfather, thus, would let them have a share in the business, and the gain would, often, be so excessive that a full camel-load of grain was obtained as profit which they sent home.¹

Appointing An Agent

(١٧٨٧/٧١) عَنْ عُرْوَةَ بْنِ أَبِي الْجَعْدِ الْبَارِقِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَاهُ دِينَارًا الْيَشْتَرِي شَاةً فَأَشْتَرَى لَهُ شَاتَيْنِ فَبَاعَ أَحَدَهُمَا بِدِينَارٍ وَأَتَاهُ بِشَاةٍ وَدِينَارٍ فَدَعَا لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْعِهِ بِالْبَرَكَةِ فَكَانَ لَوْ اشْتَرَى تُرَابًا لَرَبِحَ فِيهِ.

(رواه البخارى)

(1787/71) Urwah ibn Al-Ja'ad Baariqi ؓ relates, saying that, once, the Messenger of Allah ﷺ gave him a dinar to buy a goat for him. Urwah ؓ bought two goats with it, and then sold one of the goats for a dinar, and, on returning, gave both, the goat and the other dinar, to the Holy Prophet ﷺ (and told him what he had done). The Prophet ﷺ made a special prayer for him for prosperity in trade. The narrator adds that owing to the propitiousness of the prayer his condition was that even if he bought dirt, it fetched him profit."

(Bukhari)

Commentary: Urwah ibn Ali Ja'ad Baariqi ؓ had carried out the transaction, on behalf of the Holy Prophet ﷺ in his capacity as an agent. It shows that such a thing is permissible. Moreover, as Urwah ؓ had sold one of the two goats without the permission of the Prophet ﷺ and the Prophet ﷺ had praised and blessed him, instead of holding his conduct unlawful and taking him to task for it, we conclude that an agent can sell the property of his client without obtaining his permission, and if the client does not repudiate the transaction, it will be legally correct and binding.

(١٧٨٨/٧٢) عَنْ حَكِيمِ بْنِ حِزَامٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مَعَهُ بَدِينًا لِيَشْتَرِيَ لَهُ بِهِ أَضْحِيَّةً فَأَشْتَرَى كَبْشًا بِدَيْنَارٍ وَبَاعَهُ بِدَيْنَارَيْنِ فَرَجَعَ فَأَشْتَرَى أَضْحِيَّةً بِدَيْنَارٍ فَجَاءَ بِهَا وَبِالدِّينَارِ الَّذِي اسْتَفْضَلَ مِنَ الْآخَرَى فَتَصَدَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالدِّينَارِ فَدَعَا لَهُ أَنْ يُبَارَكَ لَهُ فِي تِجَارَتِهِ.

(رواه الترمذی و ابو داؤد)

(1788/72) It is narrated by Hakeem ibn Hizam¹ that, (once), the Prophet ﷺ gave him a dinar to buy an animal of sacrifice for him, upon which he bought a ram for it, and then sold it (to a buyer) at that very place for two dinars. Hakeem ibn Hizam ؓ, later on, bought an animal of sacrifice for one of the two dinar, and came back and delivered the animal alongwith the (remaining) dinar to the Prophet ﷺ. The Prophet ﷺ gave away the dinar in charity and prayed for Hakeem ibn Hizam's ؓ success and prosperity in business. (Tirmizi, and Abu Dawood)

Hire And Wages

To engage anyone on wages for one's work or allow the use of something on hire or rent is a regular feature of community life. It is called *Ijara* in the terminology of *Shariah*.

(١٧٨٩/٧٣) عَنْ أَبِي هُرَيْرَةَ قَالَ مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا رَعَى الْغَنَمَ فَقَالَ أَصْحَابُهُ

- ①. Hakeem ibn Hizam was nephew of Sayyidah Khadijah ؓ عنها رضي الله. He was among the prominent men of the Quraysh, and was rich as well as generous. He embraced Islam in 6 A.H., at the time of the Victory of Makkah, when he has about sixty, and lived for almost the same number of years after it. Hakeem died in Madinah at the age of about 125 years.

وَأَنْتَ؟ فَقَالَ نَعَمْ كُنْتُ أَرْعَى عَلَى قَرَارِيطٍ لِأَهْلِ مَكَّةَ. (رواه البخارى)

(1789/73) It is narrated by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "All the Prophets عليهم السلام raised up by God have grazed goats." "And you, too Messenger ﷺ?" asked the Companions رضي الله عنهم. "Yes, I, too, have grazed goats," the Prophet ﷺ replied. "I used to graze the goats of the Makkans for a few *Qirats*¹." (Bukhari)

Commentary: It was during his childhood, when the Messenger of Allah ﷺ lived with his uncle, Abu Talib, that he used to graze the goats of the Makkans in return for a few *Qirats* to meet his needs. It was a common occupation in Makkah at that time.

Goat-grazing is highly patience-testing work and depending on the aptitude of a person, it can also go a long way towards the diciplining of the self. Moral vices like vanity are removed or corrected through it, it promotes the habit of tolerance and self-restraint, and teaches a man to be kind and sympathetic.

From the above Tradition, we learn that all the Divine Mesengers ﷺ have completed this course of training and further that to work on wages was not only permissible, but also a confirmed practice of the Prophets عليهم السلام.

(١٧٩٠/٧٤) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَعْطُوا الْأَجِيرَ أَجْرَهُ قَبْلَ أَنْ يَجْفَ عَرْقُهُ. (رواه ابن ماجه)

(1790/74) It is narrated by Abdullah Ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "Pay the worker his wages before the sweat dries (on his body)." (Ibn Majah)

Commentary: It shows that wages should be paid to the labourer as soon as he finishes the work.

Letting Out of Land on Rent or Division of The Crop Between the Cultivator And Landlord

Another form of *Ijara* is to let out one's land to a person on the condition that he will cultivate it and pay a fixed amount as rent or the produce will be divided between the cultivator and the landlord, on a settled basis, in place of cash payment of the rent.

①. Almost a twelfth part of a dirham.

(١٧٩١/٧٥) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَى خَيْرَ الْيَهُودِ أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا. (رواه البخارى)
 (1791/75) Abdullah ibn Umar رضي الله عنه narrates "(after the Victory of Khyber), the Prophet ﷺ leased out the land of Khyber to Jews, (the erstwhile owners), on the condition that they will cultivate it and keep half of the produce with themselves." (Bukhari)

(١٧٩٢/٧٦) عَنْ عُمَرُو قَالَ قُلْتُ لِطَاوُسٍ لَوْ تَرَكْتَ الْمُخَابِرَةَ فَإِنَّهُمْ يَزْعُمُونَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْهُ قَالَ أَمِ عُمَرُو وَأَعْطَيْهِمْ وَأَعَيْنُهُمْ وَإِنْ أَعْلَمَهُمْ أَخْبَرْنِي يَعْنِي ابْنَ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَنْهَ عَنْهُ وَلَكِنْ قَالَ أَنْ يَمْنَحَ أَحَدَكُمْ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهِ خَرْجًا مَعْلُومًا. (رواه البخارى ومسلم)

(1792/76) Amr ibn Dinar *Taba'ee* narrated to us, saying that, once, he said to Tavoos *Taba'ee* that it would be better if he gave up leasing of land on division of the crop (or rent) as people thought that the Messenger of Allah ﷺ had forbidden it. Tavoos *Taba'ee* replied that his practice was that he gave the land to the farmers to cultivate, and helped them in other ways as well, and the leading theologian of the *Ummah*, Abdullah ibn Abbas رضي الله عنه, had told him that the Messenger of Allah ﷺ had not forbidden the letting out of land on rent or division of the crop. The Holy Prophet ﷺ, nevertheless, had said that it was better to give land for cultivation to a brother free of rent than to charge anything for its use." (Bukhari and Muslim)

Commentary: It denotes that during the days of the Holy Companions رضي الله عنهم and the *Taba'een* (plural of *Taba'ee*), there were some people who considered it wrong to let one's land on lease, whether in cash or kind, but the well-known pupil of Abdullah ibn Abbas رضي الله عنه, Tavoos, explained, on the authority of his master, that the Prophet ﷺ had not declared it unlawful, but simply expressed the view that, morally, it was preferable to let out land to a brother for cultivation without rent, and with an eye on the recompense of the Hereafter, than to charge something from him, in whatever form, for its use.

In the light of Abdullah ibn Abbas's ﷺ elucidation or fiat, Tavoos used to let his land on rent or division of produce and also give financial support to the tenants.

Accepting Remuneration For Dam (Blowing), T'aweez (Charm) etc.

To accept payment for one's work or anyother service rendered is inclined in *Ijara*, and a form of it, also, is the doing of *Dam*¹ over a sick person or the wirtting or giving of a *T'aweez*² or incantation. Such incidents have taken place in the lifetime of the the Holy Prophet ﷺ, and the Companions ﷺ had accepted payment in return for those acts, and the Holy Prophet ﷺ had held it lawful.

(١٧٩٣/٧٧) عَنِ ابْنِ عَبَّاسٍ أَنَّ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرُّوا بِمَاءٍ فِيهِمْ لَدِيْعٌ أَوْ سَلِيْمٌ فَعَرَضَ لَهُمْ رَجُلٌ مِنْ أَهْلِ الْمَاءِ فَقَالَ هَلْ فِيكُمْ مِنْ رَاقٍ إِنْ فِي الْمَاءِ رَجُلًا لَدِيْعًا أَوْ سَلِيْمًا فَانْطَلَقَ رَجُلٌ مِنْهُمْ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ عَلَى شَاءٍ قَبْرَةٍ فَجَاءَ بِالشَّأِ إِلَى أَصْحَابِهِ فَكَرِهُوا ذَلِكَ وَقَالُوا يَا رَسُولَ اللَّهِ اخَذَ عَلَى كِتَابِ اللَّهِ أَجْرًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَقَّ مَا أَخَذْتُمْ عَلَيْهِ أَجْرًا كِتَابَ اللَّهِ.

(رواه البخارى)

وَفِي رِوَايَةٍ أُصِيبَتْ أَقْسَمُوا وَأَضْرَبُوا لِي مَعَكُمْ سَهْمًا.

(1793/77) Abdullah ibn Abbas ﷺ narrated to us that "as a party of Companions was passing through a settlement (or village), a man came and enquired if any of them did incantation. A snake had bitten someone in the village. (Or was it a scorpion that had stung)? (The narrator is not sure). A member of the party got up and went with him, and on reaching the place settled some goats as his remuneration, and (then) blew over the sick person after reciting the Qur'anic *Surah Al Fatiha*, and the man recovered. As he returned to the party with the goats, his companions did not approve of it and remarked that he had taken payment for reciting the Book of God until they all returned to Madinah

- ①. The act of reciting the Name of Allah or anyother prayer for the recovery of one who is sick, and, then, driving air over him through the mouth.
- ②. An amulet or charm worn as a protection against evil.

where the matter was placed before the Prophet ﷺ, and he was told that such-and-such a member of the party had accepted remuneration for reciting the Book of God, i.e., *Surah Al-Fateha*. The Prophet ﷺ said: "The Book of God was more worthy of remuneration being accepted on it." (Bukhari)

Note: In another version of the same incident quoted again in *Sahih Bukhari*, it is added that the Prophet ﷺ observed: "You acted rightly. Divide the goats among yourselves and let me also have a share."

Commentary: The above incident is related even in greater detail in *Sahih Bukhari* and a similar even has also been mentioned in *Musnad Ahamad* and *Sunan Abu Dawood* which tells that, during a journey, some Companions ﷺ were asked to blow over an insane person, one of whom did it for three days, morning and evening, after reciting *Surah Al-Fatiha*, and by the grace of God, the man was cured of his illness. The Companions ﷺ accepted remuneration for the act latter on, he was caught in two minds and could not decide if he had done the right thing. He consequently, sought the advice of the Holy Prophet ﷺ, on his return, who declared his action to be right and lawful.

On the basis of these Traditions, the authorities have concluded, almost unanimously, that to accept payment for doing *dam* or giving an amulet is legitimte and allowable in the same way as it is fair and lawful for physicians to charge a fee from their patients. It will of course, be more commendable if a service is rendered to mankind for nothing and wholly for the sake of God, which indeed, is the way of those who bear relation to the Holy Prophet ﷺ as his deupties.

BORROWING

It is not unusual for us to borrow something from others with the intention of returning it to them when the need was fulfilled. It is called '*Aariyat*', which is also a form of service, and whoever lends anything to a needy person is positively worthy of Divine recompense. The Holy Prophet ﷺ, himself, has taken things on loan, temporarily for his use, and also provided guidance in this regard, as the Traditions given below will show.

Borrowing of A Horse By The Prophet

(١٧٩٤/٧٨) عَنْ أَنَسٍ قَالَ كَانَ فَرَعٌ بِالْمَدِينَةِ فَاسْتَعَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ فَرَسًا مِنْ أَبِي طَلْحَةَ يُقَالُ لَهُ الْمُنْدُوبُ فَرَكِبَ فَلَمَّا رَجَعَ قَالَ مَا رَأَيْتُنَا مِنْ

(رواه البخارى و مسلم)

شَيْءٍ وَإِنْ وَجَدْنَاهُ لَبَحْرًا

(1794/78) It is narrated by Anas رضي الله عنه "(once), panic spread in Madinah (as a result of a false report. Perhaps, it was remoured that the enemy was advancing toward the town and an attack was imminent). The Prophet ﷺ borrowed a horse from Abu Talha Ansari رضي الله عنه which was known as 'Mandoob' (meaning heavy-footed; slow in speed). He rode on it, (and went in the direction from which the attack was feared). When the Holy Prophet ﷺ returned, he said that he saw nothing. (There was no need for alarm). (With it, the Prophet ﷺ remarked about Abu Talha's رضي الله عنه horse that) 'I found him *Bahr Rawan*. (Literally, a flowing ocean)."' (In Arabic, a fast, light-footed horse of a good breed was called *Bahr*). (Bukhari and Muslim)

Commentary: It tells that the Messenger of Allah ﷺ had borrowed the horse from Abu Talha Ansari رضي الله عنه and rode on it at a

1. Lending or borrowing a thing which is itself to be returned. *Aariyat* differs from *Qarz* (loan) inasmuch as in the latter term it is not understood that the identical article borrowed is returned, but simply its equivalent.

time of need. We can also obtain from this incident, an idea of the high courage and sense of duty of the Holy Prophet ﷺ. He went out, alone, to enquire in the event of danger, and on return reassured the people that there was nothing to fear.

(١٧٩٥/٧٩) عَنْ أُمَيَّةَ بْنِ صَفْوَانَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعَارَ مِنْهُ أَدْرَاعَهُ يَوْمَ حُنَيْنٍ فَقَالَ أَغَضَبَا يَا مُحَمَّدُ؟ قَالَ بَلْ عَارِيَةٌ مَضْمُونَةٌ.

(رواه ابو داؤد)

(1795/79) It is narrated by Umaiyyah ibn Sufwan, on the authority of his father, Sufwan ibn Umaiyyah, that the Messenger of Allah ﷺ asked him for his chain-armours, at the time of the Battle of Hunain, i.e., he wanted to borrow them from him. Sufwan, (who had not embraced Islam till then), thereupon, said: "Do you want to lay hold of my chain-armours? (As you have been victorious, and are now in power, do you want to take them by force)?" "No," said the Prophet ﷺ. "I want to borrow temporarily with the promise to return them."

(Abu Dawood)

Commentary: Sufwan ibn Umaiyyah was a leader of the Quraish and an inveterate enemy of the Holy Prophet ﷺ. When Makkah was conquered in 8 A.H., and came under the sway of Islam, Sufwan fled from the town. Upon that, some Companions who were attached to him by blood or any other tie begged the Prophet ﷺ to pardon him to which he agreed. The relatives or friends of Sufwan, then, went out in search of him and brought him back to Makkah, but he remained an infidel. Later, when after the Victory of Makkah, the Prophet ﷺ marched towards Hunain, many of the Makkans, including Sufwan, who had not yet embraced Islam joined him with his permission. It was, on that occasion, that the Holy Prophet ﷺ wanted to borrow his armour and Sufwan feared that the armour was going to be seized from him, and he would not get them back. The Prophet ﷺ assured him that he was not confiscating the armour, but only borrowing them temporarily. Sufwan, then, lent the armour.

During the journey of the Battle of Hunain, Sufwan had an opportunity to observe the Holy Prophet ﷺ closely, and he was so profoundly impressed by his moral virtues, particularly, his

magnanimity towards an Arch enemy like himself that he felt convinced that the Prophet ﷺ was a true Messenger of Allah ﷻ, and embraced Islam.

Sufwan, in any case is a Companion ﷺ and so is his son, Umaiyyah.

(١٧٩٦/٨٠) عَنْ أَبِي أُمَامَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَقُولُ الْعَارِيَةُ مُوَدَّاةٌ وَالْمِنْحَةُ مَرْدُودَةٌ وَالذِّينُ مَقْضِيٌّ وَالزَّرْعِيمُ غَارِمٌ

(رواه الترمذى وابو داؤد)

(1796/80) Abu Umama Bahili ﷺ relates that he heard the Prophet ﷺ say: "An article of *'Aariyat*, (which is borrowed temporarily), should be returned in any case; and an article of *Minha*, (given to a person to mke use of it), should be returned to the owner, (according to custom), after it had served the purpose; and *Qard* (loan) should be repaid, (according to the terms of the agreement); and the person who stands surety for the borrower shall be responsible for the payment."

(Tirmizi And Abu Dawood)

Commentary: In it, four commandments of the *Shari'ah* have been indicated:

(i) When an article is borrowed for a time it must be returned without unnecessary delay.

(ii) The giving back of *Minha* is a legal and religious obligation. In olden days, a custom in Arabia was that philanthropic and generous-hearted men freely allowed the use of a thing owned by them to a brother. As for instance, they gave him, free of cost, their camel to ride, or she-camel or goat to avail himself of its milk, or land or orchard to profit by its produce. It is called *Minha*. It was enjoined that the person who recieved such an article will not claim a proprietary right over it, but give it back to the owner, in conformity with the established usage, after it had served his need.

(iii) Whoever takes a loan should earnestly try to pay it back. We have already seen the stern admonitory pronouncements of the Holy Prophet ﷺ in this regard.

(iv) Whoever becomes a surety for a person who borrows anything from anyone shall be responsible for its payment. If the

debtor does not repay the loan, the surety will be called upon to repay or reimburse it.

Misappropriation

If an article is bought from someone on a price, it is called *Ba'i* and *Shira* (Buying and Selling), in the special usage of the *Shiriah*; if it is made use on payment of hire or rent, it is called *Ijara*; and if it is borrowed for a time, without consideration, and on the understanding that it will be returned after use, it is called *'Aariyat*.

Another way of acquiring anyone's property is that occupation is taken by force or fraud. It is called *Ghasab* (Misappropriation; Usurpation; Embezzlement; Plunder) which is strictly forbidden.

(١٧٩٧/٨١) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ أَخَذَ مِنَ الْأَرْضِ شَيْئًا بِغَيْرِ حَقِّهِ خُسِفَ بِهِ يَوْمَ الْقِيَمَةِ إِلَى سَبْعِ أَرْضِينَ.
(رواه البخاري)

(1797/81) It is narrated by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever wrongfully occupies land belonging to someone else will be sunk into the ground along with the land on the Last Day until he reaches the bottom of the earth."
(Bukhari)

Commentary: The above Tradition has been related to minor variations, by a number of other Companions as well. The substance of all of them, however, is that anyone who unlawfully occupies the smallest plot of land, even if it be only a *baalisht*¹ as a report tells shall be sunk, in punishment, to the lowest part of the earth on the Day of Final Reckoning.

An awe-inspiring incident has been quoted, in *Sahih Bukhari* and *Sahih Muslim*, in connection with the usurpation of land, which has a bearing on the narrative under discussion. It is related that during the Caliphate of Amir Muawiya رضي الله عنه, a woman filed a complaint in the court of Marwaan, the Governor of Madinah, against Sa'eed ibn Zaid رضي الله عنه, who is included among the ten Companions of the Holy Prophet ﷺ about whom the tidings of Paradise were given, name by name, in their own lifetime, that he had wrongfully occupied her land. Sa'eed رضي الله عنه feeling extremely

①. A span measured by the extended thumb and little finger.

hurt, exclaimed, "I will encoach upon the land of this woman and occupy it unjustly! Have I not heard the dreadful admonition pronounced, in this regard, by the Messenger of Allah ﷺ?" Sa'eed spoke with such feeling that even Marwaan was moved by it, and he said to him, "Now, I do not call for any proof or argument from you." Sa'eed, then, made the following supplication from the depth of his heart: "Oh God: If You know that this woman has charged me with a false offence, deprive her of the vision of her eyes, and turn the land into her grave." The narrator, Sayyidina Orwah, goes on to say that "it happened exactly like that. I myself saw the woman; she became blind in old age and used to say that she had come to that state owing to the imprecation of Sa'eed ibn Zaid, and then one day, she fell into a ditch as she was going over her land, and the ditch became her grave."

(١٧٩٨/٨٢) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ
مَنْ انْتَهَبَ نَهْبَةً فَلَيْسَ مِنَّا. (رواه الترمذی)

(1798/82) It is narrated by Imran ibn Husain that the Messenger of Allah ﷺ said: "Whoever acquires anyone's property by force is not us." (Tirmizi)

(١٧٩٩/٨٣) عَنِ السَّائِبِ بْنِ يَزِيدَ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ لَا يَأْخُذُ أَحَدُكُمْ عَصَا أَخِيهِ لَا عِبَاجًا وَلَا فَمَنْ أَخَذَ عَصَا أَخِيهِ فَلْيَرْدِّهَا إِلَيْهِ.
(رواه الترمذی و ابو داؤد)

(1799/83) It is narrated by Sa'ib ibn Yazid, on the authority of his father, that the Messenger of Allah ﷺ said: "None of you should take even the stick of his brother, in jest or with the intention of laking. Anyone who does so should, therefore, return it." (Tirmizi and Abu Dawood)

Commentary: It shows that even an ordinary thing like a stick should not be taken without the owner's permission, even by way of a joke. In case it is done, the article ought to be returned, and no one should imagine that the giving back of an article of little value, like a stick was not necessary.

(١٨٠٠/٨٤) عَنْ أَبِي حُرَّةَ الرَّقَاشِيِّ عَنْ عَمِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا لَا تَظْلِمُوا أَلَا يَحِلُّ مَالُ امْرِءٍ إِلَّا بِطَيْبِ نَفْسٍ مِنْهُ.

(رواه البيهقي في شعب الإيمان والدارقطني في المجتبى)

(1800/84) Abu Hurrah Az-Zaqqashi relates, on the authority of his uncle, that the Prophet ﷺ said: "Beware! Do not be unjust to anyone. Beware! To acquire anything belonging to anyone else, without his consent, is unlawful." (Bayhaqi and Dar Qutni)

(١٨٠١/٨٥) عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ وَأَصْحَابُهُ بِامْرَأَةٍ فَذَبَحَتْ لَهُمْ شَاةً وَاتَّخَذَتْ لَهُمْ طَعَامًا فَأَخَذَ لُقْمَةً فَلَمْ يَسْتَطِعْ أَنْ يُسَيِّغَهَا فَقَالَ هَذِهِ شَاةٌ ذُبِحَتْ بِغَيْرِ إِذْنِ أَهْلِهَا فَقَالَتِ الْمَرْأَةُ يَا رَسُولَ اللَّهِ إِنَّا لَا نَخْتَشِمُ مِنْ آلٍ مُعَاذٍ نَأْخُذُ مِنْهُمْ وَيَأْخُذُونَ مِنَّا.

(رواه احمد)

(1801/85) Sayyidina Jabir ﷺ narrated to us, saying that "the Messenger of Allah ﷺ (once), happened to pass by (the house of) a woman, with some Companions ﷺ, whereupon she invited him to dinner. (The Messenger of Allah ﷺ accepted the invitation). The woman, then slaughtered a goat, prepared the meal, and placed it before the Holy Prophet ﷺ and the Companions ﷺ. The Prophet ﷺ took a morsel of food, but he could not swallow it. (The food did not pass down his throat). Upon it, he remarked: (It appears that) the goat was slaughtered without owner's permission.' 'We do not observe such formalities with Mu'ad's ﷺ family (who are our neighbours)', the woman replied. 'We make use of their things and they make use of our things.' (Musnad Ahmad)

Commentary: As it appears from the woman's reply, the goat belonged to the family of Mu'ad, and on account of the good neighbourly relations prevailing between them, and the customary behaviour, it was not thought necessary to obtain the owner's permission before slaughtering the animal. When the meal was ready and the Messenger of Allah ﷺ sat down to eat, the very first morsel got stuck in his throat, and it became apparent to him, instinctively, that the goat had been slaughtered without the permission of its owner.

Just as the Almighty Creator has endowed men with a peculiar

power or means by which they respond to things through taste or smell and it becomes impossible for them to swallow anything which is abhorrent to the palate, so des He grant to the chosen bondsmen whom He Wishes to protect from unlawful food and drink special sensitiveness which keeps them from partaking of anything that is forbidden. The inability of the Holy Prophet ﷺ to swallow the morsel of food was a distinct indication of the very favour of the Lord upon him.

Incidents of a like nature have also been reported about Holy men, known, in comon parlance, as *Auliya Allah* (Friends of God).

It is worth remembering here, that the goat had neither been stolen nor taken by force, only slaughtered without the permission of the owner owing to the close and friendly relations and order of things obtaining between the two families.

From it we can deduce how careful should one be in making use of things belonging to others without permission or willingness.

GIFT

Gift too is a form of transaction in a civilized society. The Holy Prophet ﷺ has laid a great stress on it in his Traditions and indicated that it is helpful in the promotion of mutual love and affection and conducive to growth of friendly relations which doubtlessly, are a great blessings.

A gift is an offering made as a token of goodwill, and with the object of making the other man happy and winning the good graces of the Lord. If the present is made to anyone younger in age, it is a gesture of affection; if to a friend, it is a means of strengthening the bond of love; if to a needy person, it is a source of solace and comfort; and if to a superior, it is a mark of regard and respect.

In case something is given to anyone for the sake of God and with the intention of earning the reward of the Hereafter, considering him to be poor and indigent, it will be charity (*Sadqa*), not a gift (*Hadiya*). It is only when an offering is meant to be an expression of love and fellow feeling, and through it the good pleasure of the Lord is to be sought, then it becomes a gift. If, however, a gift is made with sincerity, the reward, is less than charity, and sometimes even greater.

It was owing to this difference between *Hadiya* and *Sadqa* that the Holy Prophet ﷺ accepted a *Hadiya* (gift) with prayer and thankfulness and made use of it, while in case of a *Sadqa* (charity), his practice was though he accepted it too, with gratitude and blessed the giver, he did not use it himself but gave to others.

Unfortunately, the habit of giving presents to one another, in sincerity is rapidly disappearing among the Muslims as a whole, and though it is still done, to some extent, in relation to Holy men, it is seldom that one offers a gift to a friend, relative or neighbour despite the fact that it is an unfailing recipe handed down to us by

the Messenger of Allah ﷺ of happiness and good social relations and a sure means to earning the countenance of the Lord.

A Present Generates Love and Removes Malice From The Heart

(١٨٠٢/٨٦) عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَهَادَوْا فَإِنَّ

الْهَدِيَّةُ تَذْهَبُ الصُّغَائِنَ. (رواه الترمذی)

(1802/86) It is narrated by Sayyidah Ayshah رضي الله عنها that the Prophet ﷺ said: "Exchange presents with one another. Presents remove ill-will from the hearts." (Trimizi)

(١٨٠٣/٨٧) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَهَادَوْا فَإِنَّ

الْهَدِيَّةُ تَذْهَبُ وَحَرَّ الصَّدْرِ وَلَا تُحَقِّرَنَّ جَارَةً لِجَارَتِهَا وَلَوْ شِقَّ فَرْسَنٍ شَاةٍ.

(رواه الترمذی)

(1803/87) Abu Hurayrah رضي الله عنه relates, that the Messenger of Allah ﷺ said: "Give presents to one another. Presents remove malice from the hearts, and a female neighbour should not regard the gift of a part of the trotter of a goat to another female neighbour as of no value." (Tirmizi)

Commentary: The intention of Sayyidah Ayshah's رضي الله عنها narrative is self-evident. It requires no further elucidation after what we have said in the introductory lines of this chapter.

As for the remark in Sayyidina Abu Hurayrah's رضي الله عنه a housewife should not feel ashamed to send the gift of a hoof part of goat to her neighbour, what it apparently denotes is that it is not necessary for a present to be expensive or of a standard for, then, the opportunity to offer a gift will come only rarely. Thus, suppose the trotter of a goat have been cooked in the house, there should be no hesitation in sending some of them to the neighbour as a gift.

It needs however, be noted that the advice applies to cases in which one is confident that the neighbour will accept the gift gladly and not regard it an insult. The social and moral environment during the time of the Holy Prophet ﷺ was like that.

The Guidance And Practice of The Prophet ﷺ Concerning the Return for A Gift

(١٨٠٤/٨٨) عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُ الْهَدِيَّةَ

وَيُثِيبُ عَلَيْهَا. (رواه البخارى)

(1804/88) Sayyidah Ayshah رضى الله عنها narrates "The practice of the Messenger of Allah was that he accepted a gift and offered (one) him self in return for it." (Bukhari)

Commentary: It shows that when anyone offered a present to the Holy Prophet ﷺ, he accepted it with pleasure, and himself gave something to the giver as a gift, either at that very time or sometime later, in conformity with the Divine pronouncement:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ (الرحمن ٦٠:٥٥)

"Is the recompense of goodness anything but goodness?

(Al Rahman 55:60)

The Messenger of Allah ﷺ has given the same advice to his followers, as we shall see in some of the Traditions we are going to discuss. But, alas, even among the people of quality and distinction, there are few in the *Ummah* who are to observe it.

(١٨٠٥/٩٨) عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أُعْطِيَ عَطَاءً

فَوَجَدَ فَلْيَجْزِ بِهِ وَمَنْ لَمْ يَجِدْ فَلْيُثْنِ فَإِنْ مِنْ أَتْنَى فَقَدْ شَكَرَ وَمَنْ كَتَمَ فَقَدْ كَفَرَ

وَمَنْ تَحَلَّى بِمَا لَمْ يُعْطَ كَانَ كَلَابِسِ ثَوْبِي زُورٍ (رواه الترمذى و ابو داؤد)

(1805/98) It is narrated by Jabir ؓ that the Messenger of Allah ﷺ said: "If a present is made to anyone, and he has something to give in return, he should offer it, and if he has nothing to give (in return), he should praise him (by way of gratitude), and say a good word in his behalf. Whoever did it, fulfilled the claim of gratitude, and whoever did not, and concealed a favour (done to him), was guilty of ingratitude, and whoever flaunts a virtue that has not been granted to him is like a man who wears a double cloak of deception." (Tirmizi and Abu Dawood)

Commentary: It tells that if a person were to receive a present from a friend, he should also offer him something in return, and should he not be in a position to do so, he should utter a word of goodness for him and speak of his kindness to others. It too, will

be reckoned with the Lord as an expression of grtitude.

As we are going to see in the next Tradition, the saying of *Jazaak Allah* (May God reward thee! God bless thee!) will suffice. On the contrary, person who recieves a gift and hides it from others and does not even say *Jazaak Allah* will be guilty of ingratitude.

The last part of saying, it would seem, denotes that anyone who shows himself off, through his dress etc., as possessing a virtue, such as, learning or spirituality, which he does not really have is a cheat and an imposter.

By adding it to the advice about a gift or offering, what the Holy Prophet ﷺ, probably, meant was to emphasise that if a person who is lacking in qualities owing to which people generally consider it an act of virtue to offer a gift to anyone, gives an impression through his clothes, conversation or way of life that he is endowed with those attributes in order to obtain gifts and presents from others, he is no better than a swindler.

Grtefulness to Benefactors

(١٨٠٦/٩٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ.
(رواه الترمذی)

(1806/99) It is narrated by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "whoever failed to give thanks to anyone who did a favour to him failed to give thanks to God."

(Musnad Ahmad and Tirmizi)

Commentary: It shows that anyone who offers a gift or does a favour in any other way should be thanked sincerely for it and prayer made for his well-being. A person who fails to do so proves himself to be ungrateful to God as well.

According to some commentators, what it seeks to stress is that anyone who does not feel indebted to his benefactors is sadly wanting in th sense of obligation, and will not be grateful even to God.

(١٨٠٧/١٠٠) عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ فَقَالَ لِفَاعِلِهِ جَزَاكَ اللَّهُ خَيْرٌ فَقَدْ أَبْلَغَ فِي الشَّأْنِ.

(رواه الترمذی)

(1807/100) It is narrated by Usama ibn Zaid رضی اللہ عنہ that the Messenger of Allah ﷺ said: "Whoever did a favour to anyone and the recited for his benefactor, *Jazaak Allah Khaira* (May Allah give a good reward for it), he also, praised him fully (thorough it)." (Tirmizi)

Commentary: Apparently, *Jazaak Allah Khaira* is a prayer formula, but when anyone prays for his benefactor in these words, he, as it were, acknowledges his inability to repay the debts of gratitude he owes to him and declares that only the Supreme Being, the Gracious One, can requite him, and together with it beseeches the Lord to reward him bountifully for his goodness. It is, thus a prayer as well as an acknowledgement of the benefactor's kindness and humanity.

(١٨٠٨/١٠١) عَنْ أَنَسٍ قَالَ لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ أَتَاهُ الْمُهَاجِرُونَ فَقَالُوا يَا رَسُولَ اللَّهِ مَا رَأَيْنَا قَوْمًا أَبْدَلَ مِنْ كَثِيرٍ وَلَا أَحْسَنَ مُوَاسَاةً مِنْ قَلِيلٍ مِنْ قَوْمٍ نَزَلْنَا بَيْنَ أَظْهُرِهِمْ لَقَدْ كَفَوْنَا الْمَوْتَةَ وَأَشْرَكُونَا فِي الْمَهْنَا حَتَّى لَقَدْ خِفْنَا أَنْ يَذْهَبُوا بِالْأَجْرِ كُلِّهِ فَقَالَ لَا مَا دَعَوْتُمْ اللَّهَ لَهُمْ وَأَنْتُمْ عَلَيْهِمْ.

(رواه الترمذی)

(1808/101) Sayyidina Anas رضی اللہ عنہ narrated to us that when the Messenger of Allah ﷺ migrated to Madinah, (and the Muhajirs had an experience of the hospitality and unselfishness of the Ansars), they one day said to the Prophet ﷺ: "We have not seen people like them, i.e., the Ansar of Madinah anywhere. (They spend generously on us) if they are well-provided, and even those who are not in good condition help us and take care of our needs. They have taken all the responsibilities for toil and labour upon themselves, and, (yet), made us a sharer in the profits. (As a result of the unique self-denial and liberality on their part), we fear that they took all the reward and recompense, (and we remained empty-handed in the Hereafter)." "No," the Messenger of Allah ﷺ replied, "It will not be so as long as you pray for them and express a sincere appreciation (of their goodness)." (Tirmizi)

Commentary: When the Holy Prophet ﷺ had migrated from Makkah to Madinah, a large number of Muhajirs, too, had come with him. In the early days as is well known, the Ansars of Madinah had made all of them their guests, solely for the sake of God. They cultivated the fields and did all the work themselves, and ye, shared the income with the Emigrants. There were rich as well as poor among the Ansars, but they all joined ungrudgingly in the service of the Mahajirs. The well-to-do spent their wealth with open hands on the Mahajirs, while even those who were poor preferred to go hungry in order to help them. It was in those circumstances that the Eimgrants thought if it was going to be that because of their unparalleled generosity and selflessness, the Ansars took all the reward on their, (the Emigrants'), good deeds like Migration and worship, and they themselves gained nothing. As they expressed the fear to the Holy Prophet ﷺ, he assured them that it would not be so provided they prayed to God for their helpers, the Ansars, in return for their large-heartedness and hospitality, and acknowledged what they owed to them with an open heart and felt grateful. The Lord will accept it as recompense from their side for the benevolence of the Ansars and requite them from His own treasures for the bortherly love displayed by them.

Articles Which Should Not be Refused As A Gift

(١٨٠٩/١٠٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ

عَرِضَ عَلَيْهِ رِيحَانٌ فَلَا يَرُدُّهُ فَإِنَّهُ خَفِيفُ الْمَحْمَلِ طِيبُ الرِّيحِ. (رواه مسلم)

(1809/102) It is narrated by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said; "Whoever is offered a sweet-smelling flower should accept it, and not reject it because it is a very ordinary thing. Its fragrance is a thing of joy."

(Muslim)

Commentary: If an ordinary thing like a flower was refused, the giver might feel that his gift had been refused because it was an ordinary, and it hurt his feelings.

In another Tradition, quoted in Tirmizi, it is stated that "whoever is offered a sweet-smelling flower should not decline to accept it for a sweet-smelling flower is a gift of Paradise."

In *Sahih Muslim*, it is further mentioned on the authority of Sayyidina Anas رضي الله عنه, that "The practice of the Messenger of Allah ﷺ was that he never refused a perfume."

(١٨١٠/١٠٣) عَنْ ابْنِ عُمَرَ قَالَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ لَا تُرَدُّ
الْوَسَائِدُ وَالذَّهْنُ وَاللَّبَنُ. (رواه الترمذی)

(1810/103) It is narrated by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "There are three things which, particularly should not be refused; a pillow, oil (used for applying to hair etc) and milk." (Tirmizi)

Commentary: The peculiarity with the three things mentioned above, again costs little and the person who offers them is made happy.

We can conclude about other articles of the same class and category, as well, on the basis of this saying.

To Claim Back a Gift is Highly Disgraceful

(١٨١١/١٠٤) عَنْ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
لَا يَحِلُّ لِلرَّجُلِ أَنْ يُعْطِيَ عَطِيَّةً ثُمَّ يَرْجِعُ فِيهَا إِلَّا الْوَالِدُ فِيمَا يُعْطِي وَلَدَهُ، وَمَثَلُ
الَّذِي يُعْطِي الْعَطِيَّةَ ثُمَّ يَرْجِعُ فِيهَا كَمَثَلِ الْكَلْبِ أَكَلَ حَتَّى إِذَا شَبِعَ قَاءَ ثُمَّ عَادَ
فِي قَيْئِهِ. (رواه ابو داؤد والترمذی والنسائي وابن ماجه)

(1811/104) (Both) Abdullah ibn Umar and Abdullah ibn Abbas رضي الله عنهما related to us, saying that the Messenger of Allah ﷺ said: "It is not proper for anyone of you to offer something to a person as a gift and then take it back. Of course, if a father gives anything to his children he is exempted from it. (He can take it back) for a father has every kind of claim on his children." (Explaining the wretchedness of the act), the Messenger of Allah ﷺ, further observed that "whoever claims back a gift after giving it is like the dog who ate something and when its stomach was filled to capacity, vomited it, and ate up the vomit." (Abu Dawood, Tirmizi, Nasai and Ibn Mjajah)

To Whom It is Forbidden to Accept A Gift

(١٨١٢/١٠٥) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَآ

الإِمَامَ غُلُولٌ. (رواه الطبرانی فی الاوسط)

(1812/105) It is narrated by Jabir رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ وسلم said: "gifts (accepted by) the ruler are *Ghuloo*, i.e., an excess and a transgression. (It is similar in a way to bribery, embezzlement and oppression)." (Tabarani)

(۱۸۱۳/۱۰۶) عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ شَفَعَ لِأَحَدٍ شَفَاعَةً فَأَهْدَىٰ لَهُ هَدِيَّةً عَلَيْهَا فَقَلْبُهَا فَقَدْ أَتَىٰ أَبَا عَظِيمًا مِنْ أَبْوَابِ الرَّبِّ. (رواه ابو داؤد)

(1813/106) It is narrated by Abu Umamah رضی اللہ عنہ that the Messenger of Allah صلی اللہ علیہ وسلم said: "Whoever interceded for anyone, and the person on behalf of whom he interceded made him a present in consideration of the intercession and he accepted the present was guilty of a worst form of usury." (Abu Dawood)

Commentary: In the two afore-mentioned narratives, it is told that a gift is worthy of acceptance only when it is offered sincerely and no other motive or reason is attached to it.

WAQF (Charitable Fund)

Like charity, alms-giving and gift, *Waqf* i.e., dedication or making of a grant for a charitable or religious purpose too is among the monetary affairs and arrangements that are a means to the propitiation of the Lord.

As Shah Waliullah رحمه الله عليه says, the Arabs were ignorant of the institution of Waqf before the advent of Islam. It was the Holy Prophet ﷺ who acquainted them with it, and advised them to make such endowments. What it denotes, in brief, is that a grant is made of something like land or money which is of lasting value and yields a continuing income, for religious or charitable use, and its income or produce is spent on pious purposes, as desired by the *Waqif*, i.e., the person who makes the endowment, and the Waqif, on his part, permanently, gives up all proprietary rights over the property.

Basic Principles

(١٨١٤/١٠٧) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ أَصَابَ أَرْضًا بِخَيْرٍ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ أَرْضًا بِخَيْرٍ لَمْ أَصُبْ مَالًا قَطُّ أَنَفْسَ عِنْدِي مِنْهُ فَمَا تَأْمُرُنِي بِهِ فَقَالَ إِنْ شِئْتَ حَبَسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا فَتَصَدَّقَ بِهَا عُمَرُ أَنَّهُ لَا يَبَاعُ أَصْلُهَا وَلَا يُوهَبُ وَلَا يُورَثُ وَتَصَدَّقَ بِهَا فِي الْفُقَرَاءِ وَفِي الْقُرْبَى وَفِي الرِّقَابِ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ وَالضَّيْفِ لَا جُنَاحَ عَلَيَّ مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ أَوْ يُطْعِمَ غَيْرَ مُتَمَوِّلٍ.

(رواه البخارى و مسلم)

(1814/107) Sayyidina Abdullah ibn Umar رضي الله عنه narrated that his father, Sayyidina Umar رضي الله عنه, had recieved a plot of land in Khyber. He went to the Messenger of Allah ﷺ, and said: "I have been given some land in Khyber (which is very good). It is

the most valuable property I have. What is your command concerning it?" The Prophet ﷺ replied: "If you like, you can set apart the land as a *Waqf* and declare (its produce or income) to be *sadaqah* (charity)." Sayyidina Umar ؓ, thereupon, dedicated it as a *Waqf* (and) charity in the path of Allah, (as the Prophet ﷺ had advised), and laid down that the land was never to be sold, nor given away as a gift, nor would inheritance ever open from it, and that its income should be spent in the way of God, on the poor, the destitute and the kinsmen, and on buying freedom for the captives, and in connection with *Jihad*, and in the service of the guests and the wayfarers. And whoever was appointed its trustee or administrator, it would be lawful for him to eat of it himself and feed others, within proper limits, provided that he did not hoard wealth and get rich by means of it."

(Bukhari and Muslim)

Commentary: This saying of the Holy Prophet ﷺ contains a fundamental definition of *Waqf* and indicates its basic principles. The conquest of Khyber took place in 7 A.H.. Its land, on the whole, was most fertile, After victory, the captured land was distributed among the Muslim warriors taking part in the campaign, as provided by the *Shariah*. The plot of the land was allotted to Sayyidina Umar ؓ was in his view the most valuable property he possessed, and since it was set forth in the Qur'an:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ (آل عمران ٩٢:٣)

You cannot attain virtue unless you expend of that which you love

(Aal-e-Imran 3:92)

He thought that as it was his most precious possession, his endeavour ought to be to gain the countenance of the Lord by spending it in His path, but could not decide what was the best way of doing so. He, therefore, approached the Messenger of Allah ﷺ for advice who suggested it to him to dedicate the land as a *Waqf* so that it continued unchanged as charity. Sayyidina Umar ؓ, thus, made a *Waqf* of it, and also determined the items on which its produce or income was to be spent. These items were virtually identical to what had been laid down in the Qur'an.¹

The Tradition, in the end tells that the person who held the

property in trust and administered it should not take anything from it to add to his wealth. He could, however, utilise it within due limits for his own sustenance and the sustenance of his family, and for entertaining the guests. It would be lawful.

(١٨١٥/١٠٨) عَنْ سَعْدِ بْنِ عُبادَةَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ أُمِّي مَاتَتْ فَأَيُّ

الصَّدَقَةِ أَفْضَلُ؟ قَالَ الْمَاءُ فَحَفَرَ بَيْراً وَقَالَ هَذِهِ لَأُمِّ سَعْدٍ (رواه أبو داود والنسائي)

(1815/108) It is narrated by Sa'd ibn Ubadah رضي الله عنه "I went to the Messenger of Allah ﷺ and said to him that my mother had died. (I wanted to give something as charity on her behalf). So, what charity would be the best and most rewarding for her? The Messenger of Allah ﷺ replied: "Water. (Dig a well and dedicate it for public use so that everyone can profit by its water).' I, consequently, built a well and declared that it was for my mother, Umm Sa'd. (The divine reward on it may keep on reaching her)."

(Abu Dawood and Nasai)

Commentary: In some other versions of the same Tradition it is stated that Sa'd ibn Ubadah رضي الله عنه was in a journey when his mother died. On his return, he reported himself to the Holy Prophet ﷺ and said that his mother had died during his absence. He felt that if he was present at that time, she would have made a will regarding charity etc., which could be of advantage to her in After-life. Thus Prophet ﷺ advised him to dig a well. Sa'd ibn Ubadah رضي الله عنه, thus, had a well dug at a suitable place and dedicated it to his mother's name for perpetual Divine reward.

The dedication of an orchard, too, is mentioned in some narratives. It is possible that the well was dug in the orchard.

It was the the second instance of a *Waqf* being created during the life-time of the Holy Prophet ﷺ, on his advice.

It further shows the soundness and validity of performing a virtuous deed on behalf of a deceased person and gifting the Divine reward on it to him. The technical term for it is *Isaal-i-Sawaab*, upon which there is an agreement in principle, among the Jurists of *Ahl-i-Sunnah*.¹

Two Waqfs Created by Sayyidina Uthman رضي الله عنه

(١٨١٦/١٠٩) عَنْ ثُمَامَةَ بْنِ حَزَنٍ الْقُشَيْرِيِّ قَالَ شَهِدْتُ الدَّارَ حِينَ أَشْرَفَ عَلَيْهِمْ عُثْمَانُ قَالَ أُنْشِدُكُمْ اللَّهَ وَالْإِسْلَامَ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِينَةَ وَلَيْسَ بِهَا مَاءٌ يُسْتَعْدَبُ غَيْرُ بَيْرِ رُومَةَ فَقَالَ مَنْ يَشْتَرِي بَيْرَ رُومَةَ يَجْعَلُ دَلْوَهُ مَعَ دِلَاءِ الْمُسْلِمِينَ بِخَيْرٍ لَهُ مِنْهَا فِي الْجَنَّةِ فَاشْتَرَيْتُهَا مِنْ صُلْبٍ مَالِي وَأَنْتُمْ الْيَوْمَ تَمْنَعُونَنِي أَنْ أَشْرَبَ مِنْهَا حَتَّى أَشْرَبَ مِنْ مَاءِ الْبَحْرِ فَقَالُوا اللَّهُمَّ نَعَمْ..... فَقَالَ أُنْشِدُكُمْ اللَّهَ وَالْإِسْلَامَ هَلْ تَعْلَمُونَ أَنَّ الْمَسْجِدَ ضَاقَ بِأَهْلِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَشْتَرِي بُقْعَةَ أَلِ قَلَافٍ فَيَزِيدُهَا فِي الْمَسْجِدِ بِخَيْرٍ لَهُ مِنْهَا فِي الْجَنَّةِ فَاشْتَرَيْتُهَا مِنْ صُلْبٍ مَالِي فَأَنْتُمْ الْيَوْمَ تَمْنَعُونَنِي أَنْ أَصَلِّيَ فِيهِ رَكَعَتَيْنِ فَقَالُوا اللَّهُمَّ نَعَمْ قَالَ أُنْشِدُكُمْ اللَّهَ وَالْإِسْلَامَ هَلْ تَعْلَمُونَ إِنِّي جَهَّزْتُ جَيْشَ الْعُسْرَةِ مِنْ مَالِي قَالُوا اللَّهُمَّ نَعَمْ قَالَ أُنْشِدُكُمْ اللَّهَ وَالْإِسْلَامَ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلَى ثُبَيْرِ مَكَّةَ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَأَنَا فَتَحَرَّكَ الْجَبَلُ حَتَّى تَسَاقَطَتْ حِجَابَةٌ بِالْحَضِيضِ فَرَكَّضَهُ بِرِجْلِهِ قَالَ أَسْكُنْ ثُبَيْرًا فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ قَالُوا اللَّهُمَّ نَعَمْ قَالَ اللَّهُ أَكْبَرُ شَهِدُوا وَرَبُّ الْكَعْبَةِ إِنِّي شَهِيدٌ ثَلَاثًا.

(رواه الترمذی والنسائی)

(1816/109) Thumamah ibn Hasan Qusairi narrated (Taba'ee) "I was present near the house of Uthman رضي الله عنه (when the army of the rebels had laid siege to it). Uthman رضي الله عنه looked at the crowd from the top of his house, and said: 'I ask you in the name of Allah and Islam, whether you know it (or not) that when the Messenger of Allah ﷺ came to Madinah there was no well of sweet water here except Bir Roma (which was owned by someone). The Messenger of Allah ﷺ, thereupon, said: 'Is there anyone who could buy Bir Roma and dedicate it as a *Waqf*, for the common Muslims so that all the Muslims could freely draw the water from it?' I then bought the well with my money and made a *Waqf* of it in favour of the Muslims, as a whole, and today you are not allowing me to drink its water and forcing me to drink brackish water like that of the sea. The people replied:

'Yes, O God, we are aware of it.' Sayyidina Uthman رضي الله عنه, after it said: 'I ask you in the name of Allah and Islam, do you know (or not) that when Masjid-i-Nabawi¹ had become too small for the devotees the Messenger of Allah صلى الله عليه وسلم had said: 'Is there anyone who could buy the land of such-and-such family (that lay adjacent to the mosque) and attach it to the Mosuqe, and the Lord gave him a better reward, in return for it in Paradise?' I had bought the land with my own money (and attached it to the Mosque), and today you are preventing me from offering two Rak'ats of salah in it?' 'Yes, O God, we are aware of it, the people replied. After it Sayyidina Uthman رضي الله عنه said: "Do you know that, (at the exhortation of the Messenger of Allah صلى الله عليه وسلم), I had provided (all) the equipment for the army raised for the Battle of Tabouk with my money?" Yes, O God, we are aware of it,' the people replied. After it, Sayyidina Uthman رضي الله عنه said: "I ask you, in the name of Allah and Islam, do you know that once when the Messenger of Allah was on Mount Thabayr in Makkah, Abu Bakr رضي الله عنه, and Umar رضي الله عنه and myself, were with him, the mountain had begun to shake till some of the rocks had fallen down. The Prophet صلى الله عليه وسلم had, then, struck the mountain with his blessed foot, and said: "O Thubayr! Be still. there is a Divine Prophet صلى الله عليه وسلم on you, and a true and sincere friend and two martyrs?' The people, again, replied, 'Yes, O God, we are aware of it.' Sayyidina Uthman رضي الله عنه, thereupon, said: '*Allah-u-Akbar!* By the Lord of Kaba! These people, also testify that I am a martyr,' Sayyidina Uthman رضي الله عنه said it thrice." (Tirmizi and Nasai)

Commentary: In the Tradition two *Waqfs* are mentioned which Sayyidina Uthman had created on the advice of the Holy Prophet صلى الله عليه وسلم (i) The *Waqf* of Bir Roma which, perhaps was the first *Waqf* in Islam as it had been created on the Migration of the Holy Prophet صلى الله عليه وسلم to Madinah. It is not possible to think of any *Waqf* in Makkah before it. (ii) The *Waqf* of the land Sayyidina Uthman had bought and given for the extension of the Prophet's Mosque.

The above Tradition, ostensibly, appertains to the moral excellence of Sayyidina Uthman and in most of the compilations But since it tells of the two *Waqfs* Sayyidina Uthman رضي الله عنه had created at the wish and on the advice of the Holy Prophet صلى الله عليه وسلم, it seemed advisable to include it in this chapter.

①. The mosque of the Holy Prophet in Madinah.

It contains a great lesson for the *Ummah*. The people, in those days, were generally aware of the deeds and virtues of Sayyidina Uthman رضي الله عنه, and the tidings the Holy Prophet ﷺ had given about him, and these things were so widely known that no one could deny them. Yet, in spite of all that, the henchmen of the Devil killed him in a most brutal manner, and, since then, the *Ummah* has been paying the penalty in the form of unending discord and conflict.

WILL

Will (*Wasiyat*), also forms part of monetary affairs. Through it a man who owns some property declares that such a part of it shall be spent on such a religious charitable purpose or go to such a person after his death. A Will of this kind commands a legal position in the *Shariah*, and precise rules and regulations have been laid down for it some of which are indicated in the Traditions we are going to discuss below. For details the reader is referred to the books of Islamic Jurisprudence.

If a Will is made in the way of God and with the intention of gaining the reward of the Hereafter, it is a kind of *Sadaqah* (charity), and the *Shari'ah* has commended it. Moreover, in case anything is placed in trust with a person or he is in debt or there is anyone's claim on him of any sort, it is necessary for him to make a Will regarding its return, restoration or settlement.

A Will should, further, be written down and kept safe.

Now, to take up a few Traditions.

A Religious Obligation

(١٨١٧/١١٠) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا حَقُّ أَمْرِي مُسْلِمٍ لَهُ شَيْءٌ يُوصِي فِيهِ بَيْتٌ لَيْلَتَيْنِ إِلَّا وَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ. (رواه البخاري ومسلم)

(1817/110) It is narrated by Abdullah ibn Umar رضي الله عنه that the Messenger of Allah ﷺ said: "It is not proper for a Muslim who has anything (like land, goods, money, trust or debt) about which a Will ought to be made that he allows two nights to pass in the condition that its deed has not been prepared and is not with him."

(Bukhari and Muslim)

Commentary: What it stresses is that one should not put off the

preparation of a regular Will thinking what was there to hurry about and he would have it done before dying. A Muslim should always imagine that death was near and have his Will ready. Even two days should not be allowed to pass without it.

The purport of the above Tradition is that no one should delay or procrastinate in this matter. Who can be sure when death will strike?

Sayyidina Abdullah ibn Umar's رضي الله عنه servant, Nafey, who is the narrator of this Tradition, on the authority of his master, says that after relating it, Abdullah ibn Umar رضي الله عنه added that from the time he had heard it from the Prophet ﷺ, he did not let a day pass without the Will being with him.

(١٨١٨/١١١) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ عَلَى وَصِيَّةٍ مَاتَ عَلَى سَبِيلٍ وَسُنَّةٍ وَمَاتَ عَلَى تَقَى وَشَهَادَةٍ وَمَاتَ مَغْفُورًا لَهُ.

(رواه ابن ماجه)

(1818/111) It is narrated by Jaber رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever died in the state of *Wasiyat*, i.e., in the state that he had made the Will concerning his property and other affairs as he ought to have, and in accordance with the *Shariah*, he died on the right path, in the observance of the commandments of the *Shariah*, and his death will be the death of piety and martyrdom, and he will be forgiven (his sins)."

(Ibn Majah)

Claim of The Heirs Should Not Be Disregarded

(١٨١٩/١١٢) عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُ نَبِيٍّ وَأَنَا بِمَكَّةَ وَهُوَ يَكْرَهُ أَنْ يَمُوتَ بِالْأَرْضِ الَّتِي هَاجَرَ مِنْهَا فَقَالَ يَرْحَمُ اللَّهُ ابْنَ عَفْرَاءَ قُلْتُ يَا رَسُولَ اللَّهِ أَوْصَى بِمَا لِي كُلِّهِ؟ قَالَ لَا قُلْتُ فَالْشُّطْرُ؟ قَالَ لَا، قُلْتُ فَالثُّلُثُ؟ قَالَ الثُّلُثُ وَالثُّلُثُ كَثِيرٌ إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدْعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ وَإِنَّكَ مَهْمَا أَنْفَقْتَ مِنْ نَفَقَةٍ فَإِنَّهَا صَدَقَةٌ حَتَّى اللَّقْمَةُ الَّتِي تَرْفَعُهَا إِلَى فِي إِمْرَأَةٍ تَكِ وَعَسَى اللَّهُ أَنْ يَرْفَعَكَ فَيَنْتَفِعَ بِكَ نَاسٌ وَيَضْرِبَ بِكَ الْآخَرُونَ وَلَمْ يَكُنْ لَهُ يَوْمَئِذٍ إِلَّا ابْنَتُهُ.

(رواه البخارى و مسلم)

(1819/112) Sa'd ibn Waqqas ؓ narrated that "(once) I (fell seriously ill) in Makkah and the Messenger of Allah ﷺ came to visit me. I thought it was very bad for me to die on the soil of Makkah from which I had migrated (and which I had left for good for the sake of God). The Messenger of Allah ﷺ, then said (by way of prayer and consolation): 'May Allah have mercy upon Arfa'a's son'. (Afra'a was the name or title of Sa'd ibn Waqqas' ؓ mother). I asked him: 'Sir, what do you say: May I bequeath all my property (for the sake of God (and) (to religious and charitable uses?)' 'No,' the Prophet ﷺ replied. '(Don't do it).' 'Then, the half of it?' I asked. 'No,' the Prophet ﷺ replied. '(Not even that)'. 'Then, one third?' I asked. 'Yes', the Prophet ﷺ replied. 'You may leave one-third of it, by Will, for such purposes, and even one-third is much.' (After it), the Prophet ﷺ observed: 'It is better for you to leave behind your heirs in good (financial) condition than in poverty so that they have to stretch their hands before others. (Moreover), whatever you spend (for the sake of God and with the intention of earning the Divine reward) it will be *Sadaqa* (charity) on your part (even if it is spent on relatives and heirs), so much so that the morsel of food you put with your hand in your wife's mouth (will be charity in the judgement of God.' (In the end), the Prophet ﷺ observed: 'It is hoped that the Lord will grant you recovery, and raise you to a high position in future, and then many people will be benefitted by you and many will be harmed.'" The narrator (Aamir ibn Sa'd) who narrated it, on the authority of his father, Sa'd ibn Waqqas ؓ, added that "at the time of this incident, Sayyidina Sa'd ؓ had only one daughter, (and no other child)."

(Bukhari and Muslim)

Commentary: Sayyidina Sa'd ibn Waqqas ؓ had accompanied the Holy Prophet ﷺ on the Farewell Hajj, and he fell ill in Makkah and his condition became so grave that, according to some reports, he felt he had reached the edge of the grave. Since he was a Mahajir, he did not like the idea of dying and being buried on the soil of Makkah which he had abandoned forever in the way of Allah. As the Holy Prophet ﷺ came to visit him and learnt of his anxiety, he comforted him and prayed for him, saying, "May Allah have Mercy on Arfa'a's son." Sayyidina Sa'd ibn Waqqas ؓ who was among the well-to-do Companions ؓ, thereupon, enquired

from the Messenger of Allah ﷺ about making his Will. (In some other accounts of the above Tradition it is stated that Sa'd ibn Waqqas ؓ said to the Messenger of Allah ﷺ: "The Lord has bestowed much wealth upon me and I have only one daughter. I think tht for the betterment of my prospects in After-life I bequeath all of my property to sacred and charitable uses." But the Holy Prophet ﷺ did not allow it. He did not allow him even to leave half of his possessions to such purposes. It was only one-third that the Holy Prophet ﷺ said he could declare for them, and added that even that was much.

The Holy Prophet ﷺ further explained to him that to spend on one's relatives and leave behind one's wealth to one's heirs too, was charity in the sight of God provided that it was with the intention of earning High countenance and the reward of the Hereafter is distinctly stated in some versions of the above narrative. To bring home the point, the Prophet ﷺ remarked that even to put a morsel of food in the mouth of one's wife with one's hand, with that intention, was a virtuous act, meriting reward in life to come, although there was also an element of sensual pleasure in it.

The Prophet's ﷺ observation that "it is hoped God will raise you to a high position in future, and then many people will be benefitted by you, and many will be harmed" contained a prediction about Sayyidina Sa'd ibn Waqqas ؓ which no one could visualise at that time. What the Prophet ﷺ meant was that the Lord had yet to take much work from Sayyidina Sa'd ؓ. He would, *Insha Allah*, get well and come to such power and eminence that the destinies of innumerable men would be made and unmade through him. The Holy Prophet ﷺ had said it at a time when Sayyidina Sa'd ؓ was hovering on the brink of death, and so marvellously was the prophecy fulfilled that the latter lived for about half a century after it, and attained to such heights that most of the territories of Persia were conquered and brought under the sway of Islam under his generalship, and millions of men came to be blessed with the wealth of Faith. He, then also served as the Governor of Iraq, and died in 55 A.H., and according to a report, in 58 A.H.

From this Tradition we again learn that it is not proper and

lawful for anyone leaving behind heirs and successors to bequeath more than one-third of his property in the way of God and for pious uses. A consensus is found among the Jurists of the *Ummah* on this point. But in one's own lifetime one can spend as much on such acts and purposes as one likes. The condition of one-third applies only to the Will a person makes about the division of his assets after his death.

A Will Cannot Be Made In Respect of An Heir

(١٨٢٠/١١٣) عَنْ أَبِي أُمَامَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي خُطْبَتِهِ عَامَ حَجَّةِ الْوَدَاعِ إِنَّ اللَّهَ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ فَلَا وَصِيَّةَ لَوَارِثٍ.

(رواه ابو داؤد و ابن ماجه)

(1820/113) Abu Umamah رضي الله عنه narrated that "I heard the Messenger of Allah ﷺ delivering a sermon during the year of the Farewell Haj. In the course of it, he said: "The Lord has, (in His Holy Book), determined the share of everyone having a lawful claim (among the heirs). So, it is not allowable now to make a Will in respect of an heir." (Abu Dawood and Ibn Majah)

Commentary: When, after the Migration, commandments relating to social and collective spheres of life began to be revealed, it was prescribed in the first place through the following verse of *Surah Al-Baqarah* that whoever owned some property should bequeath it, before his death, to his parents and other relatives:

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ الْإِيَّاهِ (البقرة ٢: ١٨٠)

It is prescribed for you when death approaches any one of you and if he leaves behind some wealth, to make a bequest to parents and near kindreds in an equitable way; (Al Baqarah 2:180)

Sometimes later, a complete law of inheritance was revealed in *Surah-an-Nissa*, which repealed the earlier command of *Wasiyat* (Will), at least in respect of legal heirs. Moreover, while the Messenger of Allah ﷺ announced many other essential rules and principles in the sermon of the Farewell Haj he also declared that since by sending down the law of inheritance, the Lord had determined the share of all those who were legally entitled to inherit, no Will should, after it, be made in respect of an heir. It is

this commandment that Sayyidina Umamah رضي الله عنه has spoken of and in *Mishkaatul Masabih*, after quoting the above Tradition from *Sunan-i-Abu Dawood* and *Ibn-i-Majah*, it is added that "in Dar Qutni it is related that the Messenger of Allah ﷺ said: "Now, a Will is not (valid) and lawful in respect of an heir except that the other heirs wish it and are agreeable to it." Or, in oehr words, if the heirs of a person were agreed that he left his possessions by Will to an heir, in excess of his lawful share, and they had no objection to it, the Will would have the force of law provided that the other heirs were major and of a sound mind.

Punishment of Hell For Those Who Are Unjust to Rightful Heirs in Their Will

(١٨٢١/١١٤) عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الرَّجُلَ لَيَعْمَلُ وَالْمَرْأَةُ بِطَاعَةِ اللَّهِ سِتِينَ سَنَةً ثُمَّ يَحْضُرُ هُمَا الْمَوْتُ فَيُضَارَّ إِنْ فِي الْوَصِيَّةِ فَتَجِبُ لَهُمَا النَّارُ.

(رواه احمد والترمذى و ابو داؤد و ابن ماجه)

(1821/114) It is narrated by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Sometimes, it is so that a person leads a life of obedience to God for sixty years, and then as the time of his death approaches, he acts unjustly towards his rightful heirs in his Will, (and), in consequence of it, Hell becomes inevitable for him."

(Musnad Ahamd, Tirmizi, Abu Dawood and Ibn Majah)

Commentary: Occasionally a person has legal heirs who are entitled by the *Shariah*, to inherit the property left by him after his death, but owing to one reason or another he makes his Will in favour of an outsider or for a particular use, with the object of depriving the heirs of their justful calim or takes some other steps of a like nature. According to this Tradition, it is such a grave sin that life-long devotion and obedience comes to nothing as a result of it, and he Divine Chastisement.

As we have seen earlier, in Sayyidina Sa'd ibn Abi Waqqa's رضي الله عنه narrative, a person is permitted to bequeath his possessions to the extent of one-third to pious and charitable uses, provided, of course, that his inention is pure and free from vindictiveness.

LEGAL ADMINISTRATION

Judiciary is an important branch of government, and serves an essential need of a civilized society. The holy Prophet ﷺ has furnished a complete guidance in respect of it as well.

There was no judicail system as long as the Prophet ﷺ remained in Makkah, but after he alongwith his Companions ﷺ, had migrated to Madinah, and the Muslims had begun to live as a community, an order was set up for dispensing and administration of justice, in an elementary form. The Messenger of Allah ﷺ himself was the judge and arbiter, in addition to being the Divine Mesenger ﷺ. Disputes were brought to him and he decided them, and awarded punishment to the guilty in accordance with the Holy law. The following verses are addressed to him directly in the Qur'an:

وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ (المائدة ٤٩:٥)

And judge (O Prophet) between them according to what Allah has revealed. (Al Ma'idah 5:49)

إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ

(النساء ٤:١٠٥)

Surely, We have revealed the Book to you (O Prophet) with truth so that you may judge between people by means of what Allah has shown you. (Al Nisaa 4:105)

The Holy Prophet ﷺ, thus, himself decided the cases between Muslims. From some reports it appears that Sayyidina Umar ﷺ, too, used to hear and decide cases, in the Prophet's ﷺ lifetime in Madinah at his command. Later also sent Sayyidina Ali and Sayyidina Mu'ad رضي الله عنهما there to act as judges. The Holy Prophet ﷺ strictly enjoined on those who were charged with the

duty of dispensing justice to perform it to the best of their ability, and acquit themselves with honesty and fairness, and fearing of God. He gave the tidings of Divine help and guidance and an immense reward in the Hereafter to the bondmen who strove earnestly to observe these instruction, and also make a mistake in the interpretation or application of law, they would not be called to account for it, but rewarded for good faith and eagerness.

As against it, the Prophet ﷺ administered a severe warning of Divine wrath and punishment to bad and unfair rulers and judges and also laid down that only such men were to be appointed to such a position who were not solicitous of it.

Just And Unjust Rulers And Judges

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ وَكِلْتَا يَدَيْهِ يَمِينُ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا ذُلُّوا. (رواه مسلم)

(1822/115) It is narrated by Abdullah ibn Amr ؓ that the Messenger of Allah ﷺ said: "The bondsmen (among the rulers, judges and other officers of the Government) who exercise their authority with fairness and justice will in the Hereafter be on the pulpits of light, (and) on the right-hand side of God — and both of His hands are rith hands — and these will be the men who are just and honest in thier decisons, and in the exercise of their powers with regard to afairs and concerns of the mernbers of thier families and other persons associated with them."

Commentary: In this, the great good tiding is given to rulers, judges ect., who take due care to be honest and impartial in their acts and judgments that in the Hereafter they will be treated with unique honour and ceremoney, and seated on puplits of light, on the right-hand side of the Almighty.

One can be misled into believing from the above Tradition that just as we have a right hand and a left hand, and the left hand is inferior to the right, the other hand of the Lord, too, will be the left one. The Prophet ﷺ, therefore, has made it clear that both the hands of God are right hands. He has no left hand.

It further goes to show that the words, *Yameen* (right) abd *Yadd*

(hand), used in this and some other Traditions, and Qur'anic verses, with relation to God, do not denote hands like ours. As it has been set forth candidly in the Qur'an:

لَيْسَ كَمِثْلِهِ شَيْءٌ (الشورى ١١:٤٢)

"There is nothing whatsoever like unto Him." (Al Shurah 43:11)

As for what do words like *Yadd*, then, signify in that context, prudence lies in the acceptance and affirmation of the way and rule of conduct of the earlier Jurists seeing that we by our very nature are incapable of comprehending the essential meaning and reality of the Being and Attributes of the Lord.

The tidings contained at the end of the above Tradition are for the just and upright bondsmen who are honest and impartial in their judicail decisions as well as attitude towards the members of their families and other persons connected to them in realtionship, social affairs, business etc., and conduct themselves in a like manner if they happen to be the guardians of anyone or trustees of some property or institution.

It shows that the commandment of justice and uprightness and the reward promised on it does not relate merely to rulers and judges, but to everyone in his own sphere of activity.

(١٨٢٣/١١٦) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَبَّ النَّاسِ إِلَى اللَّهِ يَوْمَ الْقِيَمَةِ وَأَقْرَبَهُمْ مِنْهُ مَجْلِسًا إِمَامًا عَادِلٌ وَإِنْ أَبْغَضَ النَّاسَ إِلَى اللَّهِ يَوْمَ الْقِيَمَةِ وَأَشَدَّهُمْ عَذَابًا إِمَامٌ جَائِرٌ. (رواه الترمذی)

(1823/116) It is narrated by Abu Sa'eed Khudri رضی اللہ عنہ that the Messenger of Allah ﷺ said: "The most beloved of men in thde sight of God, on the Day of Resurrection, and the nearest to Him will be the just rulers, and the most hateful of men in the sight of God, on the Day of Resurrection, and farthest removed from Him will be the unjust and tyrannical rulers." (Tirmizi)

(١٨٢٤/١١٧) عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ مَعَ الْقَاضِي مَالَمْ يَجْرَ فَإِذَا جَارَ تَخَلَّى عَنْهُ وَلَزِمَهُ الشَّيْطَانُ. (رواه الترمذی)

(1824/117) It is narrated by Abdullah ibn Abi Awfa رضی اللہ عنہ that the

Messenger of Allah ﷺ said: "God is with the judge, i.e., His help and guidance is reaching him as long as he is just and fair, and when he (departs from the path of justice and fairness) and becomes unjust and tyrannical, he Lord leaves man alone and the Devil attaches himself to him." (Tirmizi)

Commentary: It tells that as long as a judge or ruler honestly desires to act justly and imparatially, the help and guidance of the Lord is available to him, but when his intention is changed and he adopts the course of injustice and tyranny, the Lord withholds His help, and he becomes a of the Devil.

Honest Error of Judgement

(١٨٢٥/١١٨) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَ أَبِي هُرَيْرَةَ قَالَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرَانِ وَإِذَا حَكَمَ فَاجْتَهَدَوْ أَخْطَأَ فَلَهُ أَجْرٌ وَاحِدٌ. (رواه البخارى ومسلم)

(1825/118) It is narrated by Abdullah ibn Amr ibn al-Aas رضي الله عنه and Abu Hurayrah رضي الله عنه, they both relate, saying that the Messenger of Allah ﷺ said: "When a ruler has to decide a case, and, (in order to decide justly and correctly), he exerts himself and applies his mind, and decides correctly, he will get a double reward: (one of the intention and effort to decide justly, and the other for giving a fair and correct decision), and when he tries sincerely to get to the truth of the matter and decides correctly, and yet gives a wrong decision, he will get one reward (for endeavouring to arrive at a just and correct decision)."

(Bukhari and Muslim)

Commentary: Of primary importance in this Tradition, in the principle that if a judge, Jurist or ruler tries his level best to find out where the turth of the matter lies and what is the corrrcet legal position with regard to it, and even then fails to decide properly, he will still be deserving of reward in the judgement of God, for his intention was pure and he really wanted to decide with justice anyone can after all do. But, clearly it appertains only to people who are worthy of it, and the permission of *Ijtthead* can evidently not be given to everyone irrespective of the qualifications.

As it is distinctly stated in the next Tradition, anyone who

proceeds to judge between people and give decisions without necessary knowledge and ability will go to Hell.

Rulers And Judges Who Deserve Heaven And Hell

(١٨٢٦/١١٩) عَنْ بَرِيدَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَضَاءُ ثَلَاثَةٌ وَاحِدٌ فِي الْجَنَّةِ وَاثْنَانِ فِي النَّارِ فَأَمَّا الَّذِي فِي الْجَنَّةِ فَرَجُلٌ عَرَفَ الْحَقَّ فَقَضَى بِهِ وَرَجُلٌ عَرَفَ الْحَقَّ فَجَارَ فِي الْحُكْمِ فَهُوَ فِي النَّارِ وَرَجُلٌ قَضَى لِلنَّاسِ عَلَى جَهْلٍ فَهُوَ فِي النَّارِ.

(رواه ابو داؤد وابن ماجه)
(1826/119) It is narrated by Baridah رضي الله عنه that the Holy Prophet ﷺ said, There are three classes of Judges. One of them is for Heaven and two for Hell. The Judge who understood the truth and pronounced his Judgement accordingly deserves Heaven. The one who did understand the truth but gave adverse Judgement, he deserves Hell. Likewise the Judge who is not capable but enforces his judgement also deserves Hell.

(Abu Dawood, Ibn Majah)

To Bribe and To Accept Bribe Is a Curse

There are people who hire the Judges in Their Judgements through bribes. The Holy Prophet ﷺ has denounced both the giver and the recipient of bribe.

(١٨٢٧/١٢٠) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكَرَّاشِيَّ وَالْمُرْتَشِيَّ (رواه ابو داؤد وابن ماجه ورواه الترمذى عنه وعن ابى هريرة)

(1827/120) It is narrated by Adullah ibn Amr ibn al-Aas رضي الله عنه that the Messenger of Allah ﷺ cursed (both) the giver and the taker of bribes."

(Abu Dawood and Ibn Majah)

(Tirmizi has quoted it, also, on the authority of Sayyidina Abu Hurayrah رضي الله عنه, in addition of Sayyidina Abdullah ibn Amr رضي الله عنه).

Commentary: The imprecation of anyone by God or His Messenger ﷺ is an expression of extreme displeasure, and a most severe punishment. Condemnation by God shows that He has decided to deprive the wrong-doer of His benevolence while by the Prophet ﷺ or Angel is in the nature of a prayer against him that he

may be excluded from Divine mercy. The Tradition would, thus mean that the Messenger of Allah ﷺ has indicated an excessive dislike for those who give or receive bribes and invoke the wrath of God against them.

In some accounts of the same narrative, it is stated that apart from the giving and taking of bribe, the holy Prophet ﷺ also, condemned the tout who acted as a middle-man between the two.

To Be A Ruler or Judge is A Severe Test

(١٨٢٨/١٢١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ

جُعِلَ قَاضِيًا بَيْنَ النَّاسِ فَقَدْ ذُبَحَ بِغَيْرِ سِكِّينٍ (رواه احمد الترمذى وابوداؤد وابن ماجه)

(1828/121) It is narrated by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "Whoever was appointed a judge to decide the disputes between men was stabbed without a knife." (Musnad Ahmad, Tirmizi, Abu Dawood and Ibn Majah)

Commentary: A person who is stabbed with a knife will die in a few minutes while if an attempt is made to stab anyone without a knife, it will naturally prolong the agony. The substance of this Tradition is that to function as judge is to put oneself to a severe trial, and whoever accepts the offer should know that he wears a crown of thorns.

(١٨٢٩/١٢٢) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّكُمْ

سَتَحْرُصُونَ عَلَى الْإِمَارَةِ وَسَكُونُ نَدَامَةٍ يَوْمَ الْقِيَمَةِ فَنِعِمَّتِ الْمُرْضِعَةُ وَبَنَسَتِ الْفَاطِمَةُ. (رواه البخارى)

(1829/122) It is narrated by Abu Hurayrah ؓ that the Messenger of Allah ﷺ said: "A time will come when you will covet public offices, and it will be the cause of regret and repentance in the Hereafter. Very pleasing looks power and rule which takes one in the arms and suckles, and very displeasing does it look when it ceases to nurse from the breast."

Commentary: It had been revealed to the Prophet ﷺ that in time to come his followers will become greedy of the loaves and fishes of office and in this Tradition, he has warned that they will be grieved on the Day of Judgement.

It, further tells that when a person comes in power and authority it looks very nice and agreeable to him, as the nurse looks to the child who suckles it, and when he is divested of it owing to one reason or another it looks awfully bad, as the nurse looks to the child who stops feeding it from the breast and accustoms it to take nourishment otherwise than by nursing.

The moral is that seekers of power should not be unmindful of the sequel of the Hereafter. On the Day of Reckoning they will have to render a full account regarding the rights of countless of men over whom they ruled or exercised authority in one form or the other.

An effect of saying like these of the holy Prophet ﷺ was that the Companions preferred to keep away from public offices. As Tirmizi tells, during his Caliphate, Sayyidina Usman رضي الله عنه wanted to appoint Sayyidina Abdullah ibn Umar رضي الله عنه a judge, but the latter declined.

Divine Help And Guidance is Withheld From The Seekers of Power

(١٨٣٠/١٢٣) عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسْأَلِ الْإِمَارَةَ فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ مَسْئَلَةٍ وَكَلْتَ إِلَيْهَا وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْئَلَةٍ أُعِنْتَ عَلَيْهَا. (رواه البخارى ومسلم)

(1830/123) Abdul Rahman ibn Samurah رضي الله عنه narrated to us, saying that the Messenger of Allah ﷺ said to him: "Do not ask for a public position for if it is given to you at your request (or solicitation), you will be turned over to it, i.e., left to discharge the responsibility without help and guidance from the Lord, while if it is given to you without asking, you will be helped by God." (Bukhari and Muslim)

(١٨٣١/١٢٤) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ ابْتَغَى الْقَضَاءَ وَسَأَلَ وَكَلَّ إِلَى نَفْسِهِ وَمَنْ أُكْرِهَ عَلَيْهِ أَنْزَلَ اللَّهُ عَلَيْهِ مَلَكًا يُسَدِّدُهُ.

(رواه الترمذى و ابو داؤد و ابن ماجه)

(1831/124) It is narrated by Anas رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever, will be desirous of the office of a

judge and obtain it through solicitation will be handed over to himself. (He will be left to discharge his responsibilities on his own which is most difficult and dangerous). And whoever will be persuaded to accept the office, (against his desire), God will appoint a special Angel for his guidance."

(Tirmizi, Abu Dawood and Ibn Majah)

Commentary: The sum and substance of both the Traditions is that one should not covet public offices and positions. Anyone who will do so, will not be favoured with Divine help and guidance in the discharge of his duties. On the contrary, a person who is entrusted with power or responsibility without a request or effort on his part, and accepts it, putting his trust in God, it is the promise of the Lord that His support and guidance will be made available to him.

Some Guidelines For The Judges

عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَعَثَهُ إِلَى الْيَمَنِ قَالَ كَيْفَ تَقْضِي إِذَا عَرَضَ لَكَ قَضَاءٌ قَالَ أَقْضِي بِكِتَابِ اللَّهِ قَالَ فَإِنْ لَمْ تَجِدْ فِي كِتَابِ اللَّهِ؟ قَالَ فَيُسْنَةِ رَسُولِ اللَّهِ؟ قَالَ فَإِنْ لَمْ تَجِدْ فِي سُنَّةِ رَسُولِ اللَّهِ قَالَ اجْتَهِدْ بِرَأْيٍ وَلَا أَلَوْ قَالَ فَضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى صَدْرِهِ وَقَالَ الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ لِمَا يَرْضَى بِهِ رَسُولُ اللَّهِ.

(رواه الترمذی و ابو داؤد والدارمی)

(1832/125) It is narrated by Mu'az ibn Jabal رضي الله عنه that when the Messenger of Allah ﷺ sent him out as the Governor of Yemen, he asked him how he would decide matters coming up before him. "I will decide matters according to the Book of God, (the Qur'an)," replied Mu'az رضي الله عنه. "What will you do if the Book of God contains nothing to guide you?" the Prophet ﷺ asked. 'Then,' said Mu'az, "I will act on the precedents of the Messenger of Allah ﷺ (the Sunnah)." And if the precedents also fail, what will you do?" asked the Prophet ﷺ. "I will, then, do *Ijthead*, i.e., exert to form my own judgement, and spare no effort to arrive at a correct decision." Mu'az رضي الله عنه replied. On hearing the reply, the Prophet ﷺ patted Mu'az رضي الله عنه and said: "Praised be the Lord who granted wisdom to the envoy (or agent) of the Messenger of Allah ﷺ that is pleasing to the

Messenger ﷺ."

(Tirmizi Abu Dawood and Daarami)

Commentary: Sayyidina Mu'az ibn Jabal ؓ was one of the Companions who were distinguished for their knowledge of the Quran and the *Sunnah* and possessed a deep understanding of Faith. He was appointed the Governor of Yemen by the holy Prophet ﷺ. Owing to the education Sayyidina Mu'az ؓ had recieved at the hands of the Prophet ﷺ and as a result of the close observation of his ways and practices, he had learnt and sought from the Qur'an, and, if it was not found in it, recourse should be taken to the practice of the Prophet ﷺ, and if it, too, did not help, one should try to form one's own judgement in the light of the Qur'an and Sunnah. Thus, when Sayyidina Mu'az ؓ was going to Yemen to take charge as the Governor, the holy Prophet ﷺ asked him, by way of a test, on what basis would he govern and decide matters that would come up before him. The reply Sayyidina Mu'az ؓ gave has been seen in the above Tradition.

The main significance of this Tradition lies in the fact that it provides the clearest and most explicit foundation of the principle of *Ijthead*, and the Jurists of all ages, have sought guidance from it, and decided thousands of legal questions on the basis of it, regarding which no precise directions were available in the Qur'an and the Sunnah.

It may be noted that the documentary evidence of the transmission of this Tradition is not firm, but weak, according to the canons laid down by the authorities, yet the Muslim jurists have unanimously accepted it as reliable, and the institution of *Ijthead* in Islam is founded upon it. As scholars like Ibn Qaiyyim have remarked, it would be futile to look for a further proof of its authenticity after the Jurists had accepted it as true and reliabe.

It also denotes that *Ijthead* on a legal matter is called for only when no clear guidance is available in the Qur'an and the Sunnah.

(١٨٣٣/١٢٦) عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ أَنَّ الْخُصْمَيْنِ يَقْعُدَانِ بَيْنَ يَدَيِ الْحَاكِمِ. (رواه احمد و ابو داود)

(1833/126) It is narrated by Abdullah ibn Zubair ؓ that the Messenger of Allah ﷺ said that "both the parties in a case

should sit in front of the judge." (Musnad Ahmad and Abu Dawood)

Commentary: It shows that both the parties in a law-suit, the plaintiff and the defendant, ought to be treated equally by the Court, and no preferential treatment shown to anyone, whatever the consideration. The seating arrangement for them should, also, be the same.

(١٨٣٤/١٢٧) عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَقَاضَى إِلَيْكَ رَجُلَانِ فَلَا تَقْضِ لِلأَوَّلِ حَتَّى تَسْمَعَ كَلَامَ الْآخَرِ فَسَوْفَ تَدْرِي كَيْفَ تَقْضِي، قَالَ عَلِيٌّ فَمَا زِلْتُ قَاضِيًا بَعْدَ هَذَا. (رواه الترمذی)

(1834/127) Sayyidina Ali عليه السلام narrated to us, saying that the Messenger of Allah ﷺ said to him: "When two persons come to you (with a dispute) for decision, do not pronounce the judgement on hearing the first party alone, until you have also heard the statement of the other party. If you act accordingly, you will know and understand how and what you are going to decide." Ali عليه السلام added that "since then I have always been acting as a judge." (Tirmizi)

Commentary: The above narrative of Sayyidina Ali عليه السلام has, also, been reproduced in *Sunan Abu Dawood* and *Ibn Majah*, and, in these versions of it, it is stated that when the holy Prophet ﷺ decided to send Sayyidina Ali عليه السلام to Yemen as the judge, the latter submitted that he was young in years and had no experience of hearing and deciding cases. The Prophet ﷺ thereupon, assured him that the Lord would help him in the discharge of his responsibilities and cause him to decide justly. He, further, advised him not to form an opinion until he had heard both the sides in a dispute.

What the holy Prophet ﷺ had said about Sayyidina Ali عليه السلام in this Tradition manifested in itself the manner that the latter was prominent among the Companions رضي الله عنهم in the decision of disputes and his judgements were believed to be the last word.

(١٨٣٥/١٢٨) عَنْ أَبِي بَكْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَقْضِينَ حَكْمَ بَيْنِ اثْنَيْنِ وَهُوَ غَضَبَانِ. (رواه البخاری ومسلم)

(1835/128) It is narrated by Abu Bakrah رضي الله عنه that the Messenger of Allah ﷺ said: "No judge should give his decision (in a matter) when he is in a state of anger." (Bukhari and Muslim)

Commentary: A man is not in a proper frame of mind when he is angry, and that is why, the holy Prophet ﷺ has told the judges to avoid deciding cases when they are enraged. It requires a cool and balanced mind to hear and decide as a judge.

Evidence is Essential For A Claim

If a person files a suit against anyone, however trustworthy, virtuous or distinguished he may be, the case cannot be decided in his favour simply on the basis of his claim. In the Islamic law, a plaint or charge must be supported by proof of required standard. If the plaintiff fails to produce adequate evidence, and the defendant denies the charge, the latter must declare on oath that the complaint is false and, in case he declines to take such an oath, the complaint will be regarded to be founded on truth, and the case will be decreed against him, and if he declares on oath that the complaint is untrue, the suit will be decided in his favour.

(١٨٣٦/١٢٩) عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ لَا دَعَى نَاسٌ دِمَاءَ رِجَالٍ وَأَمْوَالَهُمْ وَلَكِنَّ الْيَمِينَ عَلَى الْمُدْعَى عَلَيْهِ.
(رواه مسلم)

(1836/129) It is narrated by Abdullah ibn Abbas رضي الله عنه that the Messenger of Allah ﷺ said: "If judgement is given in favour of persons simply on the basis of complaint, they will begin to sue others (freely), and make all sorts of charges (against them), in respect of life and property. But no case can be decided in anyone's favour (simply on his complaint). (Evidence will have to be produced, and, in case it is not forthcoming), the defendant will be called upon to deny the charge on oath."

(Muslim)

Commentary: That the plaintiff will be required to produce evidence is not mentioned in Sayyidina Abdullah ibn Abbas's رضي الله عنه narrative appearing in *Sahih Muslim*, but Imam Nawawi, in his Tradition, with authentic evidence of transmission, and it includes

the provision. Imam Nawawi's remark has also been reproduced in Mishkaat, alongwith Sayyidina Abdullah ibn Abbas's رضي الله عنه narrative. It is for this reason that we have added the passage under review with in brackets in the translation of this Tradition.

Traditions bearing the same import have been related by a number of other Companions رضي الله عنهم as well.

(١٨٣٧/١٣٠) عَنِ الْأَشْعَثِ بْنِ قَيْسٍ قَالَ كَانَ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ الْيَهُودِ أَرْضٌ فَجَحَدَنِي فَقَدَّمْتُهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَلَيْكَ بَيْنَةٌ قُلْتُ لَا قَالَ لِلْيَهُودِيِّ اإِخْلِفْ قُلْتُ يَا رَسُولَ اللَّهِ إِذَا يَحْلِفُ يَذْهَبُ بِمَالِي فَأَنْزَلَ اللَّهُ تَعَالَى إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يَكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (آل عمران ٧٧:٣)

(1837/130) Ash'ath ibn Qays narrated to us, saying that "a (plot of) land was jointly owned by me and a Jew. The Jew repudiated my claim (and became the sole owner). I took the Jew to the Messenger of Allah ﷺ (and presented my case before him). The Messenger of Allah ﷺ asked me if I had any evidence, (a witness etc.,) to support my claim to which I replied in the negative. He, thereupon, told the Jew that (if he did not admit my claim), he should declare on oath that the land belonged solely to him and I had no share in its ownership. I, (then), said to the Messenger of Allah ﷺ that the Jew will take a (false) oath and arrogate my property. Upon it, the following verse (of the Qur'an) was revealed:

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يَكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (آل عمران ٧٧:٣)

Surely those who barter Allah's Government and their oaths, for a small price — there shall be no share for them in the Hereafter; and Allah shall not speak to them, nor shall He look on them on the Day of Resurrection, nor shall He purify them and for them is a painful Chastisement. (Aal-e-Imran 3:77)

(Abu Dawood and Ibn Majah)

Commentary: It tells that even if in a law-suit the plaintiff is a Muslim and the defendant a non-Muslim, the same law will apply, and in case of plaintiff's failing to produce evidence in support of his claim, the denial, on oath of the defendant will hold good. If the defendant has, really, been dishonest and taken a false oath, his affair rests with God, and a dreadful penalty awaits him in the Hereafter.

(١٨٣٨/١٣١) عَنْ عَلْقَمَةَ بْنِ وَائِلٍ عَنْ أَبِيهِ قَالَ جَاءَ رَجُلٌ مِنْ حَضْرَمَوْتَ وَرَجُلٌ مِنْ كِنْدَةَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ الْحَضْرَمِيُّ يَا رَسُولَ اللَّهِ إِنَّ هَذَا غَلَبَنِي عَلَى أَرْضٍ لِي فَقَالَ الْكِنْدِيُّ هِيَ أَرْضِي وَفِي يَدِي لَيْسَ لَهَا فِيهَا حَقٌّ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْحَضْرَمِيِّ أَلَاكَ بَيْنَهُ؟ قَالَ لَا قَالَ فَلَاكَ يَمِينُهُ؟ قَالَ يَا رَسُولَ اللَّهِ إِنَّ الرَّجُلَ فَاجِرٌ لَا يُبَالِي عَلَى مَا حَلَفَ عَلَيْهِ وَلَيْسَ يَتَوَرَّعُ مِنْ شَيْءٍ قَالَ لَيْسَ لَكَ مِنْهُ إِلَّا ذَلِكَ فَانْطَلِقْ لِيَحْلِفَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أَذْبَرَ لَنْتِنَ حَلَفَ عَلَى مَالِهِ لِيَأْكُلَهُ ظُلْمًا لِبَلْقَيْنِ اللَّهُ وَهُوَ عَنْهُ مُعْرِضٌ. (رواه مسلم)

(1838/131) Alqama ibn Wa'il رضي الله عنه narrated, on the authority of his father, that a citizen of Hadrmaut and another person belonging to the tribe of Kinda, brought up their dispute before the Messenger of Allah ﷺ (for decision). The Hazrami, who was the plaintiff, submitted that the *Kindi* (meaning the person belonging to the tribe of *Kinda*) had unlawfully occupied his land while the Kindi (who was the defendant), pleaded that the land, actually, belonged to him and was in his possession. The Prophet ﷺ enquired from the Hazrami if he could produce any evidence in support of his claim to which he replied that he could not. The Prophet ﷺ, then, told him that in that case, all that he could do was to take an oath from the defendant. The Hazrami said the defendant was a wicked person; he did not care for what he was swearing and would not stop at anything. The Prophet ﷺ observed that (whatever it might be), (when the plaintiff could not produce any proof or evidence), the only course open to him was to take the oath from the defendant. As the Kindi Proceeded to take the oath, the Messenger of Allah ﷺ (warned him), saying that if he swear a false oath in order to

usurp the appellant's property, he will appear before God, on the Day of Reckoning (in such a condition that the Lord will turn His face away from him in anger." (Muslim)

Commentary: It is not mentioned in the above report, as quoted in Sahih Muslim, whether the Kindi took the oath or not, but in Ash'as ibn Qais's account of the same incident, appearing in *Sunan-i-Abu Dawood*, it is added that the defendant, at last, admitted that the land belonged to the plaintiff, and the Messenger of Allah ﷺ decided the case in Hazrami's favour.

The Ultimate Abode of Those Who Lay A False Claim or Swear a False Oath is Hell

(١٨٣٩/١٣٢) عَنْ أَبِي ذَرَّانَةَ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ

أَرَعَى مَا لَيْسَ لَهُ فَلَيْسَ مِنَّا وَلَيْتَبَوَّءَ مَقْعَدَهُ مِنَ النَّارِ. (رواه مسلم)

(1839/132) Abu Zarr Ghiffari رضي الله عنه narrated that the Messenger of Allah ﷺ said: "Whoever laid a claim to a thing that was not his is not from us. He will do well to make his home in Hell."

(Muslim)

Commentary: Can there be a more woeful punishment for anyone claiming to be a Muslim than that the holy Prophet ﷺ may say about him "he is not from us", and his ultimate resting-place is Hell?

(١٨٤٠/١٣٣) عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ

أَقْتَطَعَ حَقَّ امْرِءٍ مُسْلِمٍ بِبَيْمِينِهِ فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ وَحَرَّمَ عَلَيْهِ الْجَنَّةَ فَقَالَ

لَهُ رَجُلٌ وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللَّهِ قَالَ وَإِنْ كَانَ قَضِيًّا مِنْ أَرَكَ.

(رواه مسلم)

(1840/133) It is narrated by Abu Umamah رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever appropriated the right of a Muslim by swearing a false oath (and acquired his property without right). (from a court). God made the Fire of Hell inevitable for him and debarred him from entering Paradise." On hearing it, a Companion enquired: "O Messenger of Allah ﷺ! Even if It was a minor thing?" "Yes," the Prophet ﷺ replied. "Even if it was a twig of piloo."¹

①. A plant that grows wild and the twigs of which are used for cleansing the teeth.

Commentary: It shows that even if a person acquired a most ordinary and low-priced thing belonging to someone else by taking a false oath in the court, he committed such a grave sin that he will undergo the punishment of Hell for it.

The words "appropriated the right of a Muslim" have been used in this Tradition for the simple reason that the society of Madinah was a Muslim society, and it were the disputes between the Muslims that were, generally brought before the Prophet ﷺ for decision. Otherwise, to obtaining the property of a non-Muslim by swearing a false oath is as much a sin as obtaining the property of a Muslim, a clear proof of which is available in the Qur'anic verse, quoted in an earlier narrative, (No. 1590), about punishment on swearing a false oath.

Even The Prophet's Decision Cannot Make Anyone Else's Property Lawful

Sometimes, a clever litigator lays his claim on someone else's property and manipulates the evidence in the truth and gets his case decided in his favour. But the property in dispute does not become lawful for such a plaintiff or defendant by the decision of the judge. It remains unlawful and the deceitful litigator makes his way to Hell.

As the Messenger of Allah ﷺ has said, he too was a mortal and could after all be misled by a skilful and glib-tongued person and give a wrong judgement, but even his judgement could not make an unlawful thing lawful.

(١٨٤١/١٣٤) عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّمَا أَنَا بَشَرٌ وَإِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ الْحَنُّ بِحُجَّتِهِ مِنْ بَعْضٍ فَأُقْضَى لَهُ عَلَيَّ نَحْوَمَا أَسْمَعُ مِنْهُ فَمَنْ قَضَيْتُ لَهُ بِشَيْءٍ مِنْ حَقِّ أَخِيهِ فَلَا يَأْخُذْهُ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ.
(رواه البخاري ومسلم)

(1841/134) It is narrated by Umm Salmah رضي الله عنها that the Messenger of Allah ﷺ said: "I am a mortal and you bring your disputes to me (for decision). It can be that one of you is a more eloquent and convincing pleader (of his case) than the other, and, then, I am influenced by (his skill), and decide the case in his favour. So in that case the person in whose favour I decide

that his brother's property belongs to him must not take possession of it. What I give to him (by my decision), (as a result of a false oath or claim), is for him a portion of Hell (from the point of view of the sequel)." (Bukhari and Muslim)

False Swearing is The Worst Form of Sin

(١٨٤٢/١٣٥) عن عبد الله بن أنيس قال قال رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَكْبَرِ الْكِبَائِرِ الشِّرْكَ بِاللَّهِ وَعُقُوقُ الْوَالِدَيْنِ وَالْيَمِينُ الْغُمُوسُ وَمَا حَلَفَ بِاللَّهِ حَالِفٌ يَمِينٍ صَبْرٍ فَادْخُلَ فِيهَا مِثْلَ جَنَاحِ بَعُوضَةٍ إِلَّا جُعِلَتْ نَكْتَةٌ فِي قَلْبِهِ إِلَى يَوْمِ الْقِيَمَةِ. (رواه الترمذی)

(1842/135) It is narrated by Abdullah ibn Unais رضی اللہ عنہ that the Messenger of Allah ﷺ said: "The greatest (and most loathsome) of the major sins are: to associate anyone with God; to disobey parents; (and) to swear a false oath consciously (before a judge or officer). Whoever takes an oath in a court and violates it even to the extent of the weight of a gnat, i.e., mixes falsehood with it in the smallest degree, a scar is made on his heart in the preparation for the Day of Judgement. (The punishment of it will be made manifest on the Day of Resurrection)." (Tirmizi)

(١٨٤٣/١٣٦) عَنْ خُرَيْمِ بْنِ فَاتِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ الصُّبْحِ فَلَمَّا انْصَرَفَ قَامَ قَائِمًا فَقَالَ غَدَلْتُ شَهَادَةَ الزُّورِ بِالْإِشْرَاقِ بِاللَّهِ ثَلَاثَ مَرَّاتٍ ثُمَّ قَرَأَ فَاجْتَنِبُوا الرَّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ حُنَفَاءَ اللَّهِ غَيْرَ مُشْرِكِينَ بِهِ (الحج ٢٢: ٣٠-٣١) (رواه أبو داود)

(1843/136) Khuzaym ibn Fatik رضی اللہ عنہ narrated that (one day) the Messenger of Allah ﷺ offered up the morning (*Fajr*) prayer, and when he had finished it, he got up and said: 'False swearing has been made the equivalent (in significance) of Polytheism.' Messenger of Allah ﷺ said it thrice, and, then recited the following verse of the Qur'an:

فَاجْتَنِبُوا الرَّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ حُنَفَاءَ اللَّهِ غَيْرَ مُشْرِكِينَ بِهِ (الحج ٢٢: ٣٠-٣١)

So shun the abomination of the idols, and shun the speaking of falsehood, being upright man of pure faith, not associating

anything with Him. (Al Hajj 22:30,31)

(Abu Dawood)

People Whose Depositions Are Not Worthy of Trust

(١٨٤٤/١٣٧) عن عمرو بن شعيب عن أبيه عن جده عن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَجُوزُ شَهَادَةُ خَائِنٍ وَلَا خَائِنَةٍ وَلَا زَانٍ وَلَا زَانِيَةٍ وَلَا ذِي غِمْرٍ عَلَى أَخِيهِ وَرَدَّ شَهَادَةُ الْقَانِعِ لِأَهْلِ الْبَيْتِ. (رواه أبو داود)

(1844/137) Amr ibn Shu'ayb narrated to us, on the authority of his father, Shu'ayb, and he on the authority of his grandfather, Abdullah ibn Amr ibn al-Aas رضي الله عنه, saying that the Messenger of Allah ﷺ said: "The deposition of a man who is guilty of breach of faith, and in the same way, of a woman who is guilty of breach of faith is not dependable, and the deposition of an adulterer or adulteress is not dependable, and the deposition of a person who bears enmity will not be reliable against the brother against whom he bears enmity, and the deposition of a person who is dependent on a family (for his livelihood and other necessities of life) can not be relied upon in support of its members." (Abu Dawood)

Commentary: In the first place, it speaks of men and women who are guilty of breach of trust and adultery that their evidence cannot be relied upon. The two sins have been mentioned here by way of an example, otherwise the basic law and principle is that the evidence of anyone who has committed grave and hateful sins like these is not reliable. The commission of such misdeeds shows that there is no fear of God in his heart, and hence he cannot be depended upon for veracity and truthfulness. The reason for the unreliability of the evidence of anyone against a person with whom he is on unfriendly terms is self-evident. Similarly, the evidence of anyone who is attached to a family and relies on it for support will not be acceptable if he deposes in its favour. Thus we can conclude that the evidence of persons belonging to the same family, in support of one another, is even more unworthy of reliance.

SYSTEM OF GOVERNMENT

Islam, as we know, is comprehensive of all the departments of life, both individually and collectively. Like fundamental articles of faith, worship, morality, social behaviour and monetary transactions, it deals with government and administration as well and furnishes necessary guidance with regard to them. In fact, government forms a most important branch of it for it exercises a profound influence on many other spheres of human existence also.

When, after the Migration, a Muslim society was formed in Madinah, an informal type of Government, too, had come to be established, and the Messenger of Allah ﷺ, together with being the Messenger of Allah ﷺ, also, acted as its head. The Prophet ﷺ lived for about ten years after the Migration and during it, the frontiers of the Islamic State expanded so steadily and quickly that the whole of Arabia, and even Yemen and Bahrain, were under its control and authority in his own lifetime. During those ten years, he had all the functions as the head of a State, as were then understood, were carried out by him as the Almighty wanted him to perform. He did *Jihad* for the Victory of the Word of God and fought wars against the forces that were opposed to the establishment of the sovereignty of the Lord over His bondsmen and put impediments in its path, as well as made peace, set up a system for the realisation of *Jizyah*¹, *Khiraj*², and *Zakat*, and appointed governors, judges and other officers for territories accepting the Muslim rule, and gave instruction regarding all these affairs.

The ten-year rule of the holy Prophet ﷺ and his sayings on the subject contain a full provision for the basic guidance of Muslim

- ①. A supplementary tax levied on non-Muslim subjects of an Islamic State in exemption of military service.
- ②. Meaning a tax, tribute or revenue.

States and their rulers. The four Companions, Sayyidina Abu Bakr, Sayyidina Umar, Uthman, and Sayyidina Ali عليه السلام, who one after the other, succeeded the Prophet ﷺ as his deputies and heads of the Islamic State did their best, paying due attention to the peculiar needs and conditions of their time, to follow, in all respects, his ways, manners of conduct and instructions while discharging their duties, and it is for this reason that they are known as *Khulfa-i-Rashideen*, (the Rightly-guided Caliphs). Only a government which wholly abides by the teachings and example of the Prophet ﷺ, to the best of its ability, deserves to be called *Khilaft-i-Rashida*.

Exhorting The People To Obey The Ruler, And The Ruler to Observe Piety And be Just

(١٨٤٥/١٣٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ وَمَنْ يُطِيعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي وَإِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ فَإِنْ أَمَرَ بِتَقْوَى اللَّهِ وَعَدْلٍ فَإِنَّ لَهُ بِذَلِكَ أَجْرًا وَإِنْ قَالَ بِغَيْرِهِ فَإِنَّ عَلَيْهِ مِنْهُ
(رواه البخارى و مسلم)

(1845/138) It is narrated by Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said: "Whoever obeyed me obeyed God, and whoever disobeyed me disobeyed God, and whoever obeyed the Amir¹ obeyed me, and whoever disobeyed the Amir disobeyed me; and the Amir is the shield; fighting is done behind him, and guarding (against an opponent's attack) is done with him. Thus, if he (the Amir) gives the command of piety and be God fearing and follows the path of justice, there is an immense reward for him, and if he acts otherwise, he will have to pay the penalty for it." (Bukhari and Muslim)

Commentary: Says the Qur'an:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ (النساء ٨٠:٤)

Whosoever obeys the Messenger ﷺ, he indeed obeys Allah.

(Al Nisaa 4:80)

①. Literally, 'one who holds authority'. In Arabic and in the special phraseology of the Quran and the Traditions, it denotes the 'ruler'.

The reason is plain. Whatever commands the Prophet ﷺ gives are from Allah, and it is His Will and Command that these should be obeyed. Hence, compliance with the commands of the prophet denotes compliance with the commands of God, and violation of the commands of the Prophet ﷺ denotes violation of the commands of God. Again, as it is by Allah's command that the Prophet ﷺ has declared that the Amir should be obeyed and his order and instructions carried out faithfully, provided, of course, that these are not opposed to *Shariah*, obedience to the Amir will mean obedience to the Prophet ﷺ, and, conversely, disobedience to the Amir will mean disobedience to the Prophet ﷺ.

The aim of the above Tradition, apparently, is to emphasise the importance of rendering obedience to the ruler in what is lawful and legitimate, by indication that to obey or disobey the Amir is to obey or disobey Prophet ﷺ, and, indirectly, God Himself.

It, further, tells that the ruler is like the shield which is used for protection and defence. The Amir, thus, is the defender and custodian of Faith and protector of Muslims. It is a special function and responsibility for which he may, sometimes, even have to take up arms. Consequently, it is essential for Muslims to obey the Amir and carry out his order for, without it, he cannot fulfil the duty of defence and protection.

Lastly, those who are in power and authority are told to observe piety and justice, and keep it always in the mind that Allah is watching over them and they will have to appear before Him on the Day of Judgement and render a full account of the things done by them as rulers. For them, there is a vast reward in the Hereafter if they act and behave like that, or else a grievous penalty awaits them.

(١٨٤٦/١٣٩) عَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مُعَاوِيَةُ
 إِنْ وَلَّيْتَ أَمْرًا فَاتَّقِ اللَّهَ وَاعْدِلْ، قَالَ فَمَا زِلْتُ أَظُنُّ أَنَّي مُبْتَلَى بِعَمَلِ لِقَوْلِ النَّبِيِّ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. حَتَّى ابْتُلَيْتُ.
 (رواه احمد)

(1846/139) It is narrated by Mua'wiya رضي الله عنه that the Messenger of Allah ﷺ had once told him that if he was appointed as Amir, he should make the fear of God, and justice and fairness his

practice. Mua'wiya رضي الله عنه says that "owing to this edict of the Prophet ﷺ, I had a constant feeling that I was going to be entrusted with the responsibility of government until I was, from the side of God." (Musnad Ahmad)

Commentary: The moral of this Tradition for the rulers is the same as of the earlier one. They should govern with justice and make the fear of God the rule with themselves. It, also, shows that, perhaps, it had been revealed to the Holy Prophet ﷺ that Mua'wiya رضي الله عنه will come into power one day. Thus, he served as the Governor of Syria during the reigns of Sayyidina Umar رضي الله عنه and Sayyidina Uthman رضي الله عنه, and later, rose to be the Head of the Islamic State after the Treaty with Sayyidina Hasan رضي الله عنه.

(١٨٤٧/١٤٠) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَفْضَلَ عِبَادِ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَمَةِ إِمَامٌ عَادِلٌ وَإِنَّ شَرَّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَمَةِ إِمَامٌ جَائِرٌ خَرَقٌ.
(رواه البيهقي في شعب الإيمان)

(1847/140) Umar ibn Al-Khattab رضي الله عنه relates saying that the Messenger of Allah ﷺ said: "The best of men, in the sight of God, on the Day of Resurrection, will be just and benevolent rulers, and the worst of men, in the sight of God, on the Day of Resurrection, will be unjust and tyrannical rulers." (Bahiahqi)

Commentary: It shows that, in addition to being just and God-fearing, a ruler should also, be kind and considerate in the exercise of his powers.

Enjoining Upon The Rulers to Be Well-Wishers of The People

(١٨٤٨/١٤١) عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً فَلَمْ يُحِطْهَا بِنَصِيحَةٍ إِلَّا لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ.
(رواه البخاري ومسلم)

(1848/141) M'aqil ibn Yassar رضي الله عنه narrated to us: "I heard the Messenger of Allah ﷺ say: "Whoever is made the ruler of a people by God, and does not, sincerely, look after their welfare, he shall not smell the fragrance of Paradise." (Bukhari & Muslim)

Commentary: It tells that the ruler should take keen and sincere

interest in the welfare of his people. If he failed to do so and was neglectful of their needs and comforts, Paradise, and even its sweet smell would be denied to him.

In it, and some other Traditions, the ruler is described as *Ra'ee* and the subjects as *Raiyyah*. In Arabic, *Ra'ee* denotes the shepherd, and *Raiyyah*, the herd he guards. The two terms are enough to show what the concept of leadership and government is in Islam, and what are the duties of a leader or ruler.

The Doors of The Rulers Should Always Remain Open for The Petitioners

(١٨٤٩/١٤٢) عَنْ عَمْرِو بْنِ مُرَّةَ أَنَّهُ قَالَ لِمُعَاوِيَةَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ إِمَامٍ يُغْلِقُ بَابَهُ دُونَ دَوَى الْحَاجَةِ وَالْخَلَّةِ وَالْمُسْكِنَةِ إِلَّا

أَغْلَقَ اللَّهُ أَبْوَابَ السَّمَاءِ دُونَ خَلَّتِهِ وَحَاجَتِهِ وَمُسْكِنَتِهِ. (رواه الترمذی)

(1849/142) It is narrated on the authority of Amr ibn Murrah رضی اللہ عنہ that he told Mu'awiya رضی اللہ عنہ that he heard the Messenger of Allah ﷺ say: "The ruler who will shut his door to the weak and needy bondsmen, God will shut the doors of the heavens at the time of his distress and privation. Help will not reach him from God in the hour of his need." (Tirmizi)

Commentary: The doors of the holy Prophet ﷺ, and, after him, of *Khulfa Rashideen*, always remained open for the suppliants and petitioners. They had a free access to them and could meet and place their difficulties before them without any trouble. But when the *Kharijis* took the terrorism and Sayyidina Uthman رضی اللہ عنہ was martyred by them and an attempt also was made on the life of Sayyidina Mu'awiya رضی اللہ عنہ, the latter placed restrictions on visitors. It was, then, that Sayyidina Amr ibn Murrah رضی اللہ عنہ related the above saying of the holy Prophet ﷺ to him. It is further mentioned in the same report that after it Sayyidina Mu'awiya رضی اللہ عنہ appointed an officer who used to listen to the needs and grievances of the people and pass them on to him.

The Order of The Ruler Should be Carried Out Provided That it is Not Against The *Shari'ah*

(١٨٥٠/١٤٣) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمَرْ بِمَعْصِيَةٍ فَإِذَا أَمَرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ. (رواه البخارى ومسلم)

(1850/143) It is narrated by Abdullah ibn Umar ؓ that the Messenger of Allah ﷺ said: "It is the duty of a Believer to listen and obey (the commands of) men in authority, in matters he likes as well as in matters he does not like as long as he is not told to do a thing that is sinful. When, however, the person in authority, gives an order for something that is against the *Shariah*, the command to listen and obey will not apply."

(Bukhari and Muslim)

Commentary: It emphasises that if the ruler tells anyone to do a thing that may not be to his liking, but is not against the *Shariah*, it is his duty to carry it out, irrespective of his own inclination or judgement. There will, ostensibly, crop up difficulties and confusion at each step if it is not done. But if the ruler gives an order that is inimical to the letter or spirit of *Shariah*, the should not be obeyed. The commandment of God and his *Shariah* must prevail.

(١٨٥١/١٤٤) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الْجِهَادِ مَنْ قَالَ كَلِمَةً حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ.

(رواه الترمذى و ابو داؤد و ابن ماجه)

(1851/144) It is narrated by Sa'eed Khudri ؓ that Messenger of Allah ﷺ said: "To say a just word before a tyrannical ruler is the best of Jihad."

Tirmizi, Abu Dawood and

Ibn Majah

Commentary: Though in a war there is the danger of defeat and death, there is, also, the hope of victory. But one, positively, risks his life or at least invites punishment if one dares speak out boldly before a cruel and unjust ruler. For this reason, perhaps, it has been called "the best of *Jihad*."

It is Not Wise to Have A Woman as Ruler

(١٨٥٢/١٤٥) عَنْ أَبِي بَكْرَةَ قَالَ لَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ

أَهْلَ فَارِسَ قَدْ مَلَكَوْا عَلَيْهِمْ بِنْتُ كِسْرَى قَالَ لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ

(رواه البخاري)

(1852/145) Narrates Abu Bakrah رضي الله عنه that when the news reached the Messenger of Allah ﷺ that the people of Persia had made the daughter of Kisra (Cyrus¹), their ruler, he remarked:

"That country will not prosper which makes a woman its ruler."

(Bukhari)

Commentary: The difference between the physical, biological and mental characteristics of the two sexes shows that the woman has not been created to perform the functions of a sovereign or Head of the Government. If a woman is in power anywhere, it is contrary to the aim and design of Nature, and should be regarded as one of the many unnatural things that have been and are taking place in the world around us.

A Ruler Appoint His Successor or Leave it to Men of Influence And Discernment

Under the influence of the Western democratic system, some people have begun to imagine that there is no place of the nomination of his successor by the ruler under the Islamic scheme of things. This however, is the result of pure moral and intellectual servility and imitativeness. The correctness or otherwise of nomination depends, primarily on men and circumstances. If the ruler, honestly feels about a person that he is more suited to the high office, and the people, too, will accept him willingly, his appointment as the successor will not only be just, but also, expedient. Sayyidina Abu Bakr رضي الله عنه had appointed Sayyidina Umar رضي الله عنه to succeed him as the Caliph in a similar situation, and the holy Prophet ﷺ, too, had resolved to appoint Sayyidina Abu Bakr رضي الله عنه as his successor, during his last illness, but then, it was revealed to him and he attained certitude that the latter was going to be the Caliph after him, it was the Will of God, and the choice of the

①. The surname of several Kings of Persia. It is, commonly, applied to Nausherwan who lived in the time of Justinian.

people, too, would fall upon him, and, hence, he refrained from making a formal announcement, yet by asking Sayyidina Abu Bakr رضي الله عنه to lead the prayers, in his place, during the last days of his life, he had given an ample indication of it.

Be that as it may, should the ruler be sure in his mind that the designation of anyone as his successor will be better and wiser from the viewpoint of Faith and the *Ummah*, he is entitled to do so, and the person so named will be the rightful Caliph. Nevertheless, if he feels that instead of making the nomination himself, it will be more expedient to entrust it to a council of leading men of the *Ummah*, as Sayyidina Umar رضي الله عنه had done it too will be correct. The range of choice can also be enlarged if needed. From the practice of the holy Prophet ﷺ and the illustrious Caliphs who followed him immediately, it appears that it is the aim and purpose that matters. There is no fixed rule or method for the nomination or selection of the ruler. It can be decided upon as the circumstances require, and in accordance with the objectives of the Faith and the commandments of the *Shariah*.

(١٨٥٣/١٤٦) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي

مَرَضِهِ ادْعِي لِي أَبَا بَكْرٍ أَبَاكَ وَأَخَاكَ حَتَّى أَكْتُبَ كِتَابًا فَإِنِّي أَخَافُ أَنْ

يَتَمَنَّى مُتَمَنٍّ وَيَقُولُ قَائِلٌ أَنَا وَلَا وَيَأْبَى اللَّهُ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ. (رواه مسلم)
(1853/146) Sayyidah Ayshah رضي الله عنها narrated to us, saying that during his illness, the Messenger of Allah ﷺ said to her: "(O Ayshah)! Send word to your father, Abu Bakr رضي الله عنه, and brother, (Abdul Rahman ibn Abu Bakr رضي الله عنه), to come and see me so that I may have the deed (concerning the Caliphate) written. I fear that someone, (desirous) of the Caliphate, will express the desire for it, and someone will claim that he deserves while he will not be deserving; and no one will be acceptable to God and the Believers except Abu Bakr رضي الله عنه."

(Muslim)

Commentary: It shows that when the holy Prophet ﷺ was mortally ill, he had decided to nominate Sayyidina Abu Bakr رضي الله عنه as the Caliph after himself and have the instrument of Caliphate written, and he had also wanted to send for Sayyidina Abu Bakr رضي الله عنه, and his son Sayyidina Abdul Rahman ibn Abu Bakr رضي الله عنهما,

for that purpose but then it was revealed to him that it had already been settled by God and the Believers were not going to choose anyone as the Caliph except Sayyidina Abu Bakr رضي الله عنه. He, consequently changed his mind thinking that it would be better if Sayyidina Abu Bakr رضي الله عنه became the Caliph by the choice of the Muslim and without being named by him.

Anyway, this much is clear from the above Tradition that nomination of the successor by the ruler was one of the ways the Holy Prophet ﷺ had thought and he had also spoken of it. When Sayyidina Abu Bakr رضي الله عنه designated Sayyidina Umar رضي الله عنه as his successor, he, perhaps was guided by it. Later, when Sayyidina Umar رضي الله عنه entrusted the task to a council of advisers instead of making the nomination himself he too had taken the inspiration from the conduct of the Holy Prophet ﷺ.

To sum up this Tradition tells both the methods of nomination and selection are correct for the appointment of the Caliph or ruler.

Caliphate on The Lines of Messengership Only for 30 Years

(١٨٥٤/١٤٧) عَنْ سَفِينَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خِلَافَةُ

النَّبِيِّ ثَلَاثُونَ سَنَةً ثُمَّ يُؤْتِي اللَّهُ الْمُلْكَ مَنْ يَشَاءُ. (رواه ابو داود)

(1854/148) It is narrated by Safinah رضي الله عنها that the Messenger of Allah ﷺ said: "The Caliphate i.e., Leadership of the government in accordance with the rules, standards and practices of Messenger ﷺ will only last for thirty years. After it, the Lord will bestow Kingship upon whosoever He likes."

(Abu Dawood)

Commentary: It had been revealed to the holy Prophet ﷺ that, among his followers, the system of government based, as far as possible, upon his ideals principles and course of conduct was going to endure only for 30 years after him and then monarchy would be established. The prediction proved to be true to the letter. Within thirtieth year of the Prophet's ﷺ death, Sayyidina Ali رضي الله عنه was assassinated. After him his eldest son, Sayyidina Hasan رضي الله عنه, became the Caliph, and in a few months, he made peace with Sayyidina Muawiya رضي الله عنه for the sake of ringing to an end the civil

war among the Muslims, and relinquished Caliphate in his favour. If the few months of Sayyidina Hasan's ﷺ rule, too were included, it would make full thirty years. The Caliphate on the lines of Messengership, or *Khilafat Rahsida*, which has been described as Caliphate of Messengership in this Tradition, thus lasted only for 30 years, after which things began to change and gradually Caliphate took the form of Kingship.

Like the other prophecies of the holy Prophet ﷺ, this Tradition too is regarded a miracle of his, and a clear sign of his Messengership.

Proper Way of Counselling Kings And Rulers

(١٨٥٥/١٤٩) عَنْ عِيَّاضِ بْنِ غُنْمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَرَادَ أَنْ يُنْصَحَ لِدَيِّ سُلْطَانٍ بِأَمْرٍ فَلَا يَنْذِلْهُ عَلَانِيَةً وَلَكِنْ لِيَأْخُذَ بِيَدِهِ فَيُخْلُو بِهِ فَإِنْ قَبِلَ مِنْهُ فَذَاكَ وَإِلَّا كَانَ قَدْ آدَى الدِّيَّ عَلَيْهِ. (رواه احمد)

(1855/149) It is narrated by Ayaad ibn Ghunm ؓ that the Messenger of Allah ﷺ said: "Whoever wants to give advice to a ruler should not do so publicly, i.e., in the presence of others, but taking his hands, he should tell him what he wants in privacy. Now, if he accepts the advice, well and good and if he does not, the adviser will have done his duty." (Musnad Ahmad)

Commentary Prudence will demand that advice tendered, particularly to those who occupy a high position and have the power to affect others in privacy. it will evoke trust in them and make them feel that the person giving the advice is a sincere well-wisher and has no axe to grind. On the contrary, if the advice is given in the presence of others, the person spoken to may feel hurt and humiliated and his reaction may be the worse of what is described.

The Tyranny of Rulers is The Result of Our Own Evildoing, And A Punishment From Allah

(١٨٥٦/١٥٠) عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَعَالَى يَقُولُ أَنَا إِلَهٌ لَا إِلَهَ إِلَّا أَنَا مَالِكُ الْمُلُوكِ وَمَلِكُ الْمُلُوكِ قُلُوبُ

الْمُلُوكِ فِي يَدَيَّ وَإِنَّ الْعِبَادَ إِذَا أَطَاعُونِي حَوَّلْتُ قُلُوبَ مُلُوكِهِمْ عَلَيْهِمْ
بِالرَّحْمَةِ وَالرَّأْفَةِ وَإِنَّ الْعِبَادَ إِذَا عَصَوْنِي حَوَّلْتُ قُلُوبَهُمْ بِالسُّخْطَةِ وَالنَّقْمَةِ
فَسَامُوهُمْ سُوءَ الْعَذَابِ فَلَا تُشْغِلُوا أَنْفُسَكُمْ بِالذُّعَاءِ عَلَى الْمُلُوكِ وَلَكِنْ
اشْغِلُوا أَنْفُسَكُمْ بِالذِّكْرِ وَالتَّضَرُّعِ كَرِهَ أَكْفِيَكُمْ مُلُوكَكُمْ.

(رواه ابو نعيم في الحلية)

(1856/150) It is narrated by Abu Darda رضي الله عنه that the Messenger of Allah ﷺ said: "God says: "I, alone, am God, and there is no Deity save Me. I am the King of Kings, the Lord of the Lords. The hearts of the sovereigns of the world are in my Plan, (and), (My practice is) that when My bondsmen obey Me, I incline the hearts of their rulers with love and compassion towards them and when they take to the path of transgression and disobedience, I turn the hearts of their rulers with anger and punishment against them, and then, they oppress them severely. Thus, do not engage yourselves in cursing the ruler, but turn to Me in remembrance and earnest repentance so that I may suffice for you in deliverance from the tyranny and despotism of the rulers."

(Abu Na'eem)

Commentary: For everything that takes place in the world, good or evil, there are some apparent and some hidden reasons. In this Tradition, the holy Prophet ﷺ had declared, in the words of the Lord Himself, that the type of rulers people get, and the way they govern is, in fact, the outcome of their own deeds and actions. The standing command and proclamation of the Supreme Being, the Author of all things, is that "I am the King of Kings, the Lord of Lords. The hearts of the rulers are in My control, and My practice is that when people, on the whole lead a life of submission and obedience, I produce affection and benevolence for them in the hearts of their rulers, while if they, in general, take to the path of intersigence and wrong doing, I give rise to feelings of anger and cruelty in their rulers hearts. In fact, it is My Wrath and Displeasure, and the rulers are, only, the instruments. So, when the rulers are unjust and cruel, do not curse them as it will avail nothing, but remember Me, feel genuinely sorry for your misdeeds, seek My forgiveness, and reform your ways. It is the only way to obtain relief from oppression and injustice of the rulers."

بسم الله الرحمن الرحيم

PREFACE (TO THE URDU)

(By: Mawlana Muhammad Zakariya Sanbhali, Teacher of
Hadith at Dar ul-Uloom Nadwat ul-Ulama, Lucknow)

الحمد لله رب العلمين والصلوة والسلام على سيدنا محمد
وعلى اله وصحبه اجمعين

The first volume of Ma'ariful Hadith was published in 1373 AH while this last (8th) is being published in 1421 AH, four years after the death of its compiler Mawlana Muhammad Manzoor Nu'mani. The delay in compiling it was caused by the illness of the Mawlana and his religious occupations. The 7th volume was published in 1402 AH, which means that there is a gap of nineteen years between the 7th and 8th.

In the first volume of Ma'ariful Hadith (which was the *Kitab ul-Eeman*) those Ahadith were presented which the scholars of Hadith include in the chapters of Faith in their books. These Ahadith are about faith and matters related to it and are presented here in a particular angle and order and are then explained. Ahadith concerning qiyamat (the Day of Resurrection) and Hereafter, Paradise and Hell, etc. are also included in this volume because they also concern faith and belief.

In the second volume, Ahadith are presented from the *Kitab al-Riqaq* and *Kitab al-Akhlaq*. The word *riqaq* means softening of hearts and this section includes the sayings, sermons, actions, conditions and events in the life of Allah's Messenger ﷺ which soften the heart. The Ahadith on *Zuhd* (piety) are included in the same section. These promote a disinclination for the world and a fear of the Hereafter. *Riqaq* and *Zuhd* have a very close relationship with Eeman and Ihsan, so they are presented just after the *Kitab ul-Eeman*.

In the *Kitab ul-Akhlaq* (Book of Manners) those Ahadith are presented first which disclose the importance of good manners in Islam and how bad a crime bad manners are. Then follow Ahadith on the different branches of good manners. They are generosity, kindness, self-sacrifice, mutual affinity, religious fraternity, mildness and polite speech, truthfulness, humility, modesty, patience and gratitude, sincerity and devotion. Then the Ahadith are mentioned that condemn bad manners and its different branches.

The third volume includes *Kitab Ut-Taharah* and *Kitab as-Salah*. The former comprises of Ahadith that place importance on purification and condemn impurity, and Ahadith on the different sections of purity like istinja (obstersion), wudu (ablution), bath, tayammum (dry ablution), etc.

Kitab as-Salah includes a section on significance of Salah (prayers), times of Salah, again congregational Salah, importance of mosque, correct observance of salah, prayers apart from the five prescribed times Friday, ed, on eclipse and drought, janazah (funeral), etc. In addition to the rules, there are Ahadith on the manner of the Prophet ﷺ observance of salah.

The fourth volume comprises *Kitab az-Zakah*, *Kitab us-Sawm*, and *Kitab ul-Hajj*. The *Kitab uz-Zakah* begins with an article by the Mawlana on the importance of *Zakah*. It also points out that the companions ؓ had agreed that *jihad* and fighting should be made against the rejectors of *Zakah* and this was the first unanimous *ijtihad* (interpretation of law) of the ummah. Thereafter, Ahadith are presented on importance of *Zakah* on, injunctions concerning it and on optional charity.

Kitab us-Sawm begins with an article on the special position of fasting among the four duties in Islam. This is flowed by Ahadith on merits of Ramadan and fasting therein, injunctions, *i'tikaf* (seclusion), taraweeh salah and optional fasts.

A brief introduction of Hajj begins the *Kitab ul-Hajj* telling us about the pilgrimage which is an imitation of the rites performed by Sayyidina Ibrahim ؑ. Then Ahdith follow. They are on the obligation and merits of Hajj and on precautions which the pilgrims must observe. Then the Ahadith are mentioned on

injunctions which if read carefully give a full picture of Hajj, on the Hajj performed by Allah's Messenger ﷺ which is called *Hajjat ul-Wada* (Farewell Pilgrimage) and finally on the merits of the *Harmayn* (the two sacred mosques) the *Rawdah* (the grave of the Prophet ﷺ) and visit to it.

The fifth volume is entitled *Kitab al-Azkar wa ad Da'wat*. It is made up of supplications, words of remembrance, repentance and seeking Allah's forgiveness and recital of the Qur'an, and it shows their position in religion, their merit and etiquette.

The truth is that no other book (apart from those in Arabic language) presents such a heart warming introduction to these subjects as this does.

The subject-matter is preceded by a brief Foreword by Mawlana Nu'mani highlighting a particular aspect of the supplication of Allah's Messenger ﷺ. It is that his supplications are evidence of his prophethood and we can invite non-Muslims to Islam by pointing this out to them. This is also instrumental in satisfying the Muslim heart. The Ahadith in this volume reflect upon the merits and blessings of *Zikr* (remembrance) of Allah, virtues of certain particular words of remembrance, reality of supplication and its etiquette. This is followed by prayers of the Prophet ﷺ on different occasions, and the book concludes with Ahadith on invocations on the Prophet ﷺ and the different forms and words of invocation on him.

The sixth volume has within its two covers Ahadith on social manners, family life and rights of different people. The Mawlana has stressed in the Foreword the importance of rules of social life and giving right of fellow-men. He has warned of punishment that awaits those who lag behind in this regard. In fact, apart from rights of society, there are Ahadith on rights of animals too. The discussion then centres round etiquette of meeting people and of assemblies encompassing salam (greetings), handshake, embracing, entering the house, mutual conversation, laughing, humour, sneezing and yawning, eating, drinking and clothing. The last includes hijab (veil) and how much of a person's body need be covered. The seventh volume continues the subject of social living like marriage and divorce, economic factors, culture and everyday

issues. These are explained in detail. The sphere of Kitab ul-Mu'amlat (mutual dealings) is very wide. There are Ahadith on benefits of lawful earnings, on inauspiciousness of unlawful livelihood and interests or usury and on buying and selling.

The subject extends to gifts and merits thereof, *waqf* (endowment) in the cause of Allah, discharge of justice, management of government, etc.

Now, the eighth volume is in your hands. Its first content is Kitab ul-Ilm made up of the Prophet's Ahadith on the worth and merit of religious knowledge, and on the ultimate fate of those who seek religious knowledge with worldly ends in mind or who do not put their religious knowledge into practice.

Next after Kitab ul-Ilm is *Kitab ul-I'tisam bil Kitab wa as-Sunnah*¹ (firm attachment with the Book of Allah and the Prophet's sunnah and it includes staying away from bid'ah or innovative practices). The Prophet's ﷺ Ahadith in this regard are explained in detail and difference between sunnah and bid'ah is pointed out. The position of Sunnah and the need to observe it as rigidly as the Book of Allah are also mentioned.

There are, therefore, Ahadith on 'commanding good and forbidding the disapproved,' showing the reward that awaits those who walk this path, and the account-taking from those who shun it although they have the ability to discharge this duty. There are also Ahadith on the merits of *jihad* as an effective tool to command the good. The honourable author has penned down an effective essay on jihad in the light of the Qur'an and Sunnah.

Kitab ul-Fitan follows. It includes Ahadith on the future plight of the ummah through depletion of religious knowledge and trials. This is, as it were, an admonition to the ummah to be ready to protect themselves from the trials before they face them. The ummah may try to create conditions that are not conducive to depletion of knowledge etc. But, if they happen to face such a situation then they are shown how they may tackle it. This kitab also includes signs of the last day. Thus Ahadith in this section also tell us about the mischief of dajjal, coming of Imam Mahdi ﷺ and descent of Sayidina Isa ﷺ. These Ahadith are explained very

①. Book of Holding Fast to The Qur'an & The Sunnah

well so that they view of the *ahl ul-Sunnah* is vouchsafed and the false notions are rejected. There is an excellent exposition of the belief of ahl us-sunnah correct in relation to the shi'a beliefs about Imam Mahdi عليه السلام. There is also a clear rejection of the Qadyani's baseless ideas about Sayyidina Isa عليه السلام. It is very essential to study this in order to counter the Qadyani mischief throughout the world. Indeed, it would benefit the scholars, too.

Kitab ul-Manaqib and fada'il follows. It includes the Prophet's sayings on the excellentes of some people and their virtues which Allah revealed to the Prophet ﷺ and his high station which Ahadith he has related in order to proclaim Allah's favours on him or to let the ummah know the truth.

There are Ahadith, and explanation thereof, on the subject of his birth, commissioning and age. The scholarly angle of the discussion should help the students of higher classes and, in fact, the ulama too.

There also are Ahadith on the Prophet's ﷺ excellent manners, his illness and death. His valuable instructions on death bed illness are also mentioned.

Ahadith on the virtues of Sayyidina Abu Bakr رضي الله عنه are also reproduced and explained. They also mention him as the Khalifah of Allah's Messenger ﷺ. Then, Sayyidina Umar's رضي الله عنه virtues are mentioned and these Ahadith are explained. They are followed by Ahadith on the virtues of both these Sahabah (companions) together.

Next are Ahadith on the virtues of the Prophet's ﷺ two sons-in-law. Sayyidina Uthman رضي الله عنه and Sayyidina Ali رضي الله عنه respectively Ahadith on the virtues of the rightly guided caliphs are in the order of their succession to that office and also the rank and station they are held in by the *ahl us-sunnah*. The wrong notions held by the *Shia* about Sayyidina Ali رضي الله عنه are also rejected in easy and clear to understand language.

They are followed by the Ahadith on the virtues of the remaining six companions of the ashrah mubashshirat (the ten who were given glad tidings). They are: Sayyidina Talhah, Zubayr, Abdur Rahman ibn Awf, Sa'd ibn Abu Waqqas, Sa'eed ibn Zayd and Abu Ubaydah ibn Jarrah رضي الله عنه. The Ahadith are then explained.

The virtues of the *ahl-bayt nabavi* (Prophet's household) come after that. Here are included the noble wives and the noble daughters of the Prophet ﷺ. The Mawlana has discussed the word *ahl bayt* from a high scholarly angle. Here, the Mawlana could compile Ahadith on only these Mothers رضى الله عنهن of the Faithful: Sayidah Khadijah رضى الله عنها, Sayyidah Sawdah رضى الله عنها, Sayyidah Ayshah رضى الله عنها and Sayyidah Hafsa رضى الله عنها. This much, too, he could execute after long delays because of numerous reasons and illnesses. Only Allah knows how he did it and He will reward him in accordance with His Exalted station.

After that, the Mawlana instructed me to complete this work. Although this is a great honour for me yet if he had finished the task himself then reader would not have detected the difference they now observe.

The Mawlana's knowledge and understanding enabled him to present the most difficult of subjects in very simple, easy to understand manner. Allah had blessed him with that. It seemed as though it was a representation of النَّالَةُ الْحَدِيدَ

{And We softened for him iron} (Saba, 34:10)

As for me, I cannot hope to match that.

In the begining, I wrote down my work and showed it to him but even that soon became difficult because of his illness. So, the merits of the remaining wives of the Prophet ﷺ, all his daughters and other people of his house are penned down by me. After that I have mentioned the companions ﷺ.

I have selected the companions and the sequence of listing them according to how they are known and according to the frame of my mind. It is very possible that some of those whom I have not mentioned may happen to be of a higher status than those I have selected.

It has been the Mawlana's practice that he concluded his Preface to the Ma'riful Hadith with these instructions.

"The Prophet's Ahadith should not be studied merely to gain the knowledge. Rather, it should be done to refresh one's faith and to seek guidance for one's deeds. At the same time, one must arouse love for Allah's Messenger ﷺ and his greatness. One must read the Ahadith as though one is seated in the Prophet's assembly

and he speaks while the rest listen to him. If we do that, the heart and soul will certainly get some share of the light and blessing and the faithful conditions that were the lot of those fortunate people of the Prophet's ﷺ time whom Allah had favoured with opportunity to listen to him directly and gain spiritual wealth therefrom.

I have seen my teachers and religious elders perform ablution out of respect before undertaking lessons in Ahadith, or pursuing them. May Allah enable me and readers of this book to observe this part of the etiquette."

I believe that if the Maulana had written this Preface then he would have repeated the foregoing two paragraphs in this volume too. So, I request readers to observe the Maulana's instructions.

وآخر دعوانا ان الحمد لله رب العلمين

FOREWORD

PERFECTION OF 'MA'ARIF'

ربنا لك الحمد

(O Our Lord, praise belongs to You)

The 'Ma'arif ul-Hadith has been completed. Allah Ta'ala has favoured us by enabling us to publish the last volume. The writing down of this book commenced in 1361 AH (1942 CE). Allah put down in the heart of one of His slaves that just as someone was of service to the Qur'an in the Urdu language according to the needs of this time so too the Hadith should be served keeping needs of these times in mind. The thought proved to be auspicious and Divine enablement helped along. In spite of long intervals, the series was carried on and in 1373 AH (1954 CE), the first volume was brought out. Thus, with long and short intervals — for, the compiler Maulana عليه الرحمة found little time to sit still and compile the work the subsequent volumes did turn out until in 1402 AH (1982 CE) the seventh was published. But, this eighth took a lot of time, a delay of twenty years, so that even the traveller lost his life, meanwhile. But, finally, it did arrive!

In short, this last volume is being published after the death of the compiler (1417 AH, 1997CE). If he were alive to see this volume out, only Allah knows in what words he would have shown gratefulness to Him. What would have been his sentiments in writing down this Foreword? There could hardly be any of his readers who would not have realised that Allah had bestowed the Mawlana with a high sense of gratefulness. Just as he wrote of himself as 'worthless and humble', in practical life too, he regarded himself just that! Hence, whenever he accomplished a task, he considered that as Allah's favour and offered deep gratitude. To be thankful was the cherished food of his soul and if he had lived to see this work completed, he would have seized the opportunity of

being thankful. He wrote in the Preface to the Fourth volume that in every era and according to the needs of time and people, Allah has enabled lovers of Hadith to be of service to it. Then, in acknowledgement of his being able to put in some effort he praised and thanked Allah in these words:

"The tongue is unable to thank Allah who caused His unworthy and sinful slave to join those people who have done some service to Hadith. Glory be to Allah, even a poor old woman had the opportunity to stand in the queue with her life savings yarn spun by herself as one of the contenders! Praise belongs to You, O Lord!"

..... Anyway, thanks are offered to Allah thousands of times that we did not let His slave's task to go unaccomplished but caused the Mawlana's successors to finish it and be thankful:

اعْمَلُوا آلَ دَاوُدَ شُكْرًا (سورة سبأ ۱۳:۳۴)

{O Household of Dawood! Work you with thanks!} (Saba, 34:13)

Praise belongs to You, O our Lord!

Some of the reasons for the delay in completing the book are worth mention. Apart from unsound health in the four years 1982 to 1986 CE, he had to face extraordinary emergent tasks. There were some problems in the Dar ul-Uloom, Deoband, of whose council he was a member. When that was solved to some extent, the Islamic world faced a revolution at the hands of Ayatullah Khumayni and the Mawlana had to do what his age and health did not allow: He engaged in constant research for a complete year to prepare a book that every literate Muslim might have seen.¹

In 1986, however, he resumed work on Ma'arif ul-Hadith. But the speed of work was much slow. There were too many breaks and a complete year's break in 1990. Something was done in 1991-92 but since 1993 onwards there was a complete suspension of work. No more was there strength. The traveller struggled to cover the ground, the last few steps, and die at the destination. The last chapter of the book was almost complete but two years were lost in hope. The will of the Creator has its own secrets. It was destined that the final touches be put by Mawlana Muhammad

①. *Irani Inqilab Imam Khumayni aur Shi'at.*

Zakariya and the Mawlana gave up hopes of finishing the book himself so entrusted to him in 1995. He was the most suitable of our family members to take over this task. He did complete the work.

A glance at the contents of this last volume told me how terrible the Mawlana may have felt at being unable to complete it. The last chapter begins with the virtues of the Prophet ﷺ the four Khalifas, the Mothers of the faithful and the Prophet's offspring ending, with the cream of the companions رضي الله عنهم. This last volume is made up of four books but the last of these is twice the length of the remaining three. One who reads it seems to travel through Paradise. For, he reads about the beginnings of prophethood, about his rank in the sight of Allah and about meeting him on the day of Gathering, about his intercession, his sermons, his leadership in Salah and in governance, about his lofty manners and praiseworthy qualities which are a practical example of the Qur'an, and, finally, about his departure from this world to companion of High. The readers also read about the caliphs, their ranks in the sight of the Prophet ﷺ, their nearness to him and their characteristics. Then, the lives of the remaining six companions are traced to make up the ten who were given the glad tidings of Paradise. They are the respected men: Talha رضي الله عنه, Sa'eed ibn Zubayr رضي الله عنه, Abu Ubaydah ibn Jarrah رضي الله عنه. Then, the reader is told about the pure life of the People of his house — his wives and children; that is his family life. In the end, some memorable events are narrated of these great people which are reproduced from the chapters of *Manaqib* in the Books of Sahah.

In short, the author must surely have gone through much mental agony on being unable to pen down these final but faith reviving parts of his book. He could not write beyond the virtues of Sayyidah Ayshah رضي الله عنها but that was Divine Will.

Let not these lines leave an impression that this chapter contains life events alone. There are important issues too which are treated herein. In the portion describing the Prophet's final illness and death there is also a scholarly discussion on *Hadith Qirtas*, also the issue of the Khalifat of the Prophet ﷺ which distinguishes the limits of shiasm and sunnism.

There are other discussions. The pattern of this volume is not different from the previous and the reader will throughout come across scholarly diversions which provide the answer without going into cumbersome debates. A disputed point is not presented as such and a reader who is not aware of differences of opinion on an issue will not even realise that he has read a solution to it. It is like a doctor treating a patient without letting him realise that his illness was mortal. In fact, the author had himself touched on this point in the third volume in its foreword he had said:

"The aim before me in translating and explaining Ahadith in this volume is the same that had motivated me in the first two volumes. It is that the minds of the age should comprehend the greatness of the Prophet's ﷺ teachings and be moved to abide by them and they should receive their portion of light as the companions رضي الله عنهم had from his teachings. Hence, I have by-passed purely technical and scholarly debates intentionally and have sufficed to mention the spirit and aim of the Hadith as best as I could and to observe the method of Shah Waliullah رحمه الله عليه in describing the main point and wisdom where necessary."

The third volume had Ahadith about Salah. Under this subject, there are many juristic and disputed issues but the author — the honourable Mawlana — has tried to keep away from a discussion even here. His words are:

"In order to save readers from mental confusion and exertion, I have done my best to refrain from debate-style arguments even where something had to be said."

Some More Peculiarities:

As already stated, this series of *Ma'arif ul-Hadith* is a selection of Ahadith on the basis of present-day needs. The other peculiarity is the sequence and arrangement of the Ahadith selected. In every chapter, the Ahadith are placed in such a sequence that if one Hadith contains something that should be elaborated upon and there is another that elaborates it then they are placed together, the explanatory following the one that is explained. Thus, the need to explain the Hadith separately is done away with but if that is

necessary then a short note is found to be enough. The Mawlana did this very adeptly. He has written in the foreword to the third volume:

"The Ahadith were selected and put in arrangement after much contemplation. Those who have an insight on Ahadith and who are aware of present day demands on learning and religion will observe that, besides translation and explanation, the selection of Ahadith and their arrangement by themselves became a task."

Even the translation and explanation of Ahadith is a peculiar kind of service to Hadith. The peculiarity lies in the selection of words of translation and style of writing to suit the demands of time. The same foreword spoke about it thus:

"The most significant peculiarity of our times is that man's way of thinking and scholastic temperament are influenced very much by the advancement in western learning and ideology. Therefore, there lies a responsibility on the trustees of the teachings of the Prophet ﷺ to present those teachings to the masses keeping in mind the changes and demands of the twentieth century.

Apart from that, the provision of appropriate headings has made it very easy for the present mind to understand Ahadith. The headings by themselves convey the message of the Ahadith. Another feature which is helpful to all readers but more so to the scholars are the initial introductory notes to every chapter. These are helpful in understanding the Ahadith in the chapter and prepare the mind to comprehend what follows. These notes are more helpful when the subject concerns a field beyond our experiences and observation in this world. These subjects are among those things that have been ridiculed by the western mind. The notes do not question the western thought. They merely arouse the simple nature in man whereby he should not find difficulty in understanding and believing in the sayings of the Prophets عليهم السلام. If man's nature has lost ability to accept Truth then no argument can be helpful. These notes are also a complete example of ما قل وما دل (what is said and what is pointed out). They are a mirror of the honourable Mawlana's ability and insight.

However, the Mawlana does not take credit for the

distinguishing features of the book. He leaves that for Shah Waliullah رحمه الله عليه. The Mawlana was exceptionally influenced by the two great pious men of India: Shaykh Muhammad Sarhandi, Mujaddid Alf Thani رحمه الله عليه (1034 AH) and Shah Waliullah رحمه الله عليه Dehlavi (1176 AH). In the very beginning of his magazine al-Furqan which was launched in 1934 corresponding to 1353 AH, he published two special numbers (editions) on each of these two righteous men. The Mawlana has been influenced by these two pious men in all fields of his life but we may say about the *Ma'ariful Hadith* that it bears a stamp of Shah Waliullah's influence. The same may be said of his work *Irani Inqilab, Imam Khumaini aur Shi'at* that it bears the stamp of the Mujaddid. We have seen a hint to the influence of Shah Waliullah on *Ma'ariful Hadith* in the foregoing selection from the third volume. In the same volume at the same place, he refers to Shah Waliullah's *Hujjat ullah al Baligah* and says,

"(In my view,) the material that is found in this book to convince the minds of our times is not found in any other book of the libraries of Islamic world."

And he goes on to say:

"Since I have kept before me the twentieth century in mind and the peculiarities of this era in writing the exposition of Hadith in this series so relative to other commentaries, I have borrowed more from *Hujjatullah al-Baligah*."

The singular position of Shah Waliullah and his book is recognised by scholars but, generally, this book is regarded as a work on Islamic philosophy. It was for the first time that the book's value above all other expositions of Ahadith was known through the pages of *Ma'ariful Hadith*. This means that the respected Mawlana is not only attached naturally and deeply to the philosophy of Shah Waliullah but he was careful also to go deep into the labyrinth of the sciences.

I do not possess the ability to pass judgement on the *Ma'ariful Hadith* and confirm that the Mawlana had the insight into those sciences. This is for someone well-versed in the philosophy of Shah Waliullah to examine the *Ma'arif* and pass judgement. However, I can cite as evidence an endeavour by the Mawlana to

master these sciences. When Mawlana Ubaydullah Sindhi رحمه الله عليه was allowed to return to India after being exiled, he visited us very soon thereafter in 1939 or 1940 when we resided in Bareli and I was about 12 years old. He resided with us many days. The background was that Mawlana Muhammad Manzoor Nu'mani رحمه الله عليه (my father) had met Mawlana Ubaydullah Sindhi رحمه الله عليه at a function in a Madrassah and had learnt that he was well-versed in Shah Waliullah's philosophy. So, my father requested him for an appointment to get explanation from him of some portions of the *Hujjatullah al-Balighah* which he could not fathom well. Mawlana Sindhi had promised to visit him in Bareli and discuss the book. This incident is evidence of the Mawlana's (my father's) deep interest in Shah Waliullah's philosophy. Anyway, this was also an example of the well going up to the thirsty! ¹

Therefore, apart from other things, it is a distinction of this book that all the Ahadith have been explained in the light of the philosophy of Shah Waliullah. We can thus say that it is a new kind of experience in teaching Ahadith which has the means of curing the mind of our times. In fact, there is an aspect of the light and guidance of the Hujjatullah about which the respected compiler رحمه الله عليه has lamented that our religious institutions neglect it. Further, though he had learnt at these very institutions yet he could reconcile himself to abide by this above guidance when he wrote down this book. He lamented in these words in the third volume:

"The method employed by Shah Waliullah in this book to explain the Ahadith and disclose the wisdom thereof is enough to convince the modern mind. The second peculiarity is that it brings to lime light the juristic and interpretive differences of the juristis and scholars of this ummah so that it becomes

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- ①. Talking of Bareli makes me think that my father had much consideration for the modern mind and he was also careful to accommodate it as far as possible. This was perhaps the result of his fourteen year residence in Bareli. Our stay in Bareli was at a place where only two or three families of relatives resided close by. All of them were connected in some way to the elite of Deoband but had been educated in English-medium schools and colleges. There were among them professors, teachers and government officers. In contrast, my father was a preacher who had first hand opportunity to study the mind of this strata of society. And he found the remedy of this illness in the thought of Shah Waliullah.

obvious that the different approaches of the scholars are but branches of the same tree, or tributaries of a single large river. The source is one and there is no contradiction or real dispute. It is sad that our institutions of learning have not yet adopted the Waliullah approach although that is the most appropriate blessing of Allah for these modern times."

In other words, search for common ground in the varying opinions of our scholars is that to which Shah Waliullah has guided us. The Mawlana then used this opinion in this book when he came across those differences in explaining the Ahadith herein. He has thus shown practically how we can benefit from Shah Waliullah's guidance.

Turning now to the peculiarities of this book, it is its simple approach which allows people to benefit from it in large numbers. However, there is also a strong fear that this same simple approach may have become a barrier for our scholars who do not seek from it the advantage that is possible to gain although the brain-taxing book the *Hujjatullah* is its basic source, and the author himself is, without doubt, a widely learned and farsighted scholar of his times. In truth, this book is useful and worthwhile for the common scholar, and it is deserving of study. It is an essence of the knowledge of the last individual of his kind, and is preserved in the shape of this book. Surely, praise belongs to Allah!

The book does not only provide authentic explanation of more than two thousand Ahadith thereby removing the obstacles between the soul-natured modern-educated section and the Prophet's Ahadith, but the arrangement of the selection is tantamount to an exposition of the entire religion so that it is seen as one natural religion. We can hand it over to anyone so that he may learn Islam as a religion from Allah. Having said that, we will not be exaggerating in the least that a man who is thus introduced to the true religion will acknowledge in his heart that success lies under the feet of the unlettered Prophet, Sayyidina Muhammad ﷺ.

The Petitinoer before Allah
the son of the compiler
Ateeq
London, 5 Muharram 1422 AH
(31 March, 2001)

كتاب العلم

KITABUL ILM

BOOK OF KNOWLEDGE



According to religious terminology and usage in Qur'an and Hadith, knowledge is only that which Allah has sent down through His Prophets عليهم السلام for the guidance of mankind.

The first obligation on man, after he has believed in Allah's Prophet and Messenger and his mission, is to try to learn and find out the teachings and guidance of the Prophet, and the do's and don'ts. The entire edifice of religion depends on this knowledge. Hence, the first obligation after *Eeman* (or belief) is to learn it and teach it.

The learning and teaching may be accomplished by oral conversation and observation as the Companions رضي الله عنهم did in the times of the Prophet ﷺ and the immediate years after his death. They acquired all their knowledge in this manner. They heard the Prophet's ﷺ sayings, observed his deeds and actions, or acquired it in the same manner from those of his companions رضي الله عنهم who had benefitted from him.

The same may be said of the knowledge of most of the Tabi'een رحمة الله عليهم (the successors of the Companions رضي الله عنهم). They received it through companionship and hearing.

Knowledge may also be acquired through reading and writing, and books. This had become the method of imparting knowledge in times thereafter. Books were read and prescribed, as they are today.

Allah's Messenger ﷺ has said, "It is *fard* (an absolute obligation) for every man who believes in me as Allah's Messenger and accepts Allah's religion, Islam, to acquire necessary knowledge of religion." The Prophet ﷺ also said that the effort of a man in

acquiring this knowledge is a kind of jihad in the path of Allah and a means to attaining nearness to Him. He also said that neglect in this regard and carelessness was a punishable crime. This knowledge is a legacy of the Prophets عليهم السلام, particularly Allah's Messenger and it is the dearest and most precious asset of the universe. Thus, the fortunate ones who acquire it and give its rights are indeed heirs of the Prophets عليهم السلام. All creatures, including the angels in the heavens, the ants on earth and fish in the oceans, love them and pray for them. Allah, the Exalted, has created them with that nature. As for those people who use this sacred legacy of the Prophets عليهم السلام for wrong ends, they are the worst criminals who deserve Divine displeasure and wrath.

نَعُوذُ بِاللَّهِ مِنْ شَرِّهِ وَنَعُوذُ بِأَعْمَالِنَا

(We seek refuge in Allah from the mischief of our souls and from our evil deeds.)

After this brief introduction, let us now read the following Ahadith of Allah's Messenger ﷺ on the subject of knowledge and learning and teaching.

It is Fard For Every Muslim To Seek & Acquire Knowledge

(١٨٥٧/١) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ
فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

رواه البيهقي في شعب الايمان وابن عدى في الكامل ورواه الطبراني في الاوسط عن
ابن عباس وفي الكبير والاولى عن ابى مسعود وابى سعيد وفي الصغير عن الحسين
(1/1857) Sayyidina Anas رضي الله عنه reported that Allah's Messenger ﷺ said, "To seek knowledge and acquire it is *fard* (an obligation) on every Muslim."

(Bayhaqi in Sha'b ul-Eeman, Ibn Adi in Kamil. Tabarani has reported it in Mu'jam Awsat on the authority of Ibn Abbas رضي الله عنه, and in Mu'jam Kabir and Mu'jam Awsat on the authority of Abu Mas'ood رضي الله عنه and Abu Sa'eed al-Khudri رضي الله عنه, and in Mu'jam Saghir on the authority of Sayyidina Husayn رضي الله عنه.)¹

①. Kanz ul-Ummal, v5 p200. Jama'al-Fawa'id, v1 p40. Though this Hadith is very famous and even the layman can be heard (continued on next page.)

Commentary: A Muslim is one who has accepted the religion of Islam, and he resolves to live according to Islamic teachings and guidance. This can only be possible if he acquires the necessary information about Islam. Hence, it is *fard* — in fact, the first obligation — for every Believer and Muslim that he should acquire that much knowledge as is necessary. This is the only message of the Hadith, and, as we have stated earlier, this knowledge may also be acquired only through conversation, listening and companionship, and through other means of education too. Anyway, the Hadith does not mean to say that it is *fard* for every Muslim to become a scholar, but, all it means is that a man should derive that much knowledge as is necessary for him to spend his life according to Islam.

In some books, this Hadith has the additional word *مسلمة* after the words *كل مسلم*. However, it has been confirmed that the addition of *مسلمة* is neither proved nor correct. The word Muslim embraces both male and female Muslims.

Those Who Do Not Know Religion Must Learn From Those Who Know & They Must Teach Them

عَنْ أَبِى الزُّرَّاعِىِّ وَالِدِ عَبْدِ الرَّحْمَنِ قَالَ خَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَأَتْنِى عَلَى طَوَائِفٍ مِنَ الْمُسْلِمِينَ خَيْرًا، ثُمَّ قَالَ مَا بَالُ أَقْوَامٍ لَا يَفْقَهُونَ جِيرانَهُمْ وَلَا يَعْلَمُونَهُمْ وَلَا يَعْظُونَهُمْ وَلَا يَأْمُرُونَهُمْ

(Continued from previous page...) quoting it and it is reported in many books of Hadith from different Companions *رضى الله عنهم* (and its message allows for no doubt about its authenticity) yet it is surprising that none of its lines of transmission is sound on the standard of the muhadditheen (scholars of Hadith). Each sanad (line of transmission) is weak and all the earlier muhadditheen classified it as da'eef (weak).

Nevertheless, Hafiz Suyuti has said, "I have found about fifty different lines of transmission of this Hadith in the books of Hadith and have collected them. So, because of the plenty of sources, I classify it as Saheeh (authentic) although my predecessor muhadditheen have classified it as weak."

Hafiz Sakhawi has said that Ibn Shaheen has reported this Hadith on the authority of Sayyidina Anas *رضى الله عنه* on a sanad all whose narrators are reliable (so that the Hadith is Saheeh even on the Standard of the muhadditheen)

(a'zab al-mawarid fi takhreej jama' al-fawa'id, reference: Fayad al-Qadeer v4 p268)

وَلَا يَنْهَوْنَهُمْ وَمَا بَالُ أَقْوَامٍ لَا يَعْلَمُونَ مِنْ جِيرَانِهِمْ وَلَا يَتَفَقَّهُونَ وَلَا يَعْظُونَ،
وَاللَّهُ لَيَعْلَمَنَّ قَوْمَ جِيرَانِهِمْ وَيَفْقَهُونَهُمْ وَيَعْظُونَهُمْ وَيَأْمُرُونَهُمْ وَيَنْهَوْنَهُمْ
وَلَيَعْلَمَنَّ قَوْمٌ مِنْ جِيرَانِهِمْ وَيَتَفَقَّهُونَ وَيَعْظُونَ أَوْ لَا عَاجِلَ لَهُمْ بِالْعُقُوبَةِ فِي
دَارِ الدُّنْيَا..... ثُمَّ نَزَلَ فَدَخَلَ بَيْتَهُ فَقَالَ قَوْمٌ مَنْ تَرَوْنَهُمْ عَنِي بِهِؤُلَاءِ؟
فَقَالُوا نَرَاهُ عَنِي بِهِ الْأَشْعَرِيِّينَ، هُمْ قَوْمٌ فَقَهَاءٌ وَلَهُمْ جِيرَانٌ جُفَاءَةٌ مِنْ أَهْلِ الْمِيَاهِ
وَالْأَغْرَابِ..... فَبَلَغَ ذَلِكَ الْأَشْعَرِيِّينَ، فَاتُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالُوا يَا رَسُولَ اللَّهِ ذَكَرْتَ قَوْمًا بِخَيْرٍ وَذَكَرْتَنَا بِشَرٍّ فَمَا بَالُنَا؟ فَقَالَ لَيَعْلَمَنَّ
قَوْمُ جِيرَانِهِمْ وَلَيَفْقَهُنَّ وَلَيَعْظُنَّهُمْ وَلَيَأْمُرُنَّهُمْ وَلَيَنْهَيْنَهُمْ وَلَيَعْلَمَنَّ قَوْمٌ مِنْ
جِيرَانِهِمْ وَيَتَفَقَّهُونَ وَيَتَفَقَّهُونَ أَوْ لَا عَاجِلَ لَهُمْ بِالْعُقُوبَةِ فِي دَارِ الدُّنْيَا فَقَالُوا
يَا رَسُولَ اللَّهِ أَبْطِرْ غَيْرَنَا؟ فَأَعَادَ قَوْلَهُ عَلَيْهِمْ وَاعَادُوا قَوْلَهُمْ أَبْطِرْ غَيْرَنَا؟
فَقَالَ ذَلِكَ أَيْضًا، فَقَالُوا أَمَهِلْنَا سَنَةً فَأَمَهِلَهُمْ سَنَةً لِيَفْقَهُوهُمْ وَيَعْلَمُوهُمْ
وَيَعْظُوهُمْ ثُمَّ قرأ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَعْنِ الدِّينِ كَفَرُوا مِنْ بَنِي
إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى بْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ
○ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ○ (المائدة ٧٨: ٧٩)

رواه ابن راهويه والبخارى في الواحidan وابن السكن وابن مندة والطبراني في الكبير
(2/1858) Sayyidina Abza al-Khuza'ee رحمته الله, father of the
well-known companion, Abdur Rahman رحمته الله, has reported that
one day Allah's Messenger رحمته الله spoke (from the minbar of the
mosque). He praised a party of Muslims (for they discharged
their responsibilities well.) He then said (while warning and
rebukng other groups of Muslims), "What is wrong with those
people (and what excuse do they have) who do not explain and
teach religion to their neighbours (the Muslims who are not
familiar with religion), and they do not admonish them, and
they do not command the approved and forbid that which is
wrong?" (He also said,) "And what is wrong with those people
(and what excuse do they have who are not familiar with
religiojn and its injunctions) who do not try to learn religion, to
gain an understanding and to benefit from the admonition of
their neighbours (the Muslims who have acquired an
understanding and knowledge of religion)?" (He then

emphasised on oath saying,) "The people (who have knowledge of religion) must surely try to teach religion to their neighbours (who have no knowledge) and to grow an understanding of religion in them, and admonish them, and enjoin the reputable and forbid the disreputable. And, I stress upon them (who are not familiar with religion and its injunctions) that they should learn religion from their neighbours (who know religion and have an understanding thereof), and gain from them its understanding, and benefit from their admonition otherwise (if both of these parties do not abide by my guidance) I will get them punished in this very world."

Then (after this admonishing sermon) he got down from the minbar (pulpit) and went into his house. The people then asked each other, "What do you say? who are those people (whom the Prophet admonished)?" Some people thought that he referred to the Ash'aries (the people of Abu Musa al-Ash'ary's tribe), for, they are learned (in religion) while, in their neighbour-hood near the springs of water, the dwellers are Beduvin who are absolutely ignorant (and fully unaware of religion).

The Ash'aries came to know of the whole story. So, they presented themselves before the Prophet ﷺ and submitted, "O Messenger of Allah! (we have learnt that) you mentioned some people with praise, but blamed us. What have we done (and what is our fault)?" He said, "(All I say is that) those people (who know religion) are responsible to teach their neighbours (who do not know religion), and create in them an understanding of religion, admonish them and enjoin that which is pious and forbid that which is evil. And those who do not know religion, it is their duty that they should learn from their neighbours (who know) and benefit from their admonition and gain and understanding of religion from them, or else I will get them punished in this very world." The Ash'aries said, "Will we have to endure punishment for the crime and negligence of other people?" In reply to that, the Prophet ﷺ merely repeated what he had said. The Ash'aries again submitted that which they had said earlier, "Will we be punished for the negligence of other people." The Prophet ﷺ said, "Yes, they too! (That is, if those who know religion are sloth in teaching it to their ignorant neighbours then they will receive punishment for that)." The

Ash'aries then submitted, "Then give us respite for one year." So, he gave them one year's respite to do that work and teach religion to their neighbours, and create an awareness of religion, and try to reform them through admonition. He then recited to them these verses of *surah al-Ma'idah*:¹

{Cursed were those who disbelieved from among the children of Isra'il by the tongue of Dawood, and of Isa son of Maryam. That was because they disobeyed and used to transgress the limits. They used not to forbid one another any wickedness they did. Evil indeed was what they used to do}

(5:78-79)

(Musnad Ibn Raayah. Kitab al-Wijdan by Bukhari. Saheeh Ibn us-Saken. Musnad Ibn Mandah. Mu'jam Kabir by Tabarani)

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي
إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ
وَعِيسَى بْنِ مَرْيَمَ ذَلِكَ بِمَا
عَصَوْا وَكَانُوا يَعْتَدُونَ ۝
كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ
فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ۝

(مسند ابن راهويه. كتاب الوجدان)

للبخارى صحيح ابن السكّن. مسند

ابن منده. معجم كبير للطبراني)

Commentary: The explanation that was necessary to understand the Hadith has been put into parenthesis with the translation.

We learn from this Hadith that the Prophet ﷺ had devised a way to teach and train people their religion whereby those people who were learned should impart knowledge as a responsibility on them to those of their neighbouring people who were not familiar with religion. They should do that for the sake of Allah alone, and they should try to reform and train them in religion. And, they should make the teaching of religion a regular part of their life.

On their part, those Muslims who are unaware of religion must make it an essential duty to establish a link with those people who are learned in religion and they must learn from them and benefit from their sermons and admonition. The Prophet ﷺ declared that negligence in this regard is a punishable crime.

This was an arrangement of religious education that allowed everyone to gain a working knowledge of religion without going to a school or madrasah, without possessing a book, paper or pen and without having to write down anything. In fact, he could also toil

①. Translation from: A study of al-Quran al-Karim, Lal Muhammad Chawla.

and perfect his knowledge depending on his own ability. The Companions رضي الله عنهم and most of the tabi'een رحمة الله عليهم (successors after them) obtained knowledge in this way. Indeed, their learning was deeper and more reliable than our knowledge from text books. Whatever knowledge the ummah possessed after them, and subsists among us, is their legacy. It is said that the ummah did not maintain that arrangement after them. If that arrangement had remained with us then no section of the ummah, no member — in fact, no individual — would have been deprived of religious knowledge today. It was a blessing of that system of education that life continued to be moulded in an atmosphere of learning.

The concluding portion of the Hadith tells us of the request of the Ash'ary tribe to the Prophet ﷺ to allow them a year's time to impart religious knowledge to the neighbours. The Prophet ﷺ acceded to their request so that they launched what was 'a year's teaching project' for the entire population.

There is no doubt that if Muslims in every country and every locality, the elite and the commoners, adopt this method and strive with dedication towards this end then faith would be enlivened and necessary awareness would be common in every section of Muslim society.

The Prophet ﷺ concluded his speech with recital of two verses of surah al-Ma'idah. These verses tell us that those people of the Banu Isra'il who were cursed by the Prophets Dawood عليه السلام and Isa عليه السلام were guilty of a particular crime: they did not care to stop each other from sin and evil, and did not try to push a religious and moral reform. This shows that this crime is so serious that the perpetrator is liable to be cursed by Allah and His Messengers.

These verses are the Qur'an's confirmation of the warning and reproof of the Prophet ﷺ to the negligent people. In other words, he recited these verses to let the people know that whatever he had said in his sermon and insisted upon was exactly the guidance Allah gave in these verses of the Qur'an.

The Rank of Religious Knowledge & of Its Students & Teachers

(١٨٥٩/٣) عَنْ أَبِي الدَّرْدَاءِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَقُولُ مَنْ سَلَكَ طَرِيقًا يَطْلُبُ بِهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ
وَأَنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتها رِضًا لِطَالِبِ الْعِلْمِ وَإِنَّ الْعَالَمَ يَسْتَغْفِرُ لَهُ مَنْ فِي
السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالْجِبَتَانِ فِي جَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالَمِ عَلَى
الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ
وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا وَإِنَّمَا وَرَثَتُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ

بِحِطِّ وَافِرٍ (رواه احمد والترمذى وابى داؤد وابن ماجه والدارمى)

(3/1859) Sayyidina Abu ad-Darda رضي الله عنه reported that he heard Allah's Messenger ﷺ say, "If anyone will walk on a path to learn (religion) then Allah will let him walk on one of the roads of Paradise in return for that." (And he also said,) "The angels of Allah lower their wings in expression of pleasure (respect and honour) for the seekers of knowledge. And for the scholar of religion, all the creatures of the heaven and earth and even the fish in the depth of water seek forgiveness of Allah. And, the excellence of the scholar over the worshippers is like the excellence of the full moon over all the stars in the heaven. The scholars are the heirs of the Prophets and the Prophets did not leave behind dinars and dirhams, but they left behind only knowledge. So, he who acquired it has indeed acquired a great success, a great good fortune."

(Musnad Ahmad, Jami' Tirmizi, Sunan Abu Dawood, Sunan Ibn Majah, Musnad Darami)

Commentary: In fact, the Prophet ﷺ have brought only that knowledge which serves as a guidance to Allah's creatures, and that alone is their legacy. They have brought that from Allah and that, as we have stated earlier is the most valuable asset of this universe. Tabarani has related in Mu'jam Awsat that Sayyidina Abu Hurayrah رضي الله عنه once passed through a market where people were occupied in their business. He asked them, "What is wrong with you? You are occupied here while the Prophet's legacy is being distributed in the mosque. They rushed towards the mosque, but came back to say, "Nothing is being given out there. Some people are occupied in salah, some other in reciting the Qur'an and yet others describe the lawful and unlawful — that is, injunctions of *Shari'ah*." Sayyidina Abu Hurayrah رضي الله عنه said, "Exactly this is the

Prophet's legacy and what he has left behind." (Jama'al Fawa'id v1 p37)

(١٨٦٠/٤) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ خَرَجَ فِي

طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ (رواه الترمذى والضياء المقدسى)
(4/1860) Sayyidina Anas رضي الله عنه reported that Allah's Messenger ﷺ said, "He who goes out (of his house or country) to seek knowledge is on the path of Allah till he returns."

(Jami' Tirmizi, Mukhtarah by Diya al-Maqdici)

(١٨٦١/٥) عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ

وَمَلَائِكَتُهُ وَأَهْلُ السَّمَوَاتِ وَالْأَرْضِ حَتَّى النَّمْلَةُ فِي جُحْرِهَا وَحَتَّى الْخَوْتُ
لَيُصَلُّونَ عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ (رواه الترمذى)

(5/1861) Sayyidina Abu Umamah رضي الله عنه reported that Allah's Messenger ﷺ said, "Allah showers His Mercy on, and the angels and the dwellers of the heavens and the earth including ants in their nests and fish (in water) pray for, the creature who teaches men that which is good and religion." (Jami' Tirmizi)

(١٨٦٢/٦) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ

بِمَجْلِسَيْنِ فِي مَسْجِدِهِ فَقَالَ كِلَاهُمَا عَلَى خَيْرٍ وَأَحَدُهُمَا أَفْضَلُ مِنْ صَاحِبِهِ،
أَمَّا هَؤُلَاءِ فَيَدْعُونَ اللَّهَ وَيَرْغَبُونَ إِلَيْهِ فَإِنْ شَاءَ أَعْطَاهُمْ وَإِنْ شَاءَ مَنَعَهُمْ، وَأَمَّا
هَؤُلَاءِ فَيَتَعَلَّمُونَ الْفَقْهَ أَوِ الْعِلْمَ وَيُعَلِّمُونَ الْجَاهِلَ فَهُمْ أَفْضَلُ وَإِنَّمَا بُعِثْتُ
مُعَلِّمًا ثُمَّ جَلَسَ فِيهِمْ (رواه الدارمى)

(6/1862) Sayyidina Abdullah Ibn Amr al-Aas رضي الله عنه reported that Allah's Messenger ﷺ came across two groups in his mosque. He said, "Both the groups are engaged in that which is good", (pointing towards one, he added,) "these people are engaged in supplication and prayers to Allah Who will answer them if He Wills, but may refuse them, if He Wills (for, He is The Independent Master). And, "(pointing to the other group,) "these people are engaged in learning religious knowledge and teaching the ignorant. hence, their rank is higher. And, I have been sent only as a teacher." He then sat down among them.

(Musnad Darami)

(١٨٦٣/٧) عَنِ الْحَسَنِ مُرْسَلًا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ جَاءَهُ الْمَوْتُ وَهُوَ يَطْلُبُ الْعِلْمَ لِيُحْيِيَ بِهِ الْإِسْلَامَ فَبَيْنَهُ وَبَيْنَ النَّبِيِّنَ دَرَجَةٌ وَاحِدَةٌ فِي الْجَنَّةِ
(رواه الدارمی)

(7/1863) Sayyidina Hasan Basari رضی اللہ عنہ reported in arsaal¹ from that Allah's Messenger ﷺ said, "As for him who dies while he was seeking religious knowledge so that he may revive Islam there will be only one degree-between him and the Prophets in Paradise."
(Musnad Darami)

(١٨٦٤/٨) عَنِ الْحَسَنِ مُرْسَلًا قَالَ سئلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ رَجُلَيْنِ كَانَا فِي بَنِي إِسْرَائِيلَ أَحَدُهُمَا كَانَ عَالِمًا يُصَلِّي الْمَكْتُوبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ وَالْآخَرُ يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ أَيُّهُمَا أَفْضَلُ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضْلُ هَذَا الْعَالِمِ الَّذِي يُصَلِّي الْمَكْتُوبَةَ ثُمَّ يَجْلِسُ فَيُعَلِّمُ النَّاسَ الْخَيْرَ عَلَى الْعَابِدِ الَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ كَفَضْلِي عَلَى أَذْنَاكُمْ
(رواه الدارمی)

(8/1864) Sayyidina Hasan Basri رحمة الله عليه reported in arsaal from that Allah's Messenger ﷺ was asked about two men of the Banu Isra'il. One of them would remain seated after offering the Fard Salah and teach pious things to the people. The other observed fasting during the day and stood up in the night in supererogatory salah. (He was asked,) "Which of the two was superior?" He said, "The scholar who offers the fard salah and then sits down to teach religion and piety to the people. He has excellence over the one who fasts in the day and stands up in the night in the same way as I have excellence over an ordinary man among you."
(Musnad Darami)

Commentary: The foregoing Ahadith describe the extraordinary greatness and excellences of knowledge, students or seekers of knowledge, the ulama (scholars) and the teachers. The 'Why' of that and the secret behind that is that this knowledge is sent down by

1. Sayyidina Hasan al-Basari was a Tabi'ee who did not see the Prophet ﷺ. He learnt Ahadith from different Companions رضی اللہ عنہم. He has reported this Hadith and a following one directly from the Prophet ﷺ without referring to the Companion رضی اللہ عنہ through whom he learnt it. Such method of reporting by the tabi'een is called arsaal while such Hadith is called mursal.

Allah and it is the light of guidance which has come to us through His Messenger ﷺ. Ever since his death, the sacred knowledge that he had brought (and is found in the Quran and Hadith) officiates for him over the ummah; and the ulama and teachers who have acquired it represent the Prophet ﷺ as living men. They are not Prophets but, as heirs of Prophets, look after the office of prophethood and they fulfil the task of the Messenger ﷺ. They are, as it were, his supporters and tools. It is this peculiarity that has raised them to the high degree and made them worthy of extraordinary Divine blessings which the foregoing Ahadith describe. However, there is a condition attached to it as we will see in the Ahadith to follow. It is that learning and teaching knowledge should be purely for Allah's sake, and with the reward of the Hereafter in mind. If wordly gains are in mind then that is the worse of sins and, according to an authentic Hadith, the place of such people is Hell. اللهم احفظنا (O Allah, protect us!)

A Clarification

It is necessary at this stage to clarify certain things. Today, religious knowledge is imparted through religious institutions (madrasah) and Dar ul-Uloom. The result is that certain words have come to have a restricted implication in the religious circles.

Taalib Ilm (student, seeker of knowledge) seems to imply only those students who study here Aalim (scholar) or mu'allim (teacher) brings to mind the ulama and teachers in religious institutions. When these meanings are absorbed by the mind, they are also applied to the same words in the foregoing Ahadith and those that will follow so that the excellences and merits reserved for these people in the Ahadith are attributed by the mind to those for whom the meanings are absorbed. The exceptional rewards from Allah are also so attributed. The truth is, as we have mentioned earlier, there was no such method of imparting education in the Prophet's ﷺ time and, after him during the lives of the companions and even the tabi'een ؓ. There were no madrasahs or Dar ul-Uloom and there were no teachers and students to teach and read books. In fact, there existed no books at all. Knowledge was imparted only through Companionship and

listening. The Companions ﷺ acquired their knowledge only in this way. (These included the front rank ulama and fuqaha among them, for example, the four rightly guided Khalifah and Mu'az ﷺ ibn Jabal, Abdullah ﷺ ibn Mas'ood, Ubayy ﷺ ibn Ka'b, Zayd ﷺ ibn Thabit, etc.) Their successors, the tabi'een, acquired knowledge from them in the same manner. Then the great ulama and fuqaha gained knowledge from them in the same way through companionship and hearing. Without doubt those people are the first and foremost deserving of the tidings in the Ahadiths. I submit that even today if any creature of Allah takes up sincerely the unconventional way of learning and teaching religion, like companionship and hearing, then indeed he brings himself within the ambit of the Ahadith and the glad tidings. In fact, he enjoys a degree of excellence over the conventional students and teachers, for, the latter may have some worldly gains in mind but he who joins a group with reformation or learning in mind surely does not hope to procure worldly benefits from that. Therefore, the unconventional approach of such people is without deceit only for Allah's sake with only the Hereafter in mind.

Such deed as is done only to gain His pleasure enjoys esteem in the sight of Allah. I have seen such men of Allah even in our times. Many among them are such from whom people like us (whom others consider ulama) can learn a lesson.

I found this clarification necessary here because we entertain the foregoing misconception of the nomenclatures *aalim*, *muallim* and *talib ilm* (scholar, teacher, student) and put only these people within the ambit of the Ahadith, though it is done unintentionally.

Those Who Seek Religious Knowledge For Worldly Gains Will Go To Hell & Will Be Deprived of The Fragrance of Paradise Too

(١٨٦٥/٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَلَّمَ
عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ
عَرَفَ الْجَنَّةَ يَوْمَ الْقِيَمَةِ يَعْنِي رِيحَهَا (رواه احمد و ابو داود وابن ماجه)
(9/1865) It is reported by Sayyidina Abu Hurayrah ﷺ that

Allah's Messenger ﷺ said, "As for him who acquires that knowledge through which Allah's pleasure is sought (knowledge of religion, the Book and Sunnah) but he does not acquire it except to derive worldly benefit, he will be deprived of the odour of Paradise on the Day of Resurrection."

(Musnad Ahmad, Sunan Abu Dawood, Ibn Majah)

(١٨٦٦/١٠) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَعَلَّمَ

الْعِلْمَ لِغَيْرِ اللَّهِ وَارْتَدَّ بِهِ غَيْرَ اللَّهِ فَلْيَتَبَوَّءْ مَقْعَدَهُ مِنَ النَّارِ (رواه الترمذی)

(10/1866) Sayyidina Abdullah ibn Umar رerported that Allah's Messenger ﷺ said, "If anyone acquires religious knowledge not for Allah's pleasure but for other than Allah (like for worldly or personal objectives) then he should find his adobe in Hell." (Jami' Tirmizi)

Commentary: Allah Ta'ala sent religious knowledge through His Prophets عليهم السلام and, finally, through Sayyidina Muhammad ﷺ, the seal of Prophets, and His last sacred Book, the Qur'an. He did this that His slaves may use its Light and guidance to walk on the path of Allah's pleasure into His House of Mercy, Paradise. However if a wretched man makes this sacred knowledge a means of deriving worldly advantage and gaining his personal desires, not the pleasure of Allah, then he is unjust to this sacred knowledge sent by Allah through His Messenger. This is the worst kind of disobedience. The Prophet ﷺ has declared in these Ahadith that this man's punishment is deprivation of even the odour of Paradise and consignment to Hell. اللهم احفظنا (O Allah, protect us!)

The Example of An Unpracticing Aalim

(١٨٦٧/١١) عَنْ جُنْدُبٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ

الْعَالِمِ الَّذِي يُعَلِّمُ النَّاسَ الْخَيْرَ وَيَنْسَى نَفْسَهُ، كَمَثَلِ السِّرَاجِ يُضِيئُ

النَّاسَ وَيُحَرِّقُ نَفْسَهُ (رواه الطبرانی والضياء)

(11/1867) Sayyidina Jundub رerported that Allah's Messenger ﷺ said, "The example of the scholar who preaches piety to other people but forgets himself is like the lantern that gives light to the people but simply burns itself out."

(Mu'jam Kabir of Tabarani. Mukhtarah by Diya al-Muqadisi)

(١٨٦٨/١٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشَدُّ
النَّاسِ عَذَابًا يَوْمَ الْقِيَمَةِ عَالِمٌ لَمْ يَنْفَعُهُ عِلْمُهُ.....

(رواه الطيالسى فى مسنده وسعيد بن منصور فى سننه وابن عدى فى الكامل والبيهقى
فى شعب الايمان)

(12/1868) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "The worst of punishment to anyone on the Day of Resurrection will be the lot of the scholar whose knowledge did not benefit him (because he did not model his practical life according to his learning).

(Musnad Abu Dawood. Tiyalsi. Sunan Sa'eed ibn Mansoor. Kamil ibn Adi Sha'b al-Eeman by Bayhaqi)

Commentary: There are certain sins which are regarded as serious crime and deserving of severe punishment by both Believers and infidels. Examples of these are: plundering, robbery, murder, rape, bribery, cruelty to orphans, widows, etc. There are also sins which people generally do not consider as serious but they are grave in the sight of Allah and equal to, or more serious than the former. Polytheism and disbelief are among them. It is the same with misuse of religious knowledge (which is the legacy of the Prophet) using it for worldly advantage or not conducting oneself according to it. The first kind involves a creature wronging other creatures, so even disbelievers recognise it as a sin. The second kind, however is violation of rights of knowledge, guidance and *Shari'ah* of Allah and His Messenger which is a kind of wrong committed with them. Only those slaves of Allah recognise their seriousness and severity who are aware in their hearts of the greatness of Allah, His Messenger and religion, *Shari'ah* and the knowledge taught by them.

The fact is that it is as great a sin to use religious knowledge not for Allah's pleasure and reward in the Hereafter but to further worldly ends as polytheism, disbelief and hypocrisy are. That is why the punishment is what the foregoing Ahadith prescribe. May Allah cause the holders of religious knowledge to respect the sayings of His Messenger in this regard Aameen.

كتاب الاعتصام بالكتاب والسنة

**KITABUL A'TISAAM
BIL KITAB WAS SUNNAH**

**BOOK OF HOLDING FAST
TO THE QUR'AN AND THE SUNNAH**

Sticking to Book of Allah & Prophet's Teachings And Shunning Bid'ah

After the Prophet's ﷺ death, the Qur'an and the Sunnah are the source of guidance for mankind. They are as though representatives of his sacred being. The betterment of the *ummah* and their success lies in abiding by them. Allah's Messenger ﷺ guided the *ummah* from different angles and stressed upon them to refrain from innovation and bid'ah. Here are some of his sayings in this regard.

(١٨٦٩/١) عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَمَّا بَعْدُ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلَّ بِدْعَةٍ ضَلَالَةٌ
(رواه مسلم)

(1/1869) Sayyidina Jabir رضي الله عنه ibn Abdullah reported that Allah's Messenger ﷺ said (during his sermon), "To proceed! The best of all words is the Book of Allah, and the best of guidance is the guidance of Muhammad (Allah's Messenger). And, the worst of affairs are innovations in religion, and every bid'ah (innovation) is the wrong path."
(Saheeh Muslim)

Commentary: This Hadith of Sayyidina Jabir رضي الله عنه is found in Saheeh Muslim in the chapter on the Friday sermon transmitted by different lines of transmission. The words of the Hadith indicate that the narrator, Sayyidina Jabir رضي الله عنه had heard them often from the Prophet ﷺ during the Friday sermons.

This saying of the Prophet ﷺ is among his brief comprehensive sayings. The *ummah* have been given guidance in very few words which are enough to keep them on the right path till the last Day. Surely, the Book of Allah, the *sunnah* and the path of Muhammad ﷺ are enough to guide the *ummah* on matters of

belief, deeds, manners and feelings etc. This duty is described in the words: enjoin that which is virtuous and forbid that which is wrong. That leaves one passage for the wrong path and it is to describe as religion what Allah and His messenger have not included in religion, and to wrongly assume it as a means to nearness of Allah and success in the Hereafter. This is the most dangerous net used by the enemy of religion, the devil. He destroyed the earlier people mostly through this ploy, examples being idol-worship doctrine of trinity, calling Sayyidina Isa عليه السلام as Allah's son, the concept of expiation of sins and terming the monks as lords besides Allah. Allah's Messenger ﷺ was informed that his *ummah* too would face similar misleading temptations, in the same way as had been presented to the earlier *ummah*. Therefore, he repeatedly said in his sermons that only Allah's Book and his sunnah should be followed, for, only that is guidance and a means of success. He also said that innovations should be shunned, for, no matter how appealing bid'ah may seem, it is nothing but misleading and destructive. This is the essence of the saying of the Prophet ﷺ reported by Sayyidina Jabir رضي الله عنه.

What is Bid'ah

The Concluding sentence of this saying of the Prophet ﷺ is كل بدعة ضلالة (every bid'ah is error). Some of the recognised ulama and exponents of Hadith have gone by the exact dictionary meaning of the word bid'ah and defined it as anything that was not found in the times of the Prophet ﷺ and finds no mention in the Qur'an and Hadith. But, they observed later that there were many things that were not found in the times of the Prophet ﷺ and are not mentioned in the Qur'an or Hadith but they are strongly essential from the religious point of view and none of the ulama had classified them as bid'ah or declared as unlawful. The examples of such things are: application of diatrical marks on the Qur'an, putting down punctuation marks in it so that the common man may recite it correctly; compilation of Hadith and *Fiqh* and books, composing books in different languages on different religious subjects; establishing religious schools and madrasah; etc. These things were not found in the Prophet's time and are not mentioned

anywhere in the Qur'an or Hadith. Hence, if we go by the foregoing explanation of bid'ah then all these things will be classified as bid'ah and use of all inventions like the train, car, aeroplane, etc. will become bid'ah and, therefore, unlawful. But this is not so.

The scholars then explained that bid'ah were of two kinds. First is against the Book, sunnah and principles of *Shari'ah*. This is *bid'ah sayiah* (evil innovation) which is what the Prophet ﷺ described in the phrase *كل بدعة ضلالة*. Thus every evil innovation is misleading.

The second kind of bid'ah is not contrary to the Book, sunnah or principles of *Shari'ah* but in line with it. So, it is *bid'ah hasanah* (good innovation). Sometimes, depending on its kind, it is *wajib* (obligatory) to abide by it, but at other times it is *mustahabb*, *mustahsin* or *mubah* (various degrees of approved nature). Thus, *bid'ah hasanah* include the placing of diatrical marks on the Qur'an, marking sections and punctuations, compiling Ahadith, and writing religious books in various languages and publishing them, establishing religious schools, etc. They are not disallowed but are *mubah* and permitted.

However, the ulama are not all agreed on this definition. The accomplished and the examining among them asserts that bid'ah is a purely religious terminology like the words *Eeman*, *kufr*, *salah*, *zakah*, etc., and it encompasses everything that is given a religious colour and made part of religion. Thus if such a deed is regarded as a religious practice and worship which entitles one to reward and Allah's pleasure but there is no evidence for it in *Shari'ah*, in the Book or Sunnah, in *qiyaas*, or *ijtihaad* (analogy and independant reasoning) then it is *bid'ah*.

Obviously, therefore, the new things that were not found in the Prophet's ﷺ times including the inventions, and which are not religious in nature do not fall in the definition of bid'ah. Thus, train automobile, aeroplane, etc. may be used to travel as also other new things. In the same way, the new instruments, tools or means that help promote religious matters are not part of *bid'ah* and this includes placing diatrical marks, etc. on the Qur'an, writing and composing religious books on Hadith, expositon thereof, etc. in

different languages. The opening of madrasah and religious schools, libraries, etc. also do not come in the ambit of *bid'ah*. Although they did not exist in the times of the Prophet ﷺ, they are valid in the eyes of *Shari'ah* because important religious functions and religious duties are easily discharged through them. For instance, ablution is prescribed by *Shari'ah* and water is needed for that. So, it is *wajib* to look out for water or drawn it out from a well. It is a firm principle of religion and *Shari'ah* that if anything has to be done to perform a *fard* or *wajib* then that too becomes *wajib*. Hence, all those similar things which are mentioned above are outside the scope of *bid'ah* and are, in fact, essential and *wajib*.

This explanation and definition of *bid'ah* is the only correct one. And thus every *bid'ah* is error as stated in the Hadith under discussion.

The renowned scholar of the ninth century, Imam Abu Ishaq Ibrahim Shatbi has discussed this subject very exhaustively in his book *al-Itisam*. He has firmly rejected the first kind of definition and classification of *bid'ah* into *hasanah* and *sayiah*. The voluminous book deals only on this subject. Imam Rabbani Mujaddid Alf Thani رحمه الله عليه has also rejected strongly the classification of *bid'ah* into two kinds — *hasanah* and *sayi'ah*, calling it a serious mistake by the ulama who have classified it in this manner. He has said that there is no such thing as *bid'ah hasanah*. *Bid'ah* is always *sayi'ah*. If anyone imagines brilliancy through a *bid'ah* then that is a wrong impression he gets, for, *bid'ah* always spells darkness. Mawlana Shabbir Ahmed Uthmani رحمه الله عليه has also discussed this subject in his exposition of Saheeh Muslim by the title *Fath al-Muslim*, and it is worth studying.

(١٨٧٠/١٢) عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ (رواه البخارى ومسلم)

(2/1870) Sayyidah Ayshah رضى الله عنها reported that Allah's Messenger ﷺ said, "If anyone introduces into this religion of ours anything that is not found in it then what he introduces is rejected."

(Saheeh Bukhari and Saheeh Muslim)

Commentary: This saying of the Prophet ﷺ is a fundamental statement about *bid'ah*. It rejects all novelties and introductions

(whatever of deeds or belief) in religion as means to gain Allah's pleasure and reward, there being no basis for them or a clear command or hint for them and not even an independent reasoning of authority. This is what the words *ما ليس منا* and *في امرنا هذا* mean. Thus every invention and introduction that is not concerned with religion and is not regarded as a means to gaining Allah's pleasure and reward does not fall under the purview of this Hadith. They will not be *bid'ah* in the terminology of Hadith. These things include new kinds of food, dress, houses, means of transport etc. Similarly, the novelties in wedding ceremonies, wrong amusements and extravagant expenditure which no one regards as religious practices do not attract the ruling of this Hadith. Only those customs that are regarded as religious and hope is placed in them for reward fall in the ambit of this Hadith. They are rejected and *bid'ah*. Most of the rites during death and sorrow are of this kind and they include the observance of the third day, tenth day after death and soon to the annual anniversary. The *fatihah* on Thursday, the days of the 11th, 12th for spiritual leaders, the placing of wreath on graves, the *urs*, etc all fall in this category because they are regarded as part of religion and reward is expected thereagainst.

More destructive than these practical *bid'ah* are the *bid'ah* in belief. These include the belief that the Prophet ﷺ and the spiritual men know the unseen and are omnipresent, that they respond to one calling them from a long distance and come to their help. Apart from *bid'ah* this is also *shirk* or polytheism about which Allah has declared in His Book that polytheists will never be forgiven:

”إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ“ (النساء ٤: ٤٨)

{Surely, Allah shall not forgive that anything be associated with Him, and He shall forgive all besides that to whom He will.}

(an-Nisa, 4:48)

(١٨٧١/٣) عَنْ عَرَبَاضِ بْنِ سَارِيَةَ قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَوَعظَنَا مَوْعِظَةً بَلِيغَةً فَرَفَتْ مِنْهَا الْعُيُونُ وَدَجَلَتْ مِنْهَا الْقُلُوبُ فَقَالَ رَجُلٌ يَارَسُولَ اللَّهِ كَانَ هَذِهِ مَوْعِظَةُ مُوَدِّعٍ فَأَوْصِنَا فَقَالَ أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَلَوْ كَانَ عَبْدًا حَبِشِيًّا

فَإِنَّهُ مَنْ يَعْشُ مِنْكُمْ بَعْدِي فَسِيرْ بِإِخْتِلَافٍ كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ
الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ تَمَسَّكُوا بِهَا وَعَظُّوا عَلَيْهَا بِالنَّوَاجِدِ وَإِيَّاكُمْ
وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ

(رواه احمد وابوداؤد والترمذى وابن ماجة الا انهما لم يذكر الصلوة)

(3/1871) Sayyidina Irbad ibn Sariyah رضي الله عنه reported that after leading them in salah one day, Allah's Messenger ﷺ turned his face towards them and delivered a very effective sermon which caused their eyes to drop tears and their hearts to tremble in fear. One of them said, "O Messenger of Allah, this is like a sermon delivered by one who bids farewell and departs. (So, if that is so then) do instruct us (on important matters)." He said, "I instruct you to always fear Allah and keep away from disobedience to Him, to listen and obey to one in authority (the Khalifah or Ameer) even if he is a black slave. For, he who survives me will come across serious disputes. (So, in that case,) make it incumbent on yourself to abide by my guidance and the guidance of my rightly-guided Khalifahs (caliphs) and hold fast to that and grip that with your teeth. And, keep yourself away from new things introduced (into religion), for, every new thing in religion is *bid'ah*, and every *bid'ah* is error."

(Musnad Ahmad, Sunan Abu Dawood, Jami, Tirmizi, Sunan Ibn Majah)

Commentary: This Hadith does not need any explanation. The words indicate that the Prophet ﷺ spoke them during his last days. The Companions رضي الله عنهم surmised from the subject-matter of his sermon and the out-of-ordinary style of delivery that he had a premonition that he would depart from this world not long thereafter. Therefore, one of them requested him to leave them some instructions to follow after him. So, he gave them the instructions. The first thing he said was that they should observe *taqwa* (a God-fearing attitude) and not disobey Allah. Next, they should obey the Khalifah and Ameer even if they belonged to a lower strata of society. The importance of *Taqwa* in religion is obvious and Allah's pleasure and success in the Hereafter depend on it. And in the world, the *ummah* can live in an organised manner only if they obey the *Khalifah* or Ameer, otherwise there would be

disorder and anarchy. Which might lead to civil war. (However, the Prophet ﷺ had said often that if the Ameer or Khalifah or anyone in authority ordered something against Allah's or the Messenger's instructions then he should not be obeyed (لا طاعة لمخلوق في معصية الخالق))

The Prophet ﷺ then said that those who will live long, would witness many disputes among the *ummah*. The only course of salvation at such times would be to follow his guidance and the guidance of his rightly-guided caliphs and adhere to that firmly and refrain from innovation and *bid'ah*, for, every *bid'ah* is error, and nothing else.

This Hadith is one of the miracles of the Prophet ﷺ. He disclosed to his Companions رضي الله عنهم, when no one could even think of it, that serious differences would crop up among his people. Indeed, those of his Companions رضي الله عنهم who were alive between 25 and 39 years after him experienced the turmoil. Thereafter, the differences and in-fighting kept increasing. Today, in the 15th century Hijrah, we find intense division and disputes within the Muslim community. May Allah enable us to stick to the Truth, to guidance and the Prophet's sunnah.

Adherence to Allah's Book & Teachings of The Prophet ﷺ

(١٨٧٢/٤) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جُنْتُ بِهِ.....

(رواه في شرح السنة وقال النووي في اربعينه هذا حديث صحيح روياه في كتاب

الحجة باسناد صحيح مشكوة المصابيح)

(4/1872) Sayyidina Abdullah ibn Umar رضي الله عنه reported that Allah's Messenger ﷺ said, "None of you can be (true) Believer unless his desire becomes subservient to what I have brought (of guidance and teachings)."

(Imam Muhiyusunnah رحمه الله عليه reported this Hadith in Sharah as-sunnah and Imam Nawawi رحمه الله عليه has stated in Arba'een that it has an authentic line of transmission. It is also reported in Kitab al-Hujjah on authentic line of transmission)

Commentary: The message of the Hadith is that a true Believer is one whose heart and mind, and desires and inclinations obey the

❶. However, in Misbah, the name is Abdullah ibn Amr رضي الله عنه.

guidance and teachings (Which is the Book and the sunnah) that the Prophet ﷺ has brought. This is natural corollary of believing in him and accepting him as Allah's Messenger. If anyone does not experience this condition then he lacks true faith, and he should work to bring himself to that standard.

(١٨٧٣/٥) عَنْ مَالِكِ بْنِ أَنَسٍ مُرْسَلًا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُم بِهِمَا كِتَابُ اللَّهِ وَسُنَّةُ رَسُولِهِ
(رواه في الموطأ)

(5/1873) Sayyidina Imam Maalik ibn Anas reported in arsaal from that Allah's Messenger ﷺ said, "I have left two things among you. As long as you adhere to them strongly, you will never go astray. (they are:) the Book of Allah and His Messenger's *sunnah*." (Muwatta Imam Maalik)

Commentary: The gist of the Hadith is the Prophet's ﷺ saying, "After me, the Book of Allah and my *sunnah* that I have brought will officiate for me." As long as the *ummah* keeps to them firmly they will be safe from falling into error and will be steady on the guided path.

We have stated repeatedly in this series of Ma'ariful Hadith that sometimes a *tabi'ee* or a *taba' tabi'ee* (successor to the companions, or his own successor — the epigones) reported a Hadith without naming the interlinking narrators. Such reporting is called *arsaal* and such Hadith is called *mursal*. Imam Maalik رحمه الله عليه has reported this Hadith in his Muwatta in this manner while he himself was a *taba' tabi'ee* which means that he never had opportunity to meet any *sahabi* (companion) but met the *tabi'een* and heard the Hadith from one of them. These people reported a Hadith in this manner only when they knew that the Hadith was authentic and acceptable. However, the same Hadith has been reported in some other books in about the same words with all the names of those in the line of transmission. *Kanz ul-Ummal* has reproduced the report of Sayyidina Abdullah ibn Abbas رضي الله عنه on the authority of Bayhaqi that Allah's Messenger ﷺ said:

يَا أَيُّهَا النَّاسُ إِنِّي تَارِكٌ فِيكُمْ مَا نِ اغْتَصَمْتُمْ بِهِ لَنْ تَضِلُّوا أَبَدًا كِتَابُ اللَّهِ

وَسُنَّةُ نَبِيِّهِ -

"O people! I will go away leaving behind (the means of guidance) which if you adhere to then you will never go astray — Allah's Book and His Prophet's *sunnah*."

(Kanz ul-Ummal, v1 p187)

In the same book, another Hadith has been reported by Sayyidina Abu Hurayrah رضي الله عنه with similar words on the authority of Sayyidina Abu Hurayrah رضي الله عنه. (Kanz ul-Ummal v1 p173)

Like Allah's Book, The Sunnah Too is Wajib to Observe

It was disclosed to the Prophet ﷺ that sometime in future some mischievous people will try to mislead his *ummah* and tell them that only Allah's Book is a religious evidence necessary to follow. They will say that nothing besides that, even the Prophet's teachings and guidance are not *wajib* to follow. So, he forewarned the *ummah* about this mischief and gave them guidance.

(١٨٧٤/٦) عَنْ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ، أَلَا يُوشِكُ رَجُلٌ شَبَعَانٌ عَلَى أَرِيكَتِهِ يَقُولُ عَلَيْكُمْ بِهَذَا الْقُرْآنِ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَاحِلُّوهُ وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ وَإِنَّ مَا حَرَّمَ رَسُولُ اللَّهِ كَمَا حَرَّمَ اللَّهُ

(رواه ابو داود والدارمي وابن ماجه)

(6/1874) Sayyidina Miqdam رضي الله عنه ibn Ma'dikarib reported that Allah's Messenger ﷺ said, "Beware! I have been given by Allah the Qur'an (for guidance) and with it something like it also. Beware! Soon some satiated people (will arise) who sitting (comfortably) on their glorious couch will say to the people, "Keep to the Qur'an alone. What it has made lawful, treat it as lawful, and what it has declared as unlawful treat it as unlawful (for only that is lawful and unlawful what the Qur'an has described. Nothing else." Reciting this misleading concept, the Prophet ﷺ added,) "The turn is that whatever Allah's Messenger has declared as unlawful is just like that which Allah has declared unlawful in the Qur'an."

(Sunan Abu Dawood, Musnad Darami, Sunan Ibn Majah)

Commentary: Let us explain here that the *wahy* (revelation) that Allah sent to His Messenger ﷺ was of two kinds ❶ In the form of determined words and text, known as *wahy matluw* (revelation that is recited), and this is the Qur'an ❷ In the form of inspiration of the subject-matter which the Prophet ﷺ then described in his own words or displayed through his actions known as *wahy ghayr matluw* (revelation that is not recited), and this was represented in the Prophet's general religious guidance and sayings. In short, these are also based on *wahy* and are *wajib ul-ittiba'* (obligatory to be followed).

Thus Allah had inspired the Prophet ﷺ with knowledge that such people would arise in his *ummah* as would mislead the people and challenge the *Shari'ah* by saying that religious commands are only found in the Qur'an and everything else is not a religious command. In the Hadith under discussion, Allah's Messenger ﷺ has forewarned his *ummah* of this mischief and asserted, "In order to guide, I have been given by Allah the Qur'an and with it the commands besides it through *wahy ghayr matluw* and that is as *wajib* to obey as the Qur'an.

The truth is that those people who reject the Prophet's ﷺ Ahadith as religious evidence wish to get rid of the entire edifice of Islamic *Shari'ah*. The Qur'an contains only the fundamental teachings and commands, but the necessary explanation without which they cannot be followed are found in the Prophet's deeds and words which are Ahadith. For example, the command to observe *salah* is found in the Qur'an, but, how may one offer it? when? how many units at the different times? The answers to these questions are not found in the Qur'an but are provided in the Ahadith alone. Again, the Qur'an commands us to pay *Zakah* but does not say how much and how many times. It is the same with most of the commands in the Qur'an.

In short, denial of Hadith as a religious necessity is a denial of the entire religious setup. That is why the Prophet ﷺ was careful to forewarn the *ummah*. This Hadith is thus the Prophet's ﷺ miracle too in that he foretold about the *fitn* (mischief) of rejection of Hadith by some of his *ummah* while there was not even a hint of such a thing in his own times and even the times of the *taba'*

tabi'een (successors of the successors of Prophet's ﷺ Companions
 ﷺ.)

(١٨٧٥/٧) عَنْ أَبِي رَافِعٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا أَلْفَيْنِ أَحَدَكُمْ مُتَكِنًا عَلَى أَرِيكَتِهِ يَأْتِيهِ الْأَمْرُ مِنْ أَمْرِي مِمَّا أَمَرْتُ بِهِ أَوْ نَهَيْتُ عَنْهُ فَيَقُولُ لَا أَدْرِي مَا وَجَدْنَاهُ فِي كِتَابِ اللَّهِ اتَّبَعْنَاهُ

(رواه احمد و ابو داؤد و الترمذى وابن ماجه و البيهقى فى دلائل النبوة)

(7/1875) Sayyidina Abu Rafi' ﷺ reported that Allah's Messenger ﷺ said, "Let me not see anyone reclining on his couch (arrogantly) when something from me comes to him of what I have commanded to do or disallowed to do, and he says: I know not; what we find in the Qur'an is only what we will follow." (Musnad Ahmad, Sunan Abu Dawood, Jami' Tirmizi, Sunan Ibn Majah, Dala'il un Nabuwah of Bayhaqi.)

Commentary: This Hadith conveys the same message as conveyed by the Hadith of Sayyidina Miqdam ﷺ ibn Ma'dikarib. The text of both the Ahadith suggest that the main persons behind the mischief (of rejection of Ahadith) will be people who are well-off by worldly standards and their life-style will be arrogant — a sign that the luxuries of life have caused them to neglect Allah and the Hereafter. May Allah protect us from every kind of mischief and error.

The Prophet's ﷺ Conduct Alone Is the Best Example

(١٨٧٦/٨) عَنْ أَنَسٍ قَالَ جَاءَ ثَلَاثَةُ رَهْطٍ إِلَى أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أُخْبِرُوا بِهَا كَانَهُمْ تَقَالُوهَا فَقَالُوا آيْنَ نَحْنُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ غَفَرَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ فَقَالَ أَحَدُ أَمَا أَنَا فَاصْلَى اللَّيْلِ أَبَدًا وَقَالَ الْآخَرُ أَنَا أَصُومُ النَّهَارَ أَبَدًا وَلَا أَفْطِرُ وَقَالَ الْآخَرُ أَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوَّجُ أَبَدًا فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ فَقَالَ أَنْتُمْ الَّذِينَ قُلْتُمْ كَذًا وَكَذَا؟ أَمَا وَاللَّهِ إِنِّي لَا أَخْشَاكُمْ لِلَّهِ وَاتَّقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأَفْطِرُ وَأُصَلِّي وَأَرْقُدُ وَاتَزَوَّجُ النِّسَاءَ فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي

(رواه البخارى و مسلم)

(8/1876) Sayyidina Anas رضي الله عنه reported that three men (of his Companions رضي الله عنهم) came to the wives of the Prophet صلى الله عليه وسلم and asked them to describe his worships (like how long he observed salah, fasting, etc.) When they were told of that, (it seemed that) they considered it very little and said to each other, "How do we compare with Allah's Messenger صلى الله عليه وسلم. All his sins have been forgiven (as stated in the Qur'an, so he does not need to worship more than he does. But, we are sinners and need to engage in worship as much as we can)." Thus, one of them resolved to occupy in salah all night always. The second committed himself to fast every day without fail and the third vowed to keep away from women all his life and never to marry any woman. (When the Prophet صلى الله عليه وسلم learnt of it,) he went to his three Companions and asked them if they were the ones who had spoken in that way. "Listen! By Allah, I fear Him more than you do and abstain from displeasing Him more than you do, but (in spite of that) my condition is that (I do not always keep fast, but) I observe fasting as I also go without fasting, (I do not engage in salah all night but) I offer salah and also go to sleep and (I have not adopted a life of celibacy,) I marry women and live a married life with them. (This is my way and) if anyone follows a path other than mine then he is not mine."

(Saheeh Bukhari and Saheeh Muslim)

Commentary: Obviously, these three Companions had a wrong notion that total abstinence from the world and its pleasures was the only way to obtain Allah's pleasure and forgiveness in the Hereafter and entry into Paradise. They had imagined that the Prophet صلى الله عليه وسلم lived such a life, so, when they learnt the true facts from the Prophet's صلى الله عليه وسلم wives رضي الله عنهن, they considered that too paltry but, out of respect and faith, they attributed that to his high rank with Allah. They regarded their own case as common-place and resolved to live a strict ascetic life. The Prophet صلى الله عليه وسلم removed their mis-understanding and informed them that he was more fearful of Allah and more worried about the Hereafter than they but he did not spend the whole night in prayer and all his days in fasting and he had wives with whom he spent married life. He said, "This is the pattern of life that I have brought as a Prophet and Messenger from Allah. So anyone who veers from this path and turns his face away is not mine."

To occupy solely in worship, remembrance and glorification of Allah is the condition of the angels, for, Allah has created them in this way. They have no demands of their souls to satisfy and zikr and worship is to them as breath is to us. We are children of Sayyidina Adam عليه السلام and we have varied demands on us of our own souls, of eating and drinking. Allah has taught us through His Prophets عليهم السلام that we may worship Him and observe His limits and injunctions as part of our religious obligations, and within those limits, we may also meet our worldly obligations and personal desires and mutual rights. This is a very difficult proposition but it is also the pattern of the Prophets عليهم السلام and that is the beauty of it! This is why they are more excellent than the angels, and the best of their examples is the exemplary character of the last of Prophets, Sayyidina Muhammad ﷺ.

The Hadith does not mean to suggest that excess of worship is something wrong. It only asserts that the thinking of the three Companions رضي الله عنهم was wrong. Their conception was the product of a mistaken mind and against the example of Prophet Muhammad ﷺ. They had not realised that his life was an example for the *ummah* to emulate, as part of the mission of prophethood. Certainly, this conduct of the Prophet ﷺ was superior for him than optional worship. In spite of that, he sometimes stood in worship so long that he had swelling on his feet and if he was reminded that he need not stand that long in worship, he would say:

“أَفَلَا أَكُونُ عَبْدًا شَكُورًا” (Shall I not be a grateful slave?).

In the same way, he sometimes fasted for days together without having meals for iftar (breaking fast) and sahri (beginning fast) in what was called *sawm wisal* (continuous fasting). In short, it would be wrong to interpret this Hadith of Sayyidina Anas رضي الله عنه and other similar Ahadith to mean that over working oneself in worship was disapproved. Only celibacy and monasticism are not approved and are contrary to the method and teachings of Muhammad ﷺ.

Obeying The Prophet ﷺ Is The Only Way to Salvation

(١٨٧٧/٩) عَنْ جَابِرٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَتَى رَسُولَ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنُسْخَةٍ مِنَ التَّوْرَةِ فَقَالَ يَا رَسُولَ اللَّهِ هَذِهِ نُسْخَةٌ مِنَ
التَّوْرَةِ، فَسَكَتَ، فَجَعَلَ يَقْرَأُ وَوَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَغَيَّرُ،
فَقَالَ أَبُو بَكْرٍ ثَكَلَتْكَ التَّوَاكِيلُ مَا بَوَّجَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ، فَنَظَرَ عُمَرُ إِلَى وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَعُوذُ بِاللَّهِ
مِنْ غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوَبَدَّا لَكُمْ
مُوسَى فَاتَّبَعْتُمُوهُ وَتَرَكْتُمُونِي لَضَلَلْتُمْ عَنْ سَوَاءِ السَّبِيلِ وَلَوْ كَانَ حَيًّا
وَأَذْرَكَ بُيُوتِي لَا تَبْعَنِي (رواه الدارمي)

(9/1877) Sayyidina Jabir رضي الله عنه ibn Abdullah reported that Sayyidina Umar رضي الله عنه ibn al-Khattab (one day) brought a copy of Torah to the Messenger ﷺ of Allah and said, "O Messenger of Allah! This is a copy of Torah." Allah's Messenger ﷺ said nothing. Sayyidina Umar رضي الله عنه began to read it (to the Prophet ﷺ). The face of Allah's Messenger ﷺ gradually changed colour (but he continued to read without being aware that the Prophet's face was turning red). Sayyidina Abu Bakr رضي الله عنه (who was also present there checked Sayyidina Umar رضي الله عنه and) said, ثَكَلَتْكَ التَّوَاكِيلُ "Do you not observe the Messenger's face?" So, he looked up at his face and said, "I seek refuge in Allah from His wrath and His Messenger's wrath! We are pleased with Allah (with our heart and soul) as our Lord, with Islam as our religion, and with Muhammad as our Prophet and Messenger." Allah's Messenger ﷺ then said, "By Him Who holds Muhammad's life in His Hand, if (Allah's Messenger) Musa were to come before you (in this world) and you were to desert me and follow him then you would go astray from the Right Path into error. And (listen!), if (Allah's Prophet) Musa were alive in the times of my prophethood then he too would have followed me (and abided by my *Shari'ah*)."

(Musnad Darami)

Commentary: The words نسخة من التوراة mean a portion or few pages of the Arabic translation of Torah. The words of Sayyidina Abu Bakr رضي الله عنه when calling Sayyidina Umar's رضي الله عنه attention to the Prophet's ﷺ anger ثَكَلَتْكَ التَّوَاكِيلُ mean literally "May those who weep, weep over you!" When these words are spoken at the time of anger, they only express anger and do not convey the literal meaning.

There are such idioms in every language. In urdu, for instance, mothers call their children *mu'aa* when they are angry. Although it means the dead, it only is an expression of anger.

The Prophet's ﷺ anger stemmed from the possibility of doubt that even though the Qur'an was there and the last of Prophets ﷺ was the guide, Torah or any other ancient Scripture was sought for guidance. The fact, however, was that the Qur'an and the teachings of Muhammad ﷺ had done away with the need of anything else to gain Divine awareness and guidance. Those portions of the earlier scriptures that were of a perpetual nature for mankind were preserved in the Qur'an too:

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ (المائدة ٥: ٤٨)

{Confirming that which was before it of the Book, and a guardian there of}

(al-Ma'idah, 5:48)

This is the attribute of the Qur'an. Besides, the era of Torah and other earlier Scriptures was over. With the revelation of the Qur'an and commissioning of Prophet Muhammad ﷺ salvation and pleasure of Allah can be had only through them. It was to this fact that the Prophet ﷺ referred when he said on oath that even if Sayyidina Musa عليه السلام to whom the Torah was revealed were alive and people followed him instead of Prophet Muhammad ﷺ then they would not be on right-guidance but on error, and, in fact, Sayyidina Musa عليه السلام, too, would have followed the Prophet ﷺ if he were alive in the Prophet's ﷺ times as one of his *ummah*.

Sayyidina Umar رضي الله عنه was one the closest of the Prophet's ﷺ Companions رضي الله عنه. Hence, even this minor slip from him displeased the Prophet ﷺ.

(١٨٧٨/١٠) عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ أَهْلُ الْكِتَابِ يَقْرُونَ التَّوْرَةَ بِالْعِبْرَانِيَّةِ

وَيُفَسِّرُونَهَا بِالْعَرَبِيَّةِ لِأَهْلِ الْأَسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تَكْذِبُوهُمْ وَقُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا الْآيَةَ

(رواه البخاري)

(10/1878) Sayyidina Abu Hurayrah رضي الله عنه reported that the people of the Book used to recite the Torah in Hebrew but explained it to the Muslims in Arabic. So, the Prophet ﷺ instructed (the Muslims) that they should neither confirm nor reject the People

of the Book (when they related anything from the Torah), but they may say only (as per Allah's guidance, what the Qur'an says):

{We believe in Allah, and that which has been revealed to us and that which was revealed to Ibrahim, and Ismail, and Ishaq, and Yaqub, and the tribes (their descendants), and that which Musa and Isa were given, and that which (all the other) Prophets were given from their Lord; we differentiate not between any of them, and to Him we submit in Islam}

(al-Baqara, 2:136)

أَمَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ
إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ
مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ
مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ
وَنَحْنُ لَهُ مُسْلِمُونَ ○

(سورة البقرة آية ١٢٦)

Commentary: The truth is that there had been some interpolation in Torah and Injeel. Therefore, the Prophet ﷺ said that neither should they be believed nor rejected. Rather, the Muslims should believe and declare before other people that they believed in all the Prophets of Allah and the revelations that those Prophets had received and that they did not differentiate between any of the Prophets. They should assert that they were slaves of Allah who followed His Commands and it was one of His Commands that they should abide by the Qur'an and the Last Prophet ﷺ to whom it was revealed. Just as it is a Command of Allah, so too it is commonsense that they should believe in all His Prophets and Books, but they should obey the Prophet and Messenger who has come to them and abide by his *Shari'ah*.

(١٨٧٩/١١) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَيَأْتِيَنَّ عَلَىٰ أُمَّتِي كَمَا أَتَىٰ عَلَىٰ بَنِي إِسْرَائِيلَ حَذْوُ النَّعْلِ بِالنَّعْلِ، حَتَّىٰ إِنْ كَانَ
مِنْهُمْ مَنْ أَتَىٰ أُمَّهُ غَلَانِيَّةً لَكَانَ فِي أُمَّتِي مَنْ يَصْنَعُ ذَالِكَ، وَإِنْ بَنَىٰ إِسْرَائِيلَ
تَفَرَّقَتْ عَلَىٰ ثِنْتَيْنِ وَسَبْعِينَ مِلَّةً وَتَفْتَرِقُ أُمَّتِي عَلَىٰ ثَلَاثٍ وَسَبْعِينَ مِلَّةً، كُلُّهُمْ
فِي النَّارِ إِلَّا مِلَّةً وَاحِدَةً، قَالُوا مَنْ هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ مَا أَنَا عَلَيْهِ وَأَصْحَابِي
(رواه الترمذی)

(11/1879) Sayyidina Abdullah رضي الله عنه ibn Amr ibn al-Aas reported that Allah's Messenger ﷺ said, "The same evils that had infected the Banu Isra'il will infect my *ummah* — evil for evil — to such an extent that if anyone among the Bnu Isra'il had intercourse with his mother openly then there would be someone in my *ummah* who would perpetrate the same sin. And, the Banu Isra'il were divided into seventy-two sects which my *ummah* will divide into seventy-three sects. And all of them will belong to Hell except one sect (which will belong to Paradise)." The Companions رضي الله عنهم asked him to identify the sect and he said, "The one that will follow the path on which I walk and my Companions walk." (Jami' Tirmizi)

(There is a Hadith of similar context in Musnad Ahmad and Sunan Abu Dawood reported by Sayyidina Mu'awiyah رضي الله عنه.)

Commentary: The Prophet ﷺ has not merely foretold something in this Hadith, rather, he has struck a cautionary note for the *ummah*. Everyone of his *ummah* must ensure that he observes the same beliefs and ideology and path which the Prophet ﷺ taught and his Companions رضي الله عنهم observed. Only they will get salvation and an assurance to enter Paradise.

This group has distinguished itself with the identification Ahl us-sunnah wa al-Jama'ah (those who are attached to Allah's Messenger ﷺ and the company of his Companions رضي الله عنهم). As for the other seventy-two sects about whom the Hadith says *كلهم في النار* (all of them will be in the Fire), we cannot pinpoint them exactly but they are those whose religious thought and belief differs from *ما انا عليه واصحابي* (That on which I am and my Companions are). We can, however, give the example of the *zaydiyyah*, *Mu'tazaliyah*, *Juhayniyah* and the rejectors of Hadith and the *mubtadiyeen* whose mischief has not gone to the limits of disbelief.

It is also worth considering here that those people who are absolutely outside the folds of Islam are, therefore, also not included in the seventy-two sects of the *ummah*. These are the ancient ones who believed in *Musaylmah Kazzab*, the false Prophet and, in our times, the *Qadyanis*. The seventy-two sects though they are within the *ummah* yet they have diverted from the Prophet's and his Companion's path (*ما انا عليه واصحابي*) and have adopted an

adulterated form of belief. Nevertheless they have not rejected anything of the basic necessities of religion and have not believed in anything that could throw them out of the sphere of Islam (so they continue to be within Islam)

The saying *كلهم فى النار* (all of them will be in the Fire) describes their fate because they corrupted their belief and went into error. They become liable to go to Hell because of that. As for the seventy-third sect following the Prophet's and his Companion's path they are described as people of Paradise. They will deserve to go there because of their belief and steadfastness.

Nevertheless, the division into sects to which the Hadith refers does not concern performance of pious deeds and evil actions. Division into sects is based on beliefs and thought. The righteous deeds deserve reward and evil calls for punishment, but this Hadith does not deal with that subject.

Attachment to Sunnah During Turmoil

(١٨٨٠/١٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

الْمُتَمَسِّكُ بِسُنَّتِي عِنْدَ فُسَادِ أُمَّتِي لَهُ أَجْرُ شَهِيدٍ (رواه الطبرانى فى الاوسط)

(12/1880) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "One who holds fast to my sunnah in times of corruption among my *ummah*, will get the reward of a martyr."

(Mu'jam Awsat by Tabarani)

Commentary: We learnt from the forgoing Hadith of Sayyidina Abdullah ibn Amr رضي الله عنه and other numerable Ahadith that it was disclosed to the Prophet ﷺ that his *ummah* too will come in the grip of corruption like the earlier peoples and there will be times when depravity and indecency will become common. Most of the people will follow the devil and foresake the Prophet's guidance. Obviously, it will call for a strong will to stick to the Prophet's sunnah in such an atmosphere of corruption. Thus who adhere to the sunnah will face a very difficult time and have to make a lot of sacrifice. These resolute, pious people are given glad tidings in the Hadith of Sayyidina Abu Hurayrah رضي الله عنه. They will be raised to the rank of martyrs and get reward commensurate with that rank.

It must be borne in mind here that we use the word *sunnah* in a very special and limited sense. But, in the Hadith, the word *sunnah* means the Prophet's practice and his guidance. And it includes belief, the fard obligations and the wajib obligations.

Observation: The Hadith in Mishkat al-Masabeeh quotes Sayyidina Abu Hurayrah in these words:

مَنْ تَمَسَّكَ بِسُنَّتِي عِنْدَ فَسَادِ أُمَّتِي فَلَهُ أَجْرُ مِائَةِ شَهِيدٍ

(the words 'reward of a martyr' are replaced by 'reward of a hundred martyrs'). However, no authority has been quoted. So, the Hadith of Mu'ajam Awsat Tabarani seems more reliable. But Allah knows best.

Effort to Revive Sunnah & Reform The Ummah:

(١٨٨١/١٣) عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحْيَى

سُنَّةً مِنْ سُنَّتِي أُمِيتَتْ بَعْدِي فَقَدْ أَحْبَبَنِي وَمَنْ أَحْبَبَنِي كَانَ مَعِيَ (رواه الترمذی)

(13/1881) Sayyidina Ali عليه السلام reported that Allah's Messenger ﷺ said, "He who revives one of my sunnah after it had been forgotten after my death has, indeed, loved me. And, he who loves me will be with me." (Tirmizi)

Commentary: As long as a sunnah of the Prophet ﷺ is observed and it is common, it is said to be alive. But, if it is not observed and unknown commonly then it is said to have been put out of existence. Then, if a faithful person of the *ummah* struggles to revive it and make it common again then the Prophet ﷺ has said about such a man that he loves him and has fulfilled the right of love, and, in the Hereafter, he will be with the Prophet ﷺ as a friend.

(١٨٨٢/١٤) عَنْ بِلَالِ بْنِ الْحَارِثِ الْمُزَنِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ مَنْ أَحْيَى سُنَّةً مِنْ سُنَّتِي قَدْ أُمِيتَتْ بَعْدِي كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ

أَجْرِ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يُنْقِصَ مِنْ أَجُورِهِمْ شَيْئًا (رواه الترمذی)

(14/1882) Sayyidina Bilal عليه السلام ibn al-Harith Muzaniyyi reported that Allah's Messenger ﷺ said, "If anyone revives one of my sunnah which had been made extinct after my death then he will

get a reward equal to the reward of all those people who will put it into practice without anything being deducted from their reward."

(Jami' Tirmizi)

Commentary: Let us try to understand this Hadith through an example. Suppose, Muslims of some place had stopped paying *zakah*, or made it a practice to deny daughters share from their father's legacy. Then, a man of Allah reformed them and revived the practice and *zakah* began to be paid and daughters were given their inheritance according to *Shari'ah*. Then, the reward that will accrue to each man who observes these practices will be added up and a reward equal to the sum will be given to the person who revived the practice. This reward will be a special blessing from Allah and nothing whatsoever will be deducted from the reward of the performers of the deeds. Let us see a practical example of our own times. The Prophet ﷺ had drawn a programme whereby every Muslim should acquire necessary know-how of religion — whether he is young or old, rich or poor, literate or illiterate. He should then follow religion and, according to his own condition and ability, encourage other people to do the same. However, with the vicissitudes of time and some historical factors this programme faded into oblivion. The result was that a very limited number of sincere ulama and men of religion were the only ones who cared for religion. Then a sincere slave of Allah of our times and faithful member of the Prophet's ﷺ *ummah* revived the programme of working for religion among the masses. He struggles hard for that and devoted his entire life for that. The result is before our eyes. (The 14th century of Hijri has ended and 15th begun.) In different countries of the world, different levels of Muslims — hundreds of thousands in numbers — who had no close relationship with Islam neither on the theoretical side nor the practical side and had no moment of thought for the Hereafter, suddenly have only the Hereafter before them. They try to make their own lives according to the Commands of Allah and His Messenger and to bring other people to the same fold. They make sacrifice in this path and endure hardship. Without doubt this is a great example of revival of sunnah. May Allah approve of it and may effuse guidance among the *ummah* through this, and then among all mankind

”وَمَا ذَاكَ عَلَى اللَّهِ بِعَزِيزٍ“.

(١٨٨٣/١٥) عَنْ عَمْرِو بْنِ عَوْفٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِنَّ الدِّينَ بَدَأَ غَرِيبًا وَسَيَعُودُ كَمَا بَدَأَ فَطُوبَى لِلْغُرَبَاءِ وَهُمْ الَّذِينَ يُصْلِحُونَ مَا

أَفْسَدَ النَّاسُ مِنْ بَعْدِي مِنْ سُنتِي (رواه الترمذی)

(15/1883) Sayyidina Amr ibn Awf رضی اللہ عنہ reported that Allah's Messenger ﷺ said, "Religion (Islam) began as a stranger. And (a time will come when), it will return to that condition as it had begun. So, may the *ghuraba* be happy. They are those who will rectify the corruption and diorder that the people will create after me in my *sunnah*." (Jami Tirmizi)

Commentary: The word *gharib* (pl. *ghuraba*) means allien, a stranger who has no one to look after him.

The meaning of the Prophet's ﷺ saying is that when Islam was first introduced to the people and, on the Command of Allah, the Prophet ﷺ presented it to the people of Makkah, its tenets, its deeds and its way of life were strange and allien for the people. It was like a stranger in a new country who had no one knowing him. Then the tables were turned gradually until the people of Madinah embraced it together and soon it spread all over the Arabian peninsulla. Other countries of the world also welcomed it. However, as we have stated earlier Allah had disclosed to His Messenger that just as other people were overtaken by a decline, his ummah too will face a decline. Most of them will adopt evil, misleading ways and wrong customs. The original form which the Prophet had preached will remain among very few people and it will again revert to its initial condition a stranger in foreign land. The Prophet ﷺ has forewarned to *ummah* of the difficult times to come and has said that the faithful men of his *ummah* who retain the original Islam and try to rectify the wrong deserve praise. He has called them *ghuraba* (غُرَبَاءَ).

Doubtless, this Hadith aptly described the condition of those who call themselves Muslims in our times. A large majority of the *ummah* is unaware of the basic teachings of religion. They are involved in clear polytheism, like grave worship. They neglect the basic duties like *salah* and *zakah* and do not distinguish between

lawful and unlawful in their diurnal dealings. There are very few people who refrain for Allah's sake from false cases and false witnessing. A large number of ulama and righteous men have succumbed to selfishness and love of wealth. We can count all the evils that were found among the Jew and Christian priests and monks which brought the curse of Allah on them. At such a time of mischief and corruption those sincere people who adhere to the original Islam and keep to the Prophet's guidance and *sunnah* and constantly worry about correcting the wrong in the *ummah* deserve praise and glad tidings. May Allah enable me and the readers to join that group of commendable people.

“اللَّهُمَّ اجْعَلْنَا مِنْهُمْ وَاحْشُرْنَا فِي زُمْرَتِهِمْ”

(O Allah, cause us to be among them and raise us in their group)

Prophet's Personal Opinion In Worldly Matters

The Commands that Allah's Prophets give in their capacity as Prophet or Messenger are *wajib ul-Ita'at* (obligatory to obey) whether they concern rights of Allah or rights of the creatures, worship or mutual dealings, manners or social conduct — any department of life. Sometimes, however, they did give their personal opinion on matters concerning the world only. The Prophet ﷺ has himself made it clear that such suggestions are not obligatory to obey. In fact, it is not necessary that such opinions should be correct always. There may be a mistake. The Next Hadith says the same thing.

(١٨٨٤/١٦) عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ قَدِمَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَهُمْ يَأْبُرُونَ النَّخْلَ فَقَالَ مَا تَصْنَعُونَ؟ قَالُوا كُنَّا نَصْنَعُهُ، قَالَ لَعَلَّكُمْ لَوْ لَمْ تَفْعَلُوا لَكَانَ خَيْرًا فَتَرَكُوهُ فَتَنَقَّصْتُ فَذَكَّرُوا ذَلِكَ لَهُ، فَقَالَ إِنَّمَا أَنَا بَشَرٌ إِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ دِينِكُمْ فَخُذُوهُ وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ رَأْيٍ فَإِنَّمَا أَنَا بَشَرٌ (رواه مسلم)

(16/1884) Sayyidina Rafi' رضي الله عنه ibn Khadeej reported that Allah's Messenger ﷺ (when he migrated to Madinah) found out that the people grafted the date-palm trees. He enquired, "What is it

that you do? (why do you do?)" They submitted, "We have been doing it all along." He said, "It may be good for you perhaps, if you do not do it." So they stopped the practice, but the yield declined. Then they reported that to the Prophet ﷺ and he said, "I am but a human being. So, when I command you concerning something about religion, make it a point to obey (and act on it) but if I tell you anything as a personal opinion then I am a human being." (Muslim)

Commentary: Madinah was a centre of date production (as it is today too). When he performed the *hijrah* and came to Madinah, the Prophet ﷺ found that the Madinans combined the male tree of dates with the female in a particular way. This was called *Taabeer*. Date was not grown in Makkah or anywhere around it. So, this practice was a new thing for the Prophet ﷺ. He asked them why they did that but they could not give the wisdom behind their practice other than that they had been doing it all along, and their fore fathers had been doing it. The Prophet ﷺ took it as a wasteful practice of *jahiliyah* and suggested that if they gave it up they might find it better. They obeyed the Prophet ﷺ and abandoned the *Taabeer* but the result was a low produce. They mentioned that to the Prophet ﷺ and he said:

أَنَا أَنَا بَشَرٌ إِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ دِينِكُمْ فَخُذُوهُ وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ رَأْيٍ
فَأَنَا أَنَا بَشَرٌ

"(I am but a human being.....) Everything I say is not a religious guidance or based on *wahy* (revelation) but it is from a mortal. When I command you on a religious matter that becomes obligatory for you to obey but when I give you an opinion on worldly matters that is an opinion from a human being and may be mistaken. What I had said about *Taabeer* was my personal opinion and personal suggestion."

The fact is that Allah has placed certain peculiarities in different things and only He knows about that. Although, He had put the power to increase production in *Taabeer* yet He had not taught His Messenger ﷺ about that because that was not necessary, for, he had not come to teach gardening but to give guidance leading to Allah's pleasure and Paradise. He was given that knowledge.

This Hadith tells us also that it is wrong to hold and believe that Allah's Messenger ﷺ had knowledge of everything of the world. Those who imagine that he had such knowledge are unaware of the high station of the Prophet ﷺ.

With this Hadith the *Kitab ul-I'tisam bil Kitab wa as sunnah* is complete.

INVITATION TO PIETY

Enjoining What is Good and Forbidding What is Evil

The Prophets عليهم السلام are sent by Allah only that they may invite His slaves to piety and, virtue and to guide them to approved deeds and manners and to prevent and save them from every kind of evil. Thus, those slaves will be worthy of Allah's mercy and pleasure in the Hereafter and be safe from His wrath. This mission is entitled in the words of the above caption.

With the termination of the office of prophethood on the death of Sayyidina Muhammad ﷺ, the responsibility of carrying on the mission rests on the shoulders of his *ummah* till the Last Day. The Qur'an says:

{And let there be of you a community who invite to goodness, and enjoin what is right and forbid what is wrong. And those — they are the prosperers.} (Aal Imran, 3:104)

{You (O Believers) are the best community raised up for mankind; you enjoin what is right, and forbid what is wrong, and you believe in Allah}

(Aal-Imran, 3:110)

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى
الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ﴿١٠٤﴾ (آل عمران ٣: ١٠٤)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ
تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ.

(آل عمران ٣: ١١٠)

The entire responsibility for the mission of the Prophet ﷺ rests with the *ummah* for ever now. He has disclosed to us that those people who discharge this responsibility faithfully are entitled to great blessing. Those that are lethargic in this regard wrong themselves and will suffer terrible consequences. Let us read the following Ahadith in the light of this preamble.

Reward For Invitation to Good

(١٨٨٥/١٧) عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ..... (رواه مسلم)

(17/1885) Sayyidina Abu Mas'ood رضي الله عنه al-Ansari reported that Allah's Messenger ﷺ said, "He who leads (anyone) to a pious task will get a reward equal to the reward of the person who does that pious work.." (Saheeh Muslim)

Commentary: Let us explain this Hadith through the example of a man who does not observe salah. Your efforts induced him to resume this obligation as also recital of Qur'an and remembrance of Allah (*Zikr*) which too he had been neglecting. He also began to pay zakah which he had hitherto avoided. Now, whatever reward he will get in the Hereafter for his observance of these things during this life, Allah will bestow as much reward as a prize to you (in terms of the tidings of this Hadith) because of your tableegh (propagation) which prompted him to piety. The fact is that whatever reward one can earn through Tableegh cannot be matched through any other effort. In the terminology of religious elders this is the *tareeq nabuwat* (emulation of prophethood) provided it is done purely for Allah's sake and only for His pleasure.

(١٨٨٦/١٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ

دَعَى إِلَى هُدًى كَانَ لَهُ مِثْلُ أَجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أَجُورِهِمْ شَيْئًا

وَمَنْ دَعَى إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ إِثْمِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ

مِنْ إِثْمِهِمْ شَيْئًا (رواه مسلم)

(18/1886) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "If anyone invites (people) to the path of piety then he will get a reward equal to the reward earned by all those people who listened to him and walked on the pious path and performed the pious deed, and, because of that, nothing will be deducted from their reward. (And in the same way,) if anyone leads (people) to the wrong path (and bad deeds) then he will have the sin equal to the accumulated sin of all those people who perpetrate the bad deed and follow the wrong path on his lead, and, because of that, nothing will be reduced from the sin

(and punishment) of those people."

(Saheeh Muslim)

Commentary: This Hadith not only conveys glad tidings to the inviters to Truth but also warns those who invite others to wickedness. The truth is that the fortunate people who are enabled to invite others to the right guidance are the servants of the mission of the Prophet ﷺ and, in fact, all the Prophets عليهم السلام and they are soldiers of their armies. As for the unfortunate who invite to the wrong path and evil deeds, they are agents of the devil and men of his army. Their fate is spelled out in the Hadith.

(١٨٨٧/١٩) عَنْ أَبِي رَافِعٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَأَنْ يَهْدِيَ اللَّهُ عَلَى يَدَيْكَ رَجُلًا، خَيْرٌ لَكَ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَغَرُبَتْ.

(رواه الطبراني في الكبير)

(19/1887) Sayyidina Abu Rafi رضي الله عنه reported that Allah's Messenger ﷺ said, "That Allah should guide anyone at your hands is better for you than everything on which the sun rises and sets."

(Tabarani in Mu'jam al-Kabeer)

Commentary: Obviously, there is no portion of the world on which the sun does not rise or set. Thus, the Hadith implies that if Allah guides even one man through your effort then it is better and more beneficial for you than that you get all the world from east to west. May Allah cause us to have faith in these sayings and conduct ourselves accordingly.

Encouragement To Command Virtue & Forbid Evil & Warning Against Lethargy

(١٨٨٨/٢٠) عَنْ حُذَيْفَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَتَأْمُرُنَّ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ عِنْدِهِ ثُمَّ لَتَنْدَ عَنْهُ، وَلَا يُسْتَجَابُ لَكُمْ.

(رواه الترمذی)

(20/1888) Sayyidina Huzayfah رضي الله عنه reported that the Prophet ﷺ said, (O Believers!) By Him Who has my life in His Hands, it is incumbent upon you that you should enjoin what is virtuous and that you should forbid what is evil (that is, urge other people to do pious things and guide them to piety, and prevent them from doing evil and bad deeds) otherwise (because of your slackness

in this regard) Allah will send His punishment on you. Then you will pray to him but your prayer will not be accepted."

(Jami' Tirmizi)

Commentary: The Prophet ﷺ has said in very clear words that if his people neglect their duty to enjoin the pious and forbid the evil then Allah will cause them to suffer trials and punishment. Then if they supplicate Him to ward off the punishment, their supplication will not be accepted.

In my humble view, there is no doubt that the plight of the *ummah* for many past centuries during which they have experienced trials and punishment and the prayers of their righteous men are unanswered is mostly due to the near suspension of the responsibility imposed upon them by the Prophet ﷺ on Allah's Command. The responsibility concerns the carrying of the programme he had initiated and entrusted his *ummah* with — to command the right and forbid the evil. The proportion of those who carry out this mission is not even one to every one thousand Muslims.

(١٨٨٩/٢١) عَنْ أَبِي بَكْرٍ الصِّدِّيقِ إِنَّكُمْ تَقْرُونَ هَذِهِ الْآيَةَ "يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ" فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ النَّاسَ إِذَا رَأَوْا مُنْكَرًا فَلَمْ يَغَيِّرُوا يُوشِكُ أَنْ يَعُمَّهُمُ اللَّهُ بِعِقَابِهِ.

(رواه ابن ماجه والترمذی)

(21/1889) Sayyidina Abu Bakr Siddiq ﷺ said: You recite the verse

"يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ"

(المائدة ١٠٥:٥)

{O you who believe! Guard your own souls. He who has gone astray cannot harm you if you are rightly guided} (5:105)

(He referred to this verse and went on to say that no one should misinterpret this verse, for,) I had heard Allah's Messenger ﷺ say, "When people (become so wicked that when they) see the *Shari'ah* being violated they do nothing to correct it then there is the risk that Allah would soon take them to task for that."

(Sunan Ibn Majah, Jami' Tirmizi)

Commentary: This is the 105th verse of al-Ma'idah that Sayyidina

Abu Bakr رضي الله عنه has quoted. The apparent meaning of this verse may perhaps be misinterpreted by some people to believe that their responsibility ceased after putting themselves on the correct path and that they have no responsibility to guide other people.

Sayyidina Abu Bakr رضي الله عنه dispelled this misconception when he asserted that he had heard the Prophet ﷺ say that when people become so indifferent as to look the other way when Allah's and His Messenger's commands are violated then they might soon face Allah's punishment.

In the light of this Hadith and other Ahadith and text of the Qur'an, the above verse of al-Ma'idah would be interpreted to mean: O believers! when you are on guidance, obeying Allah and His Messenger (Which includes enjoining the right and forbidding the wrong and working within your capacity to reform and guide Allah's slaves) then you are not responsible for those ungodly people who do not pay heed to you and continue in their wrong ways.

(The Hadith of Sayyidina Abu Sa'eed al-Khudri رضي الله عنه "مَنْ رَأَى مِنْكُمْ" "He among you who sees a wrong done must correct it with his hand..... to the end," has been recorded in *Kitab ul-Eeman of Ma'riful Hadith*. Its message is that if anyone sees the *Sha'riah* being violated then if he can he must stop it by force. But, if he cannot then he must give an oral advice and a piece of mind. If he does not have even that much strength then he must consider it evil in his heart and have a disliking for it in his heart.

(١٨٩٠/٢٢) عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ رَجُلٍ يَكُونُ فِي قَوْمٍ يُعْمَلُ فِيهِمْ بِالْمَعَاصِي يَقْدِرُونَ عَلَى أَنْ يُغَيِّرُوا عَلَيْهِ وَلَا يُغَيِّرُونَ إِلَّا أَصَابَهُمُ اللَّهُ بِعِقَابٍ قَبْلَ أَنْ يَمُوتُوا

(رواه ابوداؤد وابن ماجه)

(22/1890) Sayyidina Jarir رضي الله عنه ibn Abdullah reported that he heard Allah's Messenger ﷺ say, "If a man among a people commits deeds that are sinful and contrary to *Shari'ah* and those people possess power to correct him but do not correct him (and let him alone as he is) then Allah will involve them in some punishment before they die." (Sunan Abu Dawood, Sunan Ibn Majah)

Commentary: If anyone has the ability to reform and guide the erring one but he does not try that and remains listless then he is committing a sin for which Allah may punish him before the Hereafter in this very life. "اللهم اغفر لنا وارحمنا ولا تعذبنا!" (O Allah, forgive us, and have mercy on us, and do not punish us.)

(١٨٩١/٢٣) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْحَى اللَّهُ عَزَّوَجَلَّ إِلَى جِبْرِئِيلَ عَلَيْهِ السَّلَامُ أَنْ أَقْلِبْ مَدِينَةَ كَذَا وَكَذَا بِأَهْلِهَا، فَقَالَ يَارَبِّ إِنَّ فِيهِمْ عَبْدَكَ فَلَانًا لَمْ يَعْصِكَ طَرْفَةَ عَيْنٍ، قَالَ تَعَالَى أَقْلِبْهَا عَلَيْهِ وَعَلَيْهِمْ فَإِنَّ وَجْهَهُ لَمْ يَتَمَعَّرْ لِي سَاعَةً قَطُّ. (رواه البيهقي في شعب الایمان)

(23/1891) Sayyidina Jabir رضي الله عنه reported that Allah's Messenger ﷺ said that Allah Commanded Jibreel عليه السلام to uproot a certain settlement with all its inhabitants. He submitted, "O Allah! There lives in that place Your so-and-so slave who has never disobeyed You even for the time it takes an eye to flicker." Allah Commanded him to turn over that settlement on that slave and the other inhabitants, for, "Never for a moment, too, did this slave's face change colour for My sake." (Sha'b al-Eeman, by Bayhaqi)

Commentary: There was a place whose dwellers were sinful, on the whole and they did such disobedient deeds as invited Allah's wrath on them. There was, however, a slave who was very obedient to Allah and never committed a sin but at the same time he never felt bad about the evil deeds of other people in the locality and his forehead never showed wrinkles over their wicked conduct. In the sight of Allah, this too was a crime of equal intensity to warrant for him the same punishment.

(١٨٩٢/٢٤) عَنِ الْعُرْسِ بْنِ عَمِيرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا غُمِلَتِ الْخَطِيئَةُ فِي الْأَرْضِ مِنْ شَهَدَهَا فَكْرَهَهَا كَانَ كَمَنْ غَابَ عَنْهَا وَمَنْ غَابَ عَنْهَا فَرْضِيهَا كَانَ كَمَنْ شَهَدَهَا (رواه ابو داؤد)

(24/1892) Sayyidina Urs رضي الله عنه ibn Amirah has reported that the Prophet ﷺ said, "If sin is committed on a land and the people who live there disapprove of it then (in the sight of Allah) they are like those who are not present there (which means that they will not be taken to task for the sin). And, as for those people

who do not live there but they approve of the sin, they are like those who were present there (and partners in sin)."

Commentary: When read with the other Ahadith of this chapter, the Prophet's ﷺ saying would mean that no blame would attach on those who disapprove disobedience to Allah's and His Messenger's commands and try their best to prevent the disobedience and correct it, or, atleast, entertain a deep revulsion to it in their heart: it does not matter if their disapproval and attempts do not bear fruit. They will not be questioned even if the evil persists. (Insha Allah, they will be rewarded!) And, as for those who do not feel repelled at the violation of *Shari'ah* then, even if they are not at the place of disobedience, they are wrong-doers and partners in sin. May Allah cause us to examine ourselves in the light of these sayings of the Prophet ﷺ.

(١٨٩٣/٢٥) عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَثَلُ الْمُدْهِنِ فِي حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا مَثَلُ قَوْمٍ اسْتَهْمُوا سَفِينَةً فَصَارَ
بَعْضُهُمْ فِي أَسْفَلِهَا وَصَارَ بَعْضُهُمْ فِي أَعْلَاهَا فَكَانَ الَّذِي فِي أَسْفَلِهَا يَمُرُّ بِالْمَاءِ
عَلَى الَّذِينَ فِي أَعْلَاهَا، فَتَأَذُّوْا بِهِ فَآخِذًا فَاسًا فَجَعَلَ يَنْقُرُ أَسْفَلَ السَّفِينَةِ فَاتَوَّه
فَقَالُوا مَا لَكَ؟ قَالَ تَأَذُّيْتُمْ بِي وَلَا بُدَّ لِي مِنَ الْمَاءِ، فَإِنْ أَخَذُوا عَلَى يَدَيْهِ نَجَّوْهُ
وَنَجَّوْا أَنْفُسَهُمْ وَإِنْ تَرَكَوْهُ أَهْلَكَوْهُ وَأَهْلَكُوا أَنْفُسَهُمْ.
(رواه البخارى)

(25/1893) Sayyidina Nu'man رضي الله عنه ibn Bashir reported that Allah's Messenger ﷺ said, "The example of those people who show flexibility in regard to Allah's limits and commands concerning them (and do not enforce checks on violation) and of those people who violate the limits of Allah and disobey His Commands is like the example of a group of people who draw mutual lots and board a ship. Some of them got to occupy the lower deck while others got the upper deck. So, one of the lower deck passed through those on the upper deck while he carried water whereby they experienced inconvenience (and expressed their displeasure). So, the man of the lower deck took a hammer and began of bore a hole in the bottom of the ship (so that he could fetch water directly from the sea without going up). Those in the upper deck came to him and asked what is wrong with

you? He said: You find (my coming and going for water) inconvenient to you (and you showed anger) but water is indispensable (for life. I bore the hole to fetch water." Allah's Messenger (ﷺ) said, "If the shipmates hold his hand (and prevent him from boring the hole) then they will save him from destruction and themselves too. But, if they leave him to do what he does then they will consign him to death and themselves too. (All of them will drown)."

Commentary: Necessary explanation has been provided within brackets in the translation. It is very easy to understand Hadith. It discloses that the piety of the pious will not help them when Allah's punishment descends on a wrong-doing people if the pious do not preach to them. In this regard, the Qur'an also says:

”وَاتَّقُوا فِتْنَةً لَا تُصِيبُ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ

(الأنفال ٨: ٢٥)

العِقَابِ“

{And fear the trial which shall not afflict in particular the evil doers alone among you. And know that Allah is severe in retribution}

(al-Anfal, 8:25)

Conditions In Which Responsibility To Preach is Waived

عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْنِيِّ فِي قَوْلِهِ تَعَالَى ”يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ“ قَالَ أَمَّا وَاللَّهِ سَأَلْتُ عَنْهَا خَبِيرًا، سَأَلْتُ عَنْهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَلِ اتَّخِرُوا بِالْمَعْرُوفِ وَتَنَاهَوْا عَنِ الْمُنْكَرِ حَتَّى إِذَا رَأَيْتَ شُحًّا مُطَاعًا وَهَوًى مُتَّبَعًا وَدُنْيَا مُؤَثَّرَةً وَاعْجَابَ كُلِّ ذِي رَأْيٍ بِرَأْيِهِ فَعَلَيْكَ بِخَاصَّةِ نَفْسِكَ وَدَعِ الْعَوَامَ فَإِنَّ مِنْ وَرَثَتِكُمْ أَيَّامًا الصَّبْرُ فِيهِنَّ مِثْلُ الْقَبْضِ عَلَى الْجَمْرِ، لِلْعَامِلِ فِيهِنَّ مِثْلُ أَجْرِ خَمْسِينَ رَجُلًا يَعْمَلُونَ مِثْلَ عَمَلِكُمْ

(رواه الترمذی)

(26/1894) Sayyidina Abu Tha'labah (رضی اللہ عنہ) al-Khushani reported about Allah's words:

”يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ“ (المائدة ١٠٥: ١)

that (in response to a man's question) he said that he had asked about this verse to that being who was best aware (of its meaning, message and Allah's Command), the Messenger ﷺ of Allah. So he said, "(Do not misinterpret this verse) Rather, stick to enjoining that which is right and forbidding that which is wrong till you see that the temptation to stinginess and amassing wealth is predominant and (instead of Allah's and His Messenger's commands) personal desires are obeyed, and (the Hereafter is forgotten and) only this life is made the ambition, and, everyone is slave to this own opinion and self projection. At such a time, worry about yourself and leave aside the masses (to Allah) because, after that, such a time will also come that (Keeping to religion and following *Shari'ah*) with patience and stead-fastness will be (as difficult) as to pick up burning charcoal. In those days, those who abide by *Shari'ah* will earn a reward equal to the reward of fifty men who perform deeds as you do."

(Jami' Tirmizi)

Commentary: Abu Umayyah Sha'bani رحمه الله عليه, a *Tabi'ee*, had asked Sayyidina Abu Tha'labah Khushani رضى الله عنه about the same 105th verse of al-Ma'idah about which we have seen Sayyidina Abu Bakr's رضى الله عنه words above. He replied that he himself had asked Allah's Messenger ﷺ about this verse (because the words could be misconstrued to imply that it was enough for one to correct his own life to righteousness and no responsibility lay on him to preach to other people). The Prophet ﷺ corrected the impression by his words narrated in the Hadith. The gist of that is that apart from worrying about oneself, one must worry about setting other people too on the right course. He must command that which is virtuous and forbid the disapproved, for, that is a religious duty and Allah's Command. So, that must be constantly done until the *ummah's* condition worsens to the extent that stinginess becomes its nature, and wealth is like a god to it, and instead of the Commands of Allah and His Messenger personal desires are preferred, and the Hereafter is neglected while the present life is made the sole aim, and self-conceit and vanity is the only guide-line. At such a time, preaching would be meaningless and there would be no hope of getting results. Therefore, one must stop worrying about other people and sit down to reform oneself and

keep away from sin.

The Prophet ﷺ concluded by saying that a time would come later when it would be as difficult to keep to righteousness and practice religion as it is difficult to hold burning charcoal in the hand. Thus, to keep oneself on religion would itself be like a *jihad*. The responsibility to preach to others would cease. About those who conduct themselves on true religion in such adverse, uncompromising times, the Prophet ﷺ said, "They would get as much reward as fifty of you get now."

Jihad & Martyrdom

As we know, Allah sent all the Prophets and Messenger so that they may teach the True Religion His Slaves. It is the invitation to worship Allah and lead a noble, righteous life, and to try to abide by it. It would spell reformation and success for them in this world and the next and it would be an assurance of Allah's pleasure and mercy and Paradise.

It is stated in the Qur'an and it is our belief that all Prophets عليهم السلام gave this invitation in their respective times and worked hard towards this end. But each one of them faced stiff opposition from their people who not only did not believe in them but also prevented others from believing. Those among the unbelievers who were powerful persecuted the Prophets عليهم السلام and the believers. They were more harmful than snakes and scorpions with the result that on such people Allah's punishment descended and they were exterminated out of existence.

”وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ“ (النحل ١٦: ٢٣)

{And Allah wronged them not, but they used to wrong themselves}

(an-Nehl, 16:33)

The Qur'an has spoken of such people in detail.

The Prophet ﷺ — *Khatam an Nabiyeen* — Sayyidina Muhammad ﷺ was the last of Prophets عليهم السلام. He also invited people to the True Religion. Some pious-natured creatures of Allah accepted his call and gave up the life of disbelief and idolatry, of sin and immodesty. But most of the chiefs and notables gave a stiff opposition and persecuted the Prophet ﷺ himself and those who

had believed with him particularly, the poor and weak. The wicked people of Makkah like Abu Jahl and Abu Lahb etc. deserved to receive punishment like the ancient people and to be put out of existence, but Allah has made the Prophet ﷺ not only as *Sayyid al-Mursaleen* (chief of the Messengers) and *Khatam an Nabiyeen* (seal of the Prophets) but also as *Rahamat ul lilaalameen* (Mercy to the worlds). Therefore, He had assured him that even his worst enemies would not receive punishment from the heavens but their strength would be weakened by the force of the Believers themselves, who would be regarded as armies of Allah. When that moment drew near, the command was issued to make *hijrah* to Madinah. This was the beginning of the second stage of the call to True Religion. Allah Commanded the faithful to be prepared to lay down their lives and sacrifice all they had to annihilate the enemies of Islam. This is called *jihad wa-qital fi sabeel Allah* and to lay down one's life on this path is martyrdom.

Readers would have understood from this introduction that the armed struggle of the Believers against disbelief and disbelievers (whether offensive or defensive) would be regarded as *jihad* in the cause of Allah, by Allah and His Messenger and *Shari'ah* only if the aim is protection and help of the True Religion, or clearing the way of it and entitling Allah's slaves to His mercy and Paradise. However, if war is fought to annex land and receive wealth, or to raise aloft the banner of one's people or country then that is not *jihad* in the cause of Allah.

Readers would have learnt also that in the *Shari'ah* *jihad* is a great mercy. While the rejectors and persecutors of previous Prophets عليهم السلام suffered heavenly punishment in the past, now that will never descend till the Last Day. So, *jihad* is like a replacement for that. But Allah knows best.

Here now are the Ahadith that enumerate the excellences of *jihad* and martyrdom.

(١٨٩٥/٢٧) عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ رَضِيَ بِاللَّهِ رُبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا وَجَبَتْ لَهُ الْجَنَّةُ فَعَجَبَ لَهَا أَبُو سَعِيدٍ فَقَالَ أَعِدَهَا عَلَيَّ يَا رَسُولَ اللَّهِ فَأَعَادَهَا عَلَيْهِ ثُمَّ قَالَ وَآخِرَى يَرْفَعُ اللَّهُ

بِهَا الْعَبْدَ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ،
 قَالَ وَمَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ الْجِهَادُ فِي سَبِيلِ اللَّهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ
 (رواه مسلم)

(27/1895) Sayyidina Abu Sa'eed رضي الله عنه al-Khudri reported that Allah's Messenger ﷺ said (one day), "He who being pleased and happy believes from his heart sincerely in Allah as his Owner and Lord, in Islam as his religion and in Muhammad as Allah's Messenger and the guide (of mankind) is assured of Paradise." (On hearing this good tiding from the Prophet ﷺ, the narrator) Abu Sa'eed رضي الله عنه Khudri was much happy and he requested (the Prophet ﷺ), "O Messenger of Allah! Do repeat the same thing." So, he said that all over again (and with that) he (also) said, "There is one more religious deed (which is so great in Allah's sight that) Allah will elevate the doer of that deed a hundred degrees in Paradise, each two degrees will be as far away as heaven and earth are." (Hearing that) Abu Sa'eed رضي الله عنه al-Khudri asked, "Messenger of Allah! What is that deed?" He said, "It is *jihad fi sabeel lillah*, *jihad* in the cause of Allah, *jihad* in the cause of Allah!" (Saheeh Muslim)

Commentary: Thus if anyone believes from the core of his heart that Allah is his Lord, Sayyidina Muhammad ﷺ is the Messenger and Islam is his religion then his life will be an Islamic life, he will be obedient to his Lord, and follower of the Prophet ﷺ. He gave the glad tidings to these slaves of Allah that they will be admitted to Paradise which is assured to them. Sayyidina Abu Sa'eed رضي الله عنه al-Khudri was deeply happy on receiving this good news (perhaps Allah had blessed already with the features described by the Prophet ﷺ), so, he requested (happy that he was) to be retold of this tiding. When he repeated the words, the Prophet ﷺ added that Allah would elevate the performer of another deed to a rank a hundred degrees higher in Paradise. When he asked what that deed was, the Prophet ﷺ said, "الْجِهَادُ فِي سَبِيلِ اللَّهِ" "*Jihad fi sabeel illah*, *jihad* in the way of Allah, *jihad* in the way of Allah."

The Prophet ﷺ repeated that three times and it shows how high he held *jihad* in his heart. How much he encouraged us to it!

The facts of the Hereafter, Paradise, and Hell which the Qur'an

speakes of will be known to us truly when we make it there, for, we have no example for that here in this world. We must believe what we are told by Allah and His Messenger about these things.

(١٨٩٦/٢٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَا أَنَّ رَجُلًا مِنَ الْمُؤْمِنِينَ لَا تَطِيبُ أَنْفُسُهُمْ أَنْ يَتَخَلَّفُوا
عَنِّي وَلَا أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ مَا تَخَلَّفْتُ عَنْ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللَّهِ وَالَّذِي
نَفْسِي بِيَدِهِ لَوَدِدْتُ أَنْ أُقْتَلَ فِي سَبِيلِ اللَّهِ ثُمَّ أُحْيَى ثُمَّ أُقْتَلَ ثُمَّ أُحْيَى ثُمَّ أُقْتَلَ
ثُمَّ أُحْيَى ثُمَّ أُقْتَلَ

(رواه البخارى ومسلم)

(28/1896) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "By Him in whose Hand my soul is, were it not that most & men among the Believers dislike to be left behind me when I go for *jihad* and I do not have enough means of conveyance for them, I would certainly not remain behind any sariya (expedition going for *jihad*, and would have taken part in every *jihad*). By Him in whose Hand my soul is, it is my longing that I should be martyred in the path of Allah, brought back life; martyred again, brought back to life, again; martyred once again, again brought to life; and martyred once again."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: The Hadith brings out the greatness of *jihad* and martyrdom in the path of Allah. The Prophet ﷺ said that it was a desire in his heart that he should accompany every party that goes forward to wage *jihad* but, he could not because there were many devoted Muslims who would not be pleased to stay behind while he advanced. Besides, he did not have enough means of conveyance for all of them. Therefore, not accompany the expedition on *jihad*. He said in expression of his longing to take part in *jihad*. "By Him Who holds my life, it is my desire that I should be killed by the enemy on the battle-field. Then Allah should give me life again, only to be killed again in His path and He may revive me again. And, I may be martyred in that way again, and give life once more, and I may give that up again and get martyred.

(١٨٩٧/٢٩) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَحَدٍ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجَعَ إِلَى الدُّنْيَا وَلَهُ مَا فِي الْأَرْضِ مِنْ شَيْءٍ إِلَّا الشَّهِيدُ يَتَمَنَّى أَنْ يَرْجَعَ إِلَى الدُّنْيَا فَيَقْتَلَ عَشْرَ مَرَّاتٍ لِمَا يَرَى مِنَ الْكِرَامَةِ

(رواه البخاري و مسلم)

(29/1897) Sayyidina Anas رضي الله عنه reported that Allah's Messenger ﷺ said, "After being admitted to Paradise, no one would like to be returned to earth even if he is given everything in it (and he is made owner thereof). However, one who was martyred in the path of Allah and admitted to Paradise would cherish that he should be sent back to earth and he should be martyred (not once but) ten times in the cause of Allah. He will make that wish because he will see how the martyrs are honoured and welcomed in Paradise (and what rank they are given)."

(Saheeh Bukhari, Saheeh Muslim)

(١٨٩٨/٣٠) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْقَتْلُ فِي سَبِيلِ اللَّهِ يُكَفِّرُ كُلَّ شَيْءٍ إِلَّا الدَّيْنَ

(رواه مسلم)

(30/1898) Sayyidina Abdullah رضي الله عنه ibn Amr al-Aas reported that the Prophet ﷺ said, "To be martyred in Allah's cause is an expiation for all sins except debt."

(Saheeh Muslim)

Commentary: The shortcomings of a man in obeying Allah's Commands and in giving rights and his faults and sins will all be atoned by giving up his life in the path of Allah and being martyred. Of course, if he has a debt or any right payable to a fellow-man then such things will not be forgiven even through martyrdom. This Hadith tells us of the greatness of martyrdom but also the seriousness of rights of fellow-men. May Allah enable us to learn from it.

(١٨٩٩/٣١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الشَّهِيدُ لَا يَجِدُ أَلَمَ الْقَتْلِ إِلَّا كَمَا يَجِدُ أَحَدُكُمْ أَلَمَ الْقُرْصَةِ.

(رواه الترمذی والنسائی والدارمی)

(31/1899) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, The one who is martyred in the cause of Allah feels only that much pain as much one of you feels on being stung by an ant." (Jama'i Tirmizi, Sunan Nasa'i, Sunan Da'rami)

Commentary: When anyone is operated upon, he is injected with pain-killing medicine or he is anaesthetize so that he loses sensation and feels no pain. Thus, the slave of Allah who is martyred undergoes such a condition that the only sensation he gets is like the stinging of an ant.

In Jami' Tirmizi itself there is a Hadith which says that when a man is martyred in the path of Allah, he is shown, at the very time, his place in Paradise (يرى مقعده من الجنة). The sight of Paradise itself is so very pleasing that the pain of being killed cannot be felt often that.¹

(١٩٠٠/٣٢) عَنْ سَهْلِ بْنِ حُنَيْفٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ سَأَلَ الشَّهَادَةَ بِصِدْقٍ بَلَغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ.
(رواه مسلم)

(32/1900) Sayyidina Sahl عليه السلام ibn Hunayf reported that Allah's Messenger ﷺ said, "If anyone supplicates Allah with a true heart to grant him martyrdom then Allah will raise him to the station and rank of the martyrs even though he may die on his bed."
(Saheeh Muslim)

Commentary: In our times, the door to Fighting for Allah and

①. There is an incident of current period. Mawlana Thanavi's رحمة الله عليه Khalifah Mawlana Mufti Muhammad رحمة الله عليه Hasan Amritsari had migrated to Lahore from Amritsar on the portion of the Sub-continent. Here he established Jami'Ashrafiyah. He had a wound on his feet which soon spread upto his knees and his thighs. The doctors decided that his leg must be amputated from his thigh down. The Mawlana consented to that and was brought to the operation tables. According to procedure, the doctors prepared to anaesthetize him, but he told them that it was not necessary and they might carry on without making him un-conscious. The Doctors explained to him that it was a long operation and his bone would also be severed and it was necessary to put him under anaesthesia. The Mawlana was unrelenting and insisted that they should carry on without anaesthetizing him. He took a rosary in hand and turned his face on the other side. The Doctors submitted to his demand and commenced the operation without applying anaesthesia. It took then about two and a half hours during which the Mawlana lied down with the rosary in hand. The doctors were very surprised and amazed, for, this thing was beyond their imagination. Later on, one of them, who had become devoted, asked the Mawlana, "What is the secret?" He said, "At that time, Allah had shwon me the reward against the pain and He had engrossed me in its sight." Some of the witnesses of this operation would still be alive in Lahore. Allah's affairs are far beyond our imaginations.

martyrdom is shut. However, this Hadith tells us that to those people who keep the merits of martyrdom in mind and pray to attain it, Allah will grant them the position of martyrs in view of their request and intention.

(١٩٠١/٣٣) عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجَعَ مِنْ غَزْوَةِ تَبُوكَ فَدَنَا مِنَ الْمَدِينَةِ فَقَالَ إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَاسِرْتُمْ مَسِيرًا وَلَا قَطَعْتُمْ وَادِيًا إِلَّا كَانُوا مَعَكُمْ قَالُوا يَا رَسُولَ اللَّهِ وَهُمْ بِالْمَدِينَةِ؟ قَالَ وَهُمْ بِالْمَدِينَةِ حَبَسَهُمُ الْعُدْرُ.
(رواه البخارى ورواه مسلم عن جابر)

(33/1901) Sayyidina Anas رضي الله عنه reported that when they returned from the Battle of Tabook and had approached Madinah Allah's Messenger ﷺ said, "There are some people in Madinah who were with you in this whole journey. When you crossed some valley, even then they were with you. "Some of the colleagues of the journey pointed out, "O Messenger of Allah! They were in Madinah (how then were they with us in the journey?)" He said, "Yes, they resided at Madinah itself and could not accompany us for some reason and helplessness."

(Saheeh Bukhari and Saheeh Muslim)

Commentary: There were some of the Companions رضي الله عنهم in Madinah who wished to accompany the Prophet ﷺ in the expedition of Tabook. They were determined but they could not join because of some reason. As their intention to accompany was sincere, they were recorded by Allah among the participants. In a version of this hadith the words are *إِلَّا شَرَكُوكُمْ فِي الْأَجْرِ* (because of their sincere intention those Believers were your partners in the reward). According to this Hadith, anyone who intends to join in a pious work but cannot do that under some compulsion, Allah will reward him because of his intention.

(١٩٠٢/٣٤) عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ.
(رواه مسلم)

(34/1902) Sayyidina Abu Musa al-Ash'ari رضي الله عنه reported that Allah's Messenger ﷺ said, "The gates of Paradise are under the shade of swords."
(Saheeh Muslim)

Commentary: In the field of *jihad* where swords are swung overhead and the warriors who place their lives in the way of Allah are martyred, there alone are the gates of Paradise, wide open. He who is martyred in Allah's path enters Paradise through these gates at the same moment. From this report of Saheeh Muslim it seems that Sayyidina Abu Musa al-Ash'ary رضي الله عنه had narrated this saying of the Prophet ﷺ during a *jihad* when fighting was in full swing. It is narrated further down that on hearing him a slave of Allah got up. He seemed to be in bad condition and he asked, "O Abu Musa did you hear the Prophet ﷺ say this with your own ears?" He confirmed that he had himself heard him say that. The man then went to his friends and said, "I have come to convey to you my last greeting. Accept my fare-well *salaam*." He threw away the sheath of his sword and with the naked sword pierced into enemy ranks. He fought till he was martyred and attained his ambition. According to this saying of the Prophet ﷺ, he entered into Paradise through one of its doors.

(١٩٠٣/٣٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَائِمِ بِلَايَاتِ اللَّهِ لَا يَفْتُرُ مِنْ صِيَامٍ وَلَا صَلَاةٍ حَتَّى يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ . (رواه البخارى ومسلم)
(35/1903) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "The *mujahid* (warrior) in the path of Allah is equal (in the sight of Allah) to the man who observes fasting regularly, stands before Allah in worship and recites the verses of Allah, not resting from tiredness through fasting and worship. (He is thus equal in Allah's sight) till he returns home."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: The man who leaves home to participate in *jihad* is constantly in worship like one who fasts continuously and stands in worship and recites Allah's verses.

(١٩٠٤/٣٦) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَيْنَانِ لَا تَمْسُهُمَا النَّارُ عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ وَعَيْنٌ تَحْرُسُ فِي سَبِيلِ اللَّهِ
(رواه الترمذی)

(36/1904) Sayyidina Abdullah ibn Abbas رضي الله عنه reported that Allah's Messenger ﷺ said, "There are two eyes that the fire of Hell cannot even touch, the eye that weeps in fear of Allah and the eye that kept guard (and vigil during the night) in *jihad* and served as such." (Jami' Tirmizi)

(١٩٠٥/٣٧) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَذْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا. (رواه البخارى و مسلم)

(37/1905) Sayyidina Anas رضي الله عنه reported that Allah's Messenger ﷺ said, "To get out in the way of Allah on a morning, or on an evening is better than the world and whatever it contains."

(Saheeh Bukhari and Saheeh Muslim)

Commentary: This means that to go out in Allah's way even for a little while is better than the world and everything in it. We must believe that compared to the reward that we shall get for it in the Hereafter the world and whatever is in it is nothing. The world and its contents are ephemeral but that reward is ever-lasting.

(١٩٠٦/٣٨) عَنْ أَبِي عَبَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَغْبَرْتُ قَدَمًا عَبْدٍ فِي سَبِيلِ اللَّهِ فَتَمَسَّهُ النَّارُ. (رواه البخارى)

(38/1906) Sayyidina Abu Abs رضي الله عنه reported that Allah's Messenger ﷺ said, "It cannot be that once a man's feet become dusty on walking in the path of Allah, the fire of hell would touch them."

(Saheeh Bukhari)

Commentary: Imam Tirmizi has also transmitted this Hadith of Abu Abs رضي الله عنه with the addition that one of its narrators, Yazeed ibn Abu Maryam, reported that he was going (towards the Tami' Masjid) to offer the Friday salah and he met Abayah ibn Rifa'ah tabi'ee who said to him:

"Glad tidings to you that your feet (with which you walk up to the Jami' Masjid) are walking on the path of Allah. And I have heard Abu Abs say that Allah's Messenger said: If anyone's feet walk in the path of Allah and become dusty then

”أُبَشِّرُ فَإِنَّ خُطَاكَ هَذِهِ فِي سَبِيلِ اللَّهِ سَمِعْتُ أَبَا عَبَسٍ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَغْبَرَتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ فَهُمَا حَرَامٌ عَلَى النَّارِ“

they are forbidden to the fire (and it cannot even touch them)"

Abayah ibn Rifa'ah, tabi'ee, discloses through this statement that the words in the path of Allah' do not restrict their application to *jihad* and fighting alone but encompass a greater field; to go to offer salah and to run about in service of religion and of what places Allah are also *jihad*. Similarly, the Hadith of Sayyidina Anas رضي الله عنه before that (لَعْدُوَّةٌ فِي سَبِيلِ اللَّهِ أَوْ رُوْحَةً.....الخ) encompasses everyone who strives sincerely for Allah and His religion.

(١٩٠٧/٣٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ بِهِ نَفْسَهُ مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ. (رواه مسلم)
(39/1907) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "He who dies without ever having participated in *jihad*, or thought of it (or formed an intention to participate) has died on a mode of hypocrisy." (Saheeh Muslim)

Commentary: The Qur'an says in surah al-Hujrat:

{The believers are only those who believe in Allah and His Messenger, then they doubt not, and struggle hard with their riches and their lives in the way of Allah. Those — they are the truthful ones.}

(al-Hujarat, 49:15)

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ
وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا
بِمَاوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ
أُولَئِكَ هُمُ الصَّادِقُونَ ○

(الحجرات ٤٩: ١٥)

This verse declares that *jihad* in the path of Allah is a necessary part of true faith. The true Believers are only they whose lives and Records of Deeds contain *jihad* (if not a practical participation then, at least, a wish and an intention). Therefore, one who departs from this world without these things has departed not as a True Believer but as a kind of hypocrite.

(١٩٠٨/٤٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ لَقِيَ اللَّهَ بِغَيْرِ أَثَرٍ مِنْ جِهَادٍ لَقِيَ اللَّهَ وَفِيهِ ثُلْمَةٌ. (رواه الترمذی وابن ماجه)
(40/1908) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "If anyone is presented before Allah without any trace of *jihad* on him then he has met Him with

defect and a blot (on his religion)." (Jami' Tirmizi, Sunan Ibn Majah)

Commentary: This Hadith too may be explained in the same way as the one before it. In studying this Hadith and others like it, we must remember that in the terminology of Qur'an and Hadith *jihad* is not merely fighting and war with weapons. Rather, it is to undertake any kind of effort to help and support religion at any time necessary; such a struggle is *jihad* for that occasion. The slaves of Allah who struggle according to the needs of time and sacrifice their life and property are *mujahids* (warriors) on the path of Allah. We will speak on this in detail later on.

(١٩٠٩/٤١) عَنْ زَيْدِ بْنِ خَالِدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا وَمَنْ خَلَّفَ غَازِيًا فِي أَهْلِهِ فَقَدْ غَزَا.

(رواه البخارى و مسلم)

(41/1909) Sayyidina Zayd رضي الله عنه ibn Khalid reported that Allah's Messenger ﷺ said, "If anyone provides a participant of *jihad* in the way of Allah with equipment of *jihad* then (in the sight of Allah) he too has participated in *jihad* and battle. And, if anyone deputises for a warrior and looks after his family then he too has participated in *jihad*. (Both these kinds will receive a reward for *jihad* and they will be recorded with Allah as *mujahids*)

(Saheeh Bukhari and Saheeh Muslim)

Commentary: This saying of the Prophet ﷺ outlines the principle that one who equips a person who is engaged in helping out religion in a large way, or looks after his family in his absence is, indeed, entitled to a full reward and is regarded as being in service of religion. Those of us who cannot directly take part in a large-scale religious mission can, at least, help out those who participate and their dependants. We will then be in the same category as those who are in the fore-front and in active participation and get a full reward. May Allah enable us!

(١٩١٠/٤٢) عَنْ أَنَسِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ جَاهِدُوا

الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَالسِّنْتِكُمْ. (رواه ابوداؤد، والنسائي، والدارمي)

(42/1910) Sayyidina Anas رضي الله عنه reported that the Prophet ﷺ said, "Wage *jihad* against the polytheists and idolaters with your life,

property and tongue." (Sunan Abu Dawood, Sunan Nasa'i Sunan Darimi)

Commentary: Wage *jihad* according to the opportunity and demands of time against the disbelievers and polytheists to bring them to believe in unity of Allah and to the True Religion and to weaken them so that the call of Truth may be made unhindered. Use your life and wealth to this end and speak with the tongue too. The wide context of *jihad* includes spending money for the call to Truth and speaking with the tongue (and using the pen).

A Clarification:

The word *jihad* is used in Urdu only to describe the armed war fought for Allah and His Messenger and for the religion against the enemies of Allah. However, In Arabic and the terminology of the Qur'an and Hadith, *jihad* is to struggle firmly and use possible strength against the rivals to achieve a goal. This struggle may turn out into a war, or into any other form. (The word is used in the Qur'an often in this sense.)

The Prophet ﷺ stayed at Makkah for about thirteen years after being made Prophet. During this entire period, not only was it not permitted to him to wage *jihad* through the sword and engage in war but also these things were disallowed. The command applied was “كُفُّوا أَيْدِيَكُمْ.....” (withhold your hands from fighting and war). The surah al-Furqan was revealed during the Makkan period. The Prophet is told:

”فَلَا تَطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا“ (الفرقان ٥٢:٢٥)

{So (O Prophet), obey not the disbelievers but strive against them with a great striving, with this (Qur'an)} (25:52)

The Prophet ﷺ is told not to submit to them but continue to wage a powerful *jihad* (struggle) against them with the Qur'an. This verse, obviously, does not speak of *jihad* with the sword or warfare, but through the Qur'an the struggle of calling them and preaching of them. And, the verse calls it *jihad*; in fact, *jihad kabeer* and *jihad azeem*.

Surah al-Ankaboot too was revealed at Makkah before *hijrah*. It has a verse:

“وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ” (العنكبوت ٦:٢٩)

{And whosoever strives, strives only for himself. Surely Allah is Independent of (His) creatures.} (29:6)

The person who engages in *jihad* (in the cause of Allah) truly wages it for his own benefit. (Allah does not benefit from it in the least.) Allah is Independent.

In the same surah, its last verse says:

“وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ”

{And those who strive hard for Our cause, We shall certainly guide them in Our ways. And surely Allah is with the good-doers} (29:69)

Obviously, both these verses of Surah al-Ankaboot do not use the word *jihad* in the sense of fighting with the sword. Rather, it is striving and toiling in Allah's way and for His pleasure in whichever from it be. Every sincere struggle for Allah and giving up life and property, luxury and comfort and full utilisation of the capabilities given by Allah are different stages of *jihad* in the path of Allah. The opportunity to engage in that is available always and in every corner of the world.

Of course *jihad* with the sword and fighting in the path of Allah is a superior kind of *jihad* from certain angles. The giving up of life and martyrdom in this path is a greatest honour for a Believer, for which the Prophet ﷺ himself expressed his earnest longing as we have seen earlier. The next Hadith throws more light on it.

(١٩١١/٤٣) عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ يَقُولُ الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ

(رواه الترمذی)

(43/1911) Sayyidina Fudalah رضی اللہ عنہ ibn Ubayd reported that he heard Allah's Messenger ﷺ say, "The *mujahid* (warrior) is he who wages *jihad* against his own self." (Jami' Tirmizi)

Commentary: The Qur'an says: “إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ” {Surely human soul incites to evil} (Yusuf, 12:53) Thus, the slave of Allah who fights against his base desires — instead of obeying them, he obeys the Commands of Allah — it is about him that the Prophet ﷺ has

said in this Hadith that he is the true *mujahid* (warrior). In the same way, in this series of Ma'arif ul-Hadith in Kitab al-Mu'ashirah when speaking of treatment of parents, the Hadith has been narrated in which the Prophet ﷺ has described service to parents as *jihad*

(ففيهما فجا هد)

The Sphere of Martyrdom

Just as the word *jihad* has a vast connotation, so too Allah's Messenger ﷺ said that the word martyrdom had a wide meaning. Thus many who are not killed in the battle-field by the disbelievers but die suddenly in accidents, etc. are also included among martyrs.

(١٩١٢/٤٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَاتَعُدُّونَ الشَّهِيدَ فَيَكُمُ قَالُوا يَا رَسُولَ اللَّهِ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ،
قَالَ إِنْ شُهِدَ أُمَّتِي إِذَا لَقِيَ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ وَمَنْ مَاتَ فِي
سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعُونَ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ
فَهُوَ شَهِيدٌ (رواه مسلم)

(44/1912) Sayyidina Abu Hurayrah رضى الله عنه reported that Allah's Messenger ﷺ asked (his Companions رضى الله عنهم), "Whom do you regard as *shaheed*¹ (martyrs) among yourselves?" They said, "O Messenger of Allah! The *shaheed* is he who gets killed in the cause of Allah. He said, "In that case the martyrs of my *ummah* will be very few. (Listen!) He is a martyr who is killed in Allah's way, and he who dies on the way of Allah (like the journey for *jihad*), he too is a martyr. And he who dies in plague is a martyr too. And, he who suffers from a stomach disease is also a martyr (the stomach disease could be: chlorea, gastro-enteritis, diarrhoea, dropsy, etc.) (Saheeh Muslim)

Commentary: The fact is that the *shaheed* (martyrs) are really those who are killed in the battlefield by the disbelievers and polytheists. (There are special commands about them in *Shari'ah*. For example, they are not given bath and are buried in the garments they wear). However, Allah, the merciful that He has included in this definition some of those who die from unusual disease or

①. The word is *shaheed* (singular) and *shuhada* (plural) but we have *shaheed* in English for singular and plural.

accidents. He has promised to give them the rank of *shaheed* in the Hereafter. Some are mentioned in the above Hadith and others will be mentioned in the Ahadith to follow. To make a distinction, the first kind are called *shaheed Haqiqee* and the other kinds *Shaheed Hukmee*, the commands of bath and shroud do not apply to the second kind. Their bodies are treated like ordinary deaths.

(١٩١٣/٤٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الشُّهَدَاءُ خَمْسَةٌ الْمَطْعُونُ وَالْمَبْطُونُ وَالْغَرِيقُ وَصَاحِبُ الْهَدْمِ وَالشَّهِيدُ فِي
سَبِيلِ اللَّهِ.

(رواه البخارى ومسلم)
(45/1913) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "The *shaheed* are of five kinds ❶ Those who die of plague, ❷ Those who die from stomach ailment. ❸ Those who die from drowning. ❹ And, those who die under crumbling buildings, etc. ❺ And, the *shaheed* in the way of Allah (on the field of *ji-had*). (Saheeh Bukhari, Saheeh Muslim)

(١٩١٤/٤٦) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْتُ
غُرْبَةٍ شَهَادَةٌ

(رواه ابن ماجه)
(46/1914) Sayyidina Ibn Abbas رضي الله عنه reported that Allah's Messenger ﷺ said, "Death during journey is martyrdom." (Sunan Ibn Majah)

Commentary: If we ponder over these Ahadith, we will learn that Allah through His Mercy has given the rank of martyrdom in some form to those who die a sudden death or a painful or pitiful death. He will give them reward of some kind of martyrdom. This is a great glad tiding for those who die in this way and a great consolation for their heirs. May Allah cause us to believe.

In these present times many accidents take place whether of automobiles or railways or aeroplanes. There are also sudden deaths through heart-related ailments.

We have full faith in Allah's Mercy that He will treat all of them with kindness. Surely, Allah's Mercy is very vast.

كتاب الفتن

KITABUL FITAN

**(BOOK OF TRIALS
AND AFFLICTIONS)**

RELIGIOUS DECLINE & TRIALS FACED BY THE *UMMAH*

At the same time as the Prophet ﷺ gave guidance to the *ummah* on different religious matters that we have seen so far, he also warned them of decline in religion, changes and trials; and he also gave guidance for such occasions. Allah had revealed to him that just as earlier people had suffered religious decline and they had gone into error, so too his *ummah* will go through a similar period and deprive themselves of Allah's blessings. Thus, the Prophet ﷺ had opportunity to guide his people in this regard.

Sayings of the Prophet ﷺ on this subject are found in Books of Hadith in their section. Book or Chapter of *Fitn*. They are not merely foretellings but their aim is to forewarn the *ummah* of the trials they would face and to guide them on how to save themselves from the effects of the trials.

The Ahadith that follow may be read in the light of this preamble and we must examine ourselves and seek guidance from them.

(١٩١٥/١) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَتَتَّبِعُنَّ سُنَنَ مَنْ قَبْلَكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ، حَتَّىٰ لَوْ دَخَلُوا جُحْرَ ضَبٍّ تَبِعْتُمُوهُمْ قِيلَ يَا رَسُولَ اللَّهِ الْيَهُودَ وَالنَّصَارَىٰ؟ قَالَ فَمَنْ؟ (رواه البخارى ومسلم)
(1/1915) Sayyidina Abu Sa'eed رضي الله عنه al-Khurdi reported that Allah's Messenger ﷺ said, "Certainly you (my *ummah*) will follow in the footsteps of the earlier people — span for span, and cubit for cubit — and if they had entered the bear's den, you too would do the same thing." Some one asked, "O Messenger of Allah, do you mean the Jews and Christians?" He said, "Who else?"
(Bukhari and Muslim)

Commentary: The word cubit is the length from finger tips to the elbow which is equal to two spans, and the full expression means step by step. So, the Prophet's ﷺ saying means: Some people of my *ummah* will follow the earlier communities step by step so that they will do the same things the earlier ones had done and commit the same wrongs they had committed. If the earlier people had done some foolish things like going into a bear's den, someone from my *ummah* too will try the same foolish thing. (They will thus ape them in everything.) When someone asked if by earlier communities he meant the Jews and Christians, the Prophet ﷺ confirmed that.

This, as we have said earlier, is more a warning to protect themselves than a prediction.

(١٩١٦/٢) عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو قَالَ سَبَّكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصَابِعَهُ، وَقَالَ كَيْفَ أَنْتَ يَا عَبْدَ اللَّهِ بْنَ عَمْرٍو إِذَا بَقِيَتْ حُنَالَةٌ قَدْ مَزَجَتْ غُهُوْذَهُمْ وَأَمَانَاتَهُمْ وَاخْتَلَفُوا فَصَارُوا هَكَذَا، قَالَ فَكَيْفَ يَا رَسُولَ اللَّهِ؟ قَالَ تَأْخُذُ مَا تَعْرِفُ وَتَدَعُ مَا تَنْكُرُ وَتَقْبِلُ عَلَى خَاصَّتِكَ، وَتَدْعُهُمْ وَعَوَامَهُمْ.

(رواه البخارى)

(2/1916) Sayyidina Abdullah ibn Amr ؓ reported that one day the Prophet ﷺ interlaced his fingers of one hand into those of another and asked, "O Abdullah! What will be your state and reaction when only the dregs or the worst kind of people remain. They will cheat in their covenants and dealings and they would have (serious) disagreements (and bickerings). They will intermingle mutually (just like my fingers are now interlaced)." Abdullah ibn Amr ؓ submitted, "O Messenger of Allah, how should I conduct myself then (at that time.))" The Prophet ﷺ said, "The course or deed that you find correct and approved, choose that and shun that which you consider wrong. Keep all your attention on yourself (and think of yourself). And abstain from the dregs and incapable people who fight among themselves and their masses." (Saheeh Bukhari)

Commentary: The word in the Hadith حنار means dregs. It is used here for the worst of men who have no human quality, and are absolutely incapable. They would deceive people.

Sayyidina Abdullah ibn Amr al-Aas ؓ was a young Companion and very pious. It was the Prophet's ﷺ method of teaching that he put a question to his Companions ؓ who then enquired from him the correct answer. Accordingly, Abdullah asked the Prophet ﷺ for the correct answer and he informed him. The gist of his guidance was: when you find such people then think about yourself and turn away from them.

At this point, we must remember that whatever guidance the Prophet ﷺ wished to give to the Muslims till the Last Day, he addressed the Sahaba ؓ (Companions) and left the message with them. May Allah reward them and those that succeeded them that they conveyed these messages of guidance of the Prophet ﷺ to the people who followed them. The scholars of Hadith then preserved them in books of Ahadith.

(١٩١٧/٣) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الْمُسْلِمِ غَنَمٌ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَقْرُ بِدِينِهِ مِنَ الْفِتَنِ (رواه البخارى)

(3/1917) Sayyidina Abu Sa'eed al-Khudri ؓ reported that Allah's Messenger ﷺ said, "There will soon come a time when a Muslim's best property will be sheep which he will take away to the mountain-tops and valleys of rainfall to flee from Fitan (trials and afflictions) and save his religion." (Saheeh Bukhari)

Commentary: The Last Hour is stated in the Qur'an as close-by (اِقْتَرَبَتِ السَّاعَةُ) (al-Qamar, 54:1). The Prophet ﷺ, too, used to mention it as though it was about to take place, and he gave its signs in the same manner. Firstly, that which is to come and is sure to come must be regarded as drawing near. Secondly, the wisdom behind that was that no one may sit with complacency because it was far off in time, and be lethargic in preparing himself for it. Thus, on this principle, the Prophet ﷺ has described the *Fitan* (trials and afflictions) to be near the time when it will be difficult for pious men to keep to their religion and abide by Allah's and His Messenger's commands. He said that at a such time that Believing slave will be at peace who has some goats and he takes his herd to the tops of mountains or in valleys where there is rainfall. The

goats would subsist on foliage grown by Allah and he would live on them, keeping safe from *fitn*.

(١٩١٨/٤) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ. (رواه الترمذی)
(4/1918) Sayyidina Anas رضي الله عنه reported that Allah's Messenger ﷺ said, "A time will come on people when one who patiently observes religion will be like one who holds burning charcoal in his hand."
(Jami' Tirmizi)

Commentary: Sin, indecency and neglect of godly life will be so common and rampant that it will be difficult and require tremendous patience to live according to commands of religion and abstain from the unlawful. It will be like trying to hold burning charcoal in the hands. It is the same time as is mentioned in Sayyidina Abu Sa'eed's رضي الله عنه foregoing Hadith. But Allah knows best.

(١٩١٩/٥) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكَ فِي زَمَانٍ مَنْ تَرَكَ فِيهِ عَشْرًا أَمَرَ هَلَكٌ، ثُمَّ يَأْتِي زَمَانٌ مَنْ عَمِلَ فِيهِ بِعَشْرٍ مَا أُمِرَ نَجَا
(رواه الترمذی)
(5/1919) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "You are now in times when if anyone conducts himself on Divine injunctions (to a large extent) and neglects only a tenth part of them then he will perish (and will suffer.) But, later a time will come when if anyone acts on only one-tenth of the Divine commands then he will be saved."
(Jami' Tirmizi)

Commentary: In the times of the Prophet ﷺ when people were in his company and under his training and observed him closely, the atmosphere was such that Divine injunctions were followed zealously and that was very easy for them. It came as second nature to them to obey Allah and His Messenger. Thus, if anyone neglected even a little of his duties then he was liable to be taken to task and account for his conduct. But, the Prophet ﷺ also spoke of times when the situation would be very non-conducive for a religious life. (It would like trying to hold burning charcoal in the hand.) He said about this times that the slave of Allah who acts on

even a few of Divine commands will find them enough to earn salvation. I believe that the word one-tenth is not to be taken literally but it means a little against too much. The message of the Prophet ﷺ is explained in the foregoing passage.

Trial Through Wealth

(١٩٢٠/٦) عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ قَالَ حَدَّثَنِي مَنْ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ إِنَّا لَجُلُوسٌ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ فَأُطْلِعَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ مَا عَلَيْهِ إِلَّا بُرْدَةٌ لَهُ، مَرْقُوعَةٌ بِفَرْوٍ فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَكَى لِلَّذِي كَانَ فِيهِ مِنَ النِّعْمَةِ وَالَّذِي هُوَ فِيهِ الْيَوْمَ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ بِكُمْ إِذَا عَدَا أَحَدُكُمْ فِي حُلَّةٍ وَرَاحَ فِي حُلَّةٍ وَوُضِعَتْ بَيْنَ يَدَيْهِ صَحْفَةٌ وَرُفِعَتْ أُخْرَى وَسَتَرْتُمْ بُيُوتَكُمْ كَمَا تُسْتَرُ الْكَعْبَةُ فَقَالُوا يَا رَسُولَ اللَّهِ نَحْنُ يَوْمَئِذٍ خَيْرٌ مِنَّا الْيَوْمَ نَتَفَرَّغُ لِلْعِبَادَةِ وَنُكْفَى الْمَوْنَةَ قَالَ لَا أَنْتُمْ الْيَوْمَ خَيْرٌ مِنْكُمْ يَوْمَئِذٍ.

(رواه الترمذی)

(6/1920) Muhammad ibn Ka'b al Qurazi said that he heard from one who heard (this story) directly from Sayyidina Ali عليه السلام ibn Abu Talib. (he said:) We were sitting in the mosque with Allah's Messenger ﷺ when Mus'ab ibn Umayr رضي الله عنه came to us wearing only a (worn out) cloak that was patched with hide. When Allah's Messenger ﷺ saw him (in this condition), he wept remembering his affluent state (before he embraced Islam) and seeing his present (pitiable, poor) condition. Then Allah's Messenger said (to us), "(Tell me) how will it be with you when (in affluence and luxury) one of you goes out in the morning wearing a mantle and in the evening wearing another, and (a meal in a)dish is placed before him while another is carried away. And you will clothe your homes in the same way as the Ka'bah is covered?" (In answer to his question among the attendants,) some people submitted, "O Messenger of Allah, we will then be in a better condition than today. We will get ample time to worship and not have to toil (for livelihood). "Allah's Messenger ﷺ said, "No, you are much better off today (in this poverty) than that day (of affluence)."

(Jami' Tirmizi)

Commentary: Muhammad ibn al-Qurazi was a *tabi'ee* who was

distinguished in his times for his knowledge of the Qur'an and his piety. He has not mentioned the name of the narrator who reported to him the Hadith on the authority of Sayyidina Ali عليه السلام, but it is clear from his report that the narrator was a reliable and trustworthy man.

Sayyidina Mus'ab ibn Umayr رضي الله عنه had a distinct position among the Companions رضي الله عنهم, and an interesting history. He was from a very rich family and was brought up with much doting and care, and he lived in great luxury. But, when he became a Muslim, his life changed altogether and his state became what we have read in this Hadith. He had only a single tattered cloak on his body and his condition brought tears in the eyes of the Prophet صلى الله عليه وسلم.

Then the Prophet صلى الله عليه وسلم informed his Companions رضي الله عنهم of a time when his *ummah* would live in luxury. They would have enough garments to be able to change them twice a day, variety of dishes on the dining mat. He asked them what they thought of those coming times and when they thought that there would be abundant opportunity to devote themselves to worship, he told them that they were wrong to imagine that. They were much better off than those who would see affluent times.

The fact is that when the Prophet صلى الله عليه وسلم spoke of these times, the Companions رضي الله عنهم could only believe in the unseen. Later, however, in the times of the Banu Umayyah and Banu Abbas and later on in Many Muslim governments and even today in those Muslim countries who are blessed with luxury, this fact was clearly observed. Indeed, these predictions are among the miracles of Allah's Messenger and evidences of his Prophethood.

(٩١٢١/٧) عَنْ ثَوْبَانَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوْشِكُ الْأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ كَمَا تَدَاعَى الْأَكِلَةُ إِلَى قُصْعَتِهَا فَقَالَ قَائِلٌ وَمِنْ قِلَّةِ نَحْنُ يَوْمَئِذٍ قَالَ بَلْ أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ وَلَكِنَّكُمْ غِنَاءٌ كَغِنَاءِ السَّيْلِ وَلَيَنْزِعَنَّ اللَّهُ مِنْ صُدُورِ عَذْوِكُمُ الْمُهَابَةَ مِنْكُمْ وَيَقْدِرَنَّ فِي قُلُوبِكُمُ الْوَهْنُ قَالَ قَائِلٌ يَا رَسُولَ اللَّهِ وَمَا الْوَهْنُ؟ قَالَ حُبُّ الدُّنْيَا وَكَرَاهِيَةُ الْمَوْتِ

(رواه ابو داود والبيهقي في دلائل النبوة)

(7/1921) Sayyidina Thawban رضي الله عنه reported that Allah's

Messenger ﷺ said, "The time is near when (your enemy) nations invite each other against you (to wage war and annihilate you) like diners invite each other to the platters (dishes of food)." Someone submitted, "Will it be because of our few numbers on that day?" He said, "(No!) Rather you will be in large numbers then but like the sediments of flood you will be (lifeless and weightless) and Allah will remove from your enemies your fear, and (instead) put into your hearts *وهن* (*wahn*).". Someone asked what *wahn* *وهن* was and he said, "Love for the world and dislike of death."

(Sunan Abu Dawood, Dala'il an-Naboo'wah)

Commentary: When the Prophet ﷺ spoke as he did in this Hadith — and even many centuries after that — the condition of the Muslims seemed to believe his prediction. But, whatever he said did happen. Even today we see that happening. The reason for the Muslim decline is also the same as he had suggested. We love this world and the life here and find death (in Allah's path) a bitter proposition and our condition has made us an easy morsel for our enemies. As we have said already, this saying of the Prophet ﷺ is not merely a prediction but an instruction to his *ummah* to protect their hearts from *وهن wahn* (love for the world and dislike of death.)

(١٩٢٢/٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ أُمَرَاءُكُمْ خَيْرًا مِنْكُمْ وَأَغْنِيَاءُكُمْ سَمَحَاءُكُمْ وَأُمُورُكُمْ شُورَى بَيْنِكُمْ فَظَهَرَ الْأَرْضُ خَيْرٌ لَكُمْ مِنْ بَطْنِهَا وَإِذَا كَانَ أُمَرَاءُكُمْ شَرَارًا مِنْكُمْ وَأَغْنِيَاءُكُمْ بَخِلَاءُكُمْ وَأُمُورُكُمْ إِلَى نِسَاءٍ كُمْ قَبْطُنُ الْأَرْضِ خَيْرٌ لَكُمْ مِنْ ظَهْرِهَا.

(رواه الترمذی)

(8/1922) Sayyidina Abu Hurayrah رضی اللہ عنہ reported that Allah's Messenger ﷺ said, "When your rulers are the pious people among you and your wealthy men are generous and your affairs are settled with mutual consultation then the surface of the earth is better for you than its belly. But if (in contrast,) your rulers are the worst men among you and your wealthy men possess a miserly character (instead of generosity) and your affairs are subservient to your women's opinion (instead of mutual consultation) then the belly of the earth is better for you than its surface."

(Jami Tirmizi)

Commentary: It was revealed to the Prophet ﷺ that for a length of time his *ummah* will have pious men in government, their rich men will be endowed with liberality and will spend from Allah's provisions sincerely on virtuous accounts, and their mutual dealings will conclude with consultation. (These are three signs that the *ummah* will observe the Commands of Allah and His Messenger.) The Prophet ﷺ said that these would be a blessing for the *ummah* and they would be worthy of walking on the face of the earth and, being the best community, they would be responsible to guide and lead people. It was also revealed to him that a time would come when things would be reversed.

Evil people would rule, the rich men would be stingy and greedy and their affairs would be concluded with the pleasure of women in mind. The Prophet ﷺ said that the people would not then be deserving of walking on the face of the earth but would deserve to be eliminated and buried into it.

This Hadith, too, besides predicting the future events, warns the *ummah* to mend their ways.

The Trials That Will Grow

(١٩٢٣/٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَادِرُوا بِالْأَعْمَالِ فِتْنًا كَقَطْعِ اللَّيْلِ الْمُظْلِمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا. (رواه مسلم)

(9/1923) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "Make haste in doing good deeds before the coming of the trial that will descend in quick succession like portions of the dark night. (It will be that) a man will rise up in the morning as a faithful but will begin the evening as one deprived of faith. Or he will be a believer in the evening but will not remain a believer the next morning and become an infidel. He will sell away his religion and faith for, the meagre provisions of this world."

(Saheeh Muslim)

Commentary: The Prophet ﷺ was informed that his *ummah* will encounter trials one upon another like the darkness of the night. As a result, a man would wake up a Believer and Muslim but by evening time he will go astray or do a wicked deed and waste away and foil religion.

This trial will emerge through misleading movements and women and through greed for wealth and leadership and other kinds of indecent desires. The last sentence in the Hadith is “يَبِيعُ” (He will sell away his religion against paltry provisions of the world.) The Hadith does not only imply that a man would turn to disbelief for worldly ends but it also encompasses all possibilities whereby he will overlook the religious commands to further his worldly ambitions (like amassing wealth or strengthening his leadership, etc.) Thus, coveting the world and neglecting the Hereafter and every kind of sin and indecency is included here and this is practical disbelief. We may repeat here that though the Prophet ﷺ addressed the Companions رضي الله عنهم, the addressees really include his *ummah* of every period. He means to warn every Believer to beware of Trials liable to hamper faith and to tell him that he must hasten to do righteous deeds lest he succumb to trial and fail to do good deeds thereafter. If he will persist in doing pious deeds, he will be entitled to Allah's protection from Trial.

(١٩٢٤/١٠) عَنْ الْمُقَدَّادِ بْنِ الْأَسْوَدِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ السَّعِيدَ لَمَنْ جُنِبَ الْفِتْنِ إِنَّ السَّعِيدَ لَمَنْ جُنِبَ الْفِتْنِ، إِنَّ السَّعِيدَ لَمَنْ جُنِبَ الْفِتْنِ، وَلَمَنْ ابْتُلِيَ فَصَبَرَ فَوَاهًا. (رواه ابو داود)

(10/1924) Sayyidina Miqdad ibn Aswad رضي الله عنه reported having heard Allah's Messenger ﷺ say, "Surely he is fortunate who is kept safe from trials. He is fortunate who is kept far away from trials. He is fortunate who is separated from trials. But, as for him who is involved into it and he shows patience and steadfastness, (What do we say of him but that) he is praised and lauded." (Sunan Abu Dawood)

Commentary: Whenever he wished that his listeners should comprehend well what he said to them, he repeated that three times. For instance, here he said thrice “إِنَّ السَّعِيدَ لَمَنْ جُنِبَ الْفِتْنِ” (He is surely fortunate who is kept away from trials.) He said that again and again because it is a great blessing for anyone to be protected from trials but because it is not seen, many people do not realise it. Therefore, they neither value it nor express gratitude for it which is

a serious deprivation. In the end, he said that if anyone does face trial and endures it by sticking to religion then he is to be lauded and congratulated. This is the more appropriate interpretation of the last words "وَلَمَّا ابْتُلِيَ فَصَّرَ قَوَامًا" although exponents have suggested other meanings too. And, knowledge is with Allah!

(١٩٢٥/١١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَتَقَارَبُ الزَّمَانُ وَيَقْبُضُ الْعِلْمُ وَتَظْهَرُ الْفِتَنُ وَيُلْقَى الشُّحُّ وَيَكْثُرُ الْهَرْجُ، قَالُوا
وَمَا الْهَرْجُ؟ قَالَ الْقَتْلُ

(رواه البخارى ومسلم)

(11/1925) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "The times will draw nearer, knowledge will be taken away, trials will afflict and stinginess will be put (in human nature and hearts), and there will be much *harj*." The Companions رضي الله عنهم asked what *harj* was and he said, "Bloodshed and killing."
(Saheeh Bukhari, Saheeh Muslim)

Commentary: The Prophet ﷺ has spoken of some trials that will afflict the *ummah*. His first words were يَتَقَارَبُ الزَّمَانُ. The commentators have suggested different meanings for it, but I am inclined to understand it as; times will pass rapidly, there will be no auspiciousness in it, something done in a day will take several days to accomplish. This is my experience, but Allah knows best.

The Prophet ﷺ also said that knowledge will be taken away. It is the knowledge that is the legacy of the Prophet ﷺ will be taken away. This is explained in another Hadith that religious scholars (the heirs of this knowledge) will be taken away (through libraries may survive and professional scholars thrive in our cities). The fact is that knowledge which is the legacy of prophethood and is guidance and light is only that which the religious scholars possess as trustees thereof. If they do not exist, the knowledge and light will disappear with them.

The third thing the Prophet ﷺ said, "Trials will afflict (In different ways)." This is self-explanatory. The fourth thing he said "وَيُلْقَى الشُّحُّ". The praiseworthy qualities of generosity and sacrifice will be lacking. The last thing he said is that there will be much bloodshed and killing. This is destructive by worldly standards and a grave sin in terms of the Hereafter. May Allah protect us from

these trials.

(١٩٢٦/١٢) عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْعِبَادَةُ فِي الْهَرْجِ كَهَجْرَةِ إِلَيَّ.

(رواه مسلم)

(12/1926) Sayyidina Ma'qal رضي الله عنه ibn Yasar reported that Allah's Messenger ﷺ said, "To occupy oneself during the harj (killing) is like making the hijrah (migration) towards me." (Saheeh Muslim)

Commentary: When there is unnecessary killing, a Believer must save himself from that and devote himself with single-minded worship of Allah. In Allah's sight, this deed will be like his migration from the land of the infidels towards the Prophet ﷺ to preserve his faith.

(١٩٢٧/١٣) عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ قَالَ أَتَيْنَا أَنَسَ بْنَ مَالِكٍ فَشَكُّوْنَا إِلَيْهِ
مَا نَلْقَى مِنَ الْحَجَّاجِ فَقَالَ اصْبِرُوا فَإِنَّهُ لَا يَأْتِي عَلَيْكُمْ زَمَانٌ إِلَّا الَّذِي بَعْدَهُ أَشْرُ
مِنْهُ حَتَّى تَلْقُوا رَبَّكُمْ، سَمِعْتُهُ مِنْ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(رواه البخارى)

(13/1927) Sayyidina Zubayr ibn Adi رضي الله عنه reported that they went to Sayyidina Anas رضي الله عنه ibn Maalik and complained to him of the oppression let loose by Hajjaj. He said, "Be patient (on these trials) and know that no time will come upon you but will be followed by a time worse than it till you meet your Lord. I have heard this from your Prophet ﷺ."

Commentary: We have stated earlier in this series of *Ma'arif ul-Hadith* that Allah had granted the Prophet's ﷺ personal servant, Sayyidina Anas رضي الله عنه ibn Maalik a long life. He lived in Basra for about 80 years after the Prophet's ﷺ death. After Sayyidina Mu'awiyah رضي الله عنه, the rule of Hajjal Thaqafi of the Banu Umayyah was proverbial for its cruelty. Zubayr ibn Adi was a tabi'ee. Sayyidina Anas رضي الله عنه comforted them when he and his colleagues complained to him of the cruelty of Hajjaj by saying that they should endure the oppression with patience, for, more difficult times would come. He had heard the Prophet ﷺ say that the times to follow would always be worse than the time preceding it.

This might lead one to doubt that Sayyidina Umar ibn Abdul Aziz رحمة الله عليه followed Hajjaj and after him too there were other just and pious rulers. Then how would we reconcile the Prophet's

ﷺ saying about more difficult times following one after another?

The Prophet's saying does not concern government and officers of government alone. Rather, he had said that in general terms about the overall condition of the *ummah*. There is no doubt in what he said and it is confirmed by observation. Hajjaj was as he is projected, but there were other people in the government and they were evil and corrupt. However there were many Companions alive at that time. There were many *tabi'een* who rank most excellent after the Companions ﷺ and many of the believing masses were righteous people too. Every succeeding generation was definitely worse than the previous. This is also borne out by history. May Allah preserve our faith from mischief.

عَنْ سَفِينَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
الْخِلَافَةُ ثَلَاثُونَ سَنَةً ثُمَّ يَكُونُ مُلْكًا ثُمَّ يَقُولُ سَفِينَةُ أَمْسِكْ خِلَافَةَ أَبِي بَكْرٍ
سِتِينَ وَخِلَافَةَ عُمَرَ عَشْرَةَ وَعُثْمَانَ اثْنَتَى عَشْرَةَ وَعَلَيَّ سِتَّةً.

(رواه أحمد والترمذي وأبو داود)

(14/1928) Sayyidina Safinah ﷺ reported having heard Allah's Messenger ﷺ say, "The Khalifah (caliphate) will last only thirty years. Then monarchy will take over." Then Safinah said, "Count the (years of) Khalifah — Abu Bakr 2 years, Umar (10 years, Uthman 12 years and Ali 6 years."

(Musnad Ahmad, Jami' Tirmizi, Sunan Abu Dawood)

Commentary: Sayyidina Safinah ﷺ was the Prophet's ﷺ freed slave. He has quoted the Prophet ﷺ as saying that the *Khalifat* would last thirty years, that is what was exactly on his pattern and the way which pleasure Allah (and which is called *Khilafat Raashidah*). Then the system would switch over to monarchy. Allah had revealed this to His Prophet ﷺ who mentioned it to his Companions ﷺ often, and cautioned them. This is reported by different Companions ﷺ. Sayyidina Safinah also gave a count of the duration of *Khilafat*, but that is an estimate, for, the exact periods are:

Sayyidina Abu Bakr ﷺ: 2 years four months,

Sayyidina Umar ﷺ: 10 years six months,

Sayyidina Uthman ﷺ: few days short 12 years,

Sayyidina Ali عليه السلام: 4 years 9 months.

This adds up to 29 years 7 months. Sayyidina Hassan was Khalifah for about five months and that makes the total 30 years. These are the thirty years of *Khilafat Raashidah*. Then, as the Prophet ﷺ had forewarned, there was Kingdom instead of Khilafat. These foretellings are evidence of his prophethood as well as warning to the *ummah*.

(١٩٢٩/١٥) عَنْ حُذَيْفَةَ قَالَ قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقَامًا مَاتَرَكَ شَيْئًا يَكُونُ فِي مَقَامِهِ ذَلِكَ إِلَى قِيَامِ السَّاعَةِ الْأَحَدَفِ بِهِ حَفِظَهُ مَنْ حَفِظَهُ، وَنَسِيَهُ مَنْ نَسِيَهُ، قَدْ عَلِمَهُ أَصْحَابِي هَؤُلَاءِ وَأَنَّهُ لَيَكُونُ مِنْهُ الشَّيْءُ قَدْ نَسِيْتُهُ، فَأَرَاهُ فَأَذْكُرُهُ، كَمَا يَذْكُرُ الرَّجُلُ وَجْهَ الرَّجُلِ إِذَا غَابَ عَنْهُ ثُمَّ إِذَا رَأَاهُ عَرَفَهُ.

(رواه البخارى ومسلم)

(15/1929) Sayyidina Huzayfah رضي الله عنه reported that (one day) Allah's Messenger ﷺ stood up (to deliver a sermon). He did not omit to mention anything that would occur till the Last Day. he mentioned all of them. He who remembered did remember it but he who forgot, did forget. My friends too know it. And, the fact is that I forget something of his sermon but when I see it (happen), I remember it. (It is) like a man who forgets the face of another man when he is absent from him but then as he sees him, he recognises him (And remembers the forgotten face).

(Saheeh Bukhari, Saheeh Muslim)

Commentary: This report has been narrated by other Companions too. One day the Prophet ﷺ delivered a very lengthy sermon in which he mentioned the events and calamities that would occur till the Last Day. Obviously, he had thought it necessary to caution the *ummah* about these occurrences, for, that was his mission, and that did behove him too. However, there are people who hold that he had knowledge of everything from the begining of creation to the Last Hour of the universe, and of all creatures and of every little thing. They cite this Hadith and other Ahadith of this purport in support of their cuntention. They assert that the Prophet ﷺ said in these Ahadith everything about ما كان وما يكون (what was and what will be). This would encompass all countries of the world including India, Japan, America, Russia etc. and everything

happening there till the Last Day was known to him whereher it concerned man animals, birds and creatures in the oceans too. In the same way, he told the Companions ﷺ — according to these people — everything broadcast on the radio the world over and printed in newspapers worldwide till the Last Day.

Even one with a little intelligence can see that this is not the purport of the Hadith.

Besides, if what they say is true then he would have named the Khalifah who succeeded him, Sayyidina Abu Bakr ﷺ, and the next and so on so forth. If that were so then there would have been no argument, consultation or selection of the first Khalifah at Saaqefah Banu Sa'dah, and again on the martyrdom of the second Khalifah, Sayyidina Umar ﷺ, the third would have been appointed directly.

If we say that these people forgot what the Prophet ﷺ said about these things then that reflects on every thing about religion. It is the Companions ﷺ who taught religion to the ummah and among them were the *sabi'qeen awaleen* and *ashrah mubash sharah*. If we were to believe that they forgot something that concerned themselves then their Ahadith would be unreliable too. If it is known about any narrator of Hadith that he was forgetful then the *muhadditheen* do not rely on any of his Ahadith, and he is classified as unreliable reporter.

Anyway the claim of these people that the Prophet ﷺ had described in his sermon in the Masjid Nabawi — what they call — جميع ما كان وما يكون — is very foolish and ignorant in view of the foregoing arguments. All that the Ahadith say is that he described the extra-ordinary incidents and calamities to occur till the Last Day and of the main Trials and turmoil all of which Allah had revealed to him, and which he found necessary to inform the *ummah*. This is the call of his mission and this is worthy of him.

SIGNS OF THE *QIYAMAH*

Just as the Prophet ﷺ mentioned some of the *fitan* (trials) to afflict the *ummah*, he also spoke of some things that would happen before the Last Hour. Some of them are unusual, seemingly contrary to the natural laws on which the solar system operates, for example rising of the sun from the east instead of the west, the emergence of *daabatul ard* (a beast from the earth), the coming of dajjal, the descent of Sayyidina Isa عليه السلام. These unusual signs would take place very near the Last Hour, as if they were an introduction to it. They are also known as the major signs. At the same time, the Prophet ﷺ has also mentioned certain things, happenings, changes which will occur before the Last Hour and which may not be unusual, but they were unusual and surprising in his times and the times of the best of generations. Their occurrence is a sign of mischief and corruption. They are the general signs of the Last Hour. We present, therefore, the sayings of the Prophet ﷺ on these signs, the general or the second Kind. The Ahadith on the first kind will be presented thereafter.

(١٩٣٠/١٦) عَنْ أَبِي هُرَيْرَةَ قَالَ بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ إِذْ جَاءَ أَعْرَابِيٌّ فَقَالَ مَتَى السَّاعَةُ؟ قَالَ إِذَا ضُيِّعَتِ الْأَمَانَةُ فَانْتَظِرِ السَّاعَةَ، قَالَ كَيْفَ إِضَاعَتُهَا؟ قَالَ إِذَا وُسِّدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ.
(رواه البخارى)

(16/1930) Sayyidina Abu Hurayrah رضي الله عنه reported that while the Prophet ﷺ was speaking a Bedouin came and asked the Prophet ﷺ, "When will the Last Hour come?" He said, "(The time) when trust will be wasted then wait for the Last Hour." The Bedouin submitted "How will a trust be wasted?" He said, "When affairs are handed over to the unworthy then wait for the Last Hour."
(Saheeh Bukhari)

Commentary: The word *amanat* in Arabic has a wide connotation. Every important and great responsibility is an *amanah* translated here as trust. The true meaning may be surmised from this verse of Surah al-Ahzab:

”إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ.....الْآيَةَ“

(الاحزاب ٧٢:٣٣)

{We offered the trust (freedom of choice to do good or to do evil) to the heavens and the earth and the mountains}

(al-Ahzab, 33:72)

Sayyidina Abu Hurayrah's ﷺ Hadith has the Prophet's ﷺ own explanation of this world: responsibility will be placed with the unworthy; this includes responsibility of every kind, step by step — governance, offices of government, religious leadership, trusts, judgement and ruling, etc., any large or small responsibility misplaced with the unworthy. These are examples of wasting or misusing trust and it is a sign of the Last Hour.

Though the Prophet ﷺ gave this information to a Bedouin in answer to his query, it is a message to his *ummah* that they must realise the importance of *amanah* and give its right. They must give responsibility in every matter to one who is worthy of it otherwise they will be guilty of wasting it and they will be answerable to Allah for that.

(١٩٣١/١٧) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ

بَيْنَ يَدَيِ السَّاعَةِ كَذَّابِينَ فَاحْذَرُوهُمْ . (رواه مسلم)

(17/1931) Sayyidina Jabir ﷺ ibn Samurah reported that the Prophet ﷺ said, "Before the Last Hour, there would be some *Kazzab* (great liars). You must be careful of them."

(Saheeh Muslim)

Commentary: The word *Kazzabeen* (pl. of *Kazzab*) are the people whose lies are out of the ordinary and concern the religion, like claim of prophethood, inventing Ahadith or false stories to promote their *bid'ah* and evil. The Prophet ﷺ said that such people will come after him but before the Last Hour and will try to mislead the people. He, therefore, advised his *ummah* to be aware of them. As we know, since the Prophet's ﷺ times till now, hundreds of

claimants to prophethood have risen, the first of them being Musaylimah Kazzab, and, according to our knowledge, the last was Ghulam Ahmad Qadyani. Similarly, claimants to being Mahdi have been appearing as also proponents of various movements. They are all included among the Kazzab mentioned by the Prophet from whom he has asked us to keep away.

(١٩٣٢/١٨) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اتَّخَذَ الْقَبِيلُ دُولًا وَأَمَانَةً مَغْنَمًا وَالزَّكَاةَ مَغْرَمًا وَنَعَلِمَ لِغَيْرِ الدِّينِ وَأَطَاعَ الرَّجُلُ امْرَأَتَهُ وَعَقَّ أُمَّهُ، وَأَذْنَا صَدِيقَهُ، وَأَقْصَا أَبَاهُ وَظَهَرَتِ الْأَصْوَاتُ فِي الْمَسَاجِدِ وَسَادَ الْقَبِيلَةَ فَاسَقَهُمْ وَكَانَ رَعِيمَ الْقَوْمِ أَرْزُلُهُمْ وَأَكْرَمَ الرَّجُلُ مَخَافَةَ شَرِّهِ وَظَهَرَتِ الْقَيْنَاتُ وَالْمَعَارِفُ وَشَرِبَتِ الْخُمُورُ وَلَعَنَ آخِرُ هَذِهِ الْأُمَّةِ أَوَّلَهَا فَارْتَقَبُوا عِنْدَ ذَلِكَ رِيحًا خَمْرَاءَ وَزَلْزَلَةً وَخَسْفًا وَمَسْحًا وَقَذْفًا وَإِيَّاتٍ تَتَابَعُ كِنَظَامٍ قُطِعَ سَلْكُهُ، فَتَتَابَعُ

(رواه الترمذی)

(18/1932) Sayyidina Abu Hurayrah رضی اللہ عنہ reported that Allah's Messenger صلی اللہ علیہ وسلم said, "When the spoils are considered as personal wealth, and trusts as spoils, and *zakat* as tax (or penalty), and knowledge is acquired for objectives other than religious, and men obey their wives and disobey their mothers, and draw friends near to them but drive fathers away, and voices are raised in mosques, and the chief of a tribe is their most immoral man, and such a man is appointed a nation's leader as is the most worthless and wicked among them, and a man is respected for fear of his mischief, and (professional) female singers, and musicians are common, and wine is consumed, and the latter-day people of the *ummah* curse their predecessors — then wait for the violent storms, earth quakes, and being swallowed up by the earth, metamorphosis, raining stones and (other) signs (like this) following each other in quick succession like a necklace whose string is cut off so that its bits fall one after another." (Jami' Tirmizi)

Commentary: The Prophet صلی اللہ علیہ وسلم has enumerated fifteen bad deeds that will be found in his *ummah* before the Last Day.

(1) The persons in authority will use spoils of war as their

personal wealth although they belong to the warriors, and the poor too have a share in it.

- (2) They will not pay *zakah* to the government willingly but regard it as a kind of penalty.¹
- (3) Religious knowledge will be acquired to further wordly ends and gains although it should be acquired for religion and improvement of one's Hereafter.
- (4) & (5) Men will obey their wives and attend to their whims while they will disobey their mothers and hurt them.
- (6) & (7) They will keep close to friends and colleagues but keep the father away and treat him shabily.
- (8) Etiquette will not be observed in mosques where it is not allowed to speak loudly unnecessarily. People will make a noise and shout there.
- (9) The sinful people will be chiefs and leaders of tribes.
- (10) Those people will be made responsible for their community who are the most mean among them.
- (11) The wicked will be respected because people fear their wickedness.
- (12) & (13) There will be an abundance of professional singing-girls and musical instruments (and those who enjoy them).
- (14) Wine will be drunk much.
- (15) Succeeding generations of the *ummah* will curse and speak ill of their predecessors in the *ummah*.

The Prophet ﷺ said at the end of his message, "When these evils are seen, wait for the wrath of Allah in the shape of (red) violent winds, strong earth-quakes, men being swallowed into the earth, their faces bring changes strikingly, raining of stones from heaven, and other signs of the Dominant and Glorious Allah which will appear in quick succession as though beads falling off a broken necklace.

The apparent meaning of the Hadith is that when these evils will come over among the *ummah*, the Divine wrath will fall on

①. It must be remembered that the Islamic government is authorised to collect from the rich and disburse *zakah* to the deserving. Those who are not fearful of Allah and have weak faith consider it as one of governmental taxes a penalty or fine.

them in the forms mentioned.

(١٩٣٣/١٩) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ الْمَالُ وَيَفِيضَ حَتَّى يُخْرِجَ الرَّجُلُ زَكَاةَ مَالِهِ فَلَا يَجِدُ أَحَدًا يَقْبَلُهَا مِنْهُ وَتَعُودُ أَرْضُ الْعَرَبِ مَرْوَجًا وَأَنْهَارًا. (رواه مسلم)

(19/1933) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "The Last Hour will not come until (the time) when wealth is abundant and overflowing and until when a man takes out *zakah* on his property but does not find one (poor, needy or deserving) who would accept it from him, and the Arabian land (most of which is barren today) turns green and flourishing with rivers." (Saheeh Muslim)

Commentary: There has been an abundant flow of wealth in Arab countries since the discovery of petrol about a half century ago. They are also trying to turn the barren, dead land into fertile, cultivable gardens and to have flowing, gushing rivers. When the Prophet ﷺ had disclosed this, no one could have imagined such a thing but Allah had revealed it to him and he let the *ummah* know about it. The Companions رضي الله عنهم had only heard him but today we can see his words being given practical shape. Surely, such sayings of the Prophet ﷺ are his miracles and evidence of his prophethood ﷺ.

(١٩٣٤/٢٠) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَقُومُ السَّاعَةُ حَتَّى تَخْرُجَ نَارٌ مِنْ أَرْضِ الْحِجَازِ تُضِيءُ أَغْنَاقَ الْإِبِلِ بِبَصْرَى. (رواه البخارى و مسلم)

(20/1934) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "The Last Hour will not come before a fire (of unusual kind) rises from the Hijaz which will illuminate the necks of camels in Basra." (Saheeh Bukhari, Saheeh Muslim)

Commentary: Allah had revealed to His Messenger ﷺ the extraordinary happenings and calamities that would occur in the world. One of them is the extremely unusual kind of fire that would issue from the Hijaz and would be one of the unimaginable signs of the Power of Allah. Its light will illuminate the necks of camels hundreds of miles away in Busra.

Hijaz is the wide area of land that has cities like Makkah, Madinah, Jaddah, Ta'if, Rabigh, etc. Busra is a city in Syria near Damascus. Most of the exponents of Hadith including those of Saheeh Bukhari and Saheeh Muslim, Hafiz Ibn hajr, Allama Ayni and Imam Nawawi cites the fire that had crupted near Madinah in mid-seventh century Hijri as the one spoken of by the Prophet ﷺ. For three days there were the after-effects of a strong earthquake then the fire spread over a vast area and resounded with a roar and rumble like clouds do. It seemed like a city of fire and whichever mountain fell into its stride crumbled to pieces or dissolved. Though it was at some distance from Madinah yet its nights were illuminated as though they were days and people could do the same things they did during daytime. Its light was seen hundreds of miles away, including Yamamah and Busra. What was surprising about it was that it burned down rocks to ashes but did not burn trees, and it had erupted in the begining of Jumadi ul-Ukhra and lasted till the end of Rajab, about two and three-quarters of a month. All the while not only was Madinah safe but a pleasant, cool air blew over it. Undoubtedly, the fire was a sign of Allah's Power, Glory and Majesty. The Prophet ﷺ had mentionned it six hundred and fifty years earlier.

MAJOR SIGNS OF THE LAST HOUR

Sun Rise From West, Beast of The Earth, Mischief of Dajjal, Coming of Imam Mahdi & Descent of Sayyidina Isa عليه السلام

(١٩٣٥/٢١) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَوَّلَ الْآيَاتِ خُرُوجًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَخُرُوجُ الدَّابَّةِ عَلَى النَّاسِ ضُحَىٰ وَآيُهُمَا كَانَتْ قَبْلَ صَاحِبِهَا فَالْآخِرَىٰ عَلَىٰ إِثْرِهَا قَرِيبًا.

(رواه مسلم)

(21/1935) Sayyidina Abdullah ibn Amr ibn al-Aas رضي الله عنه reported that he heard Allah's Messenger ﷺ say, "The first to be seen of the signs of the Last Hour will be the rising of the sun from the west, and the appearance of *daabat ul-ard* (the Beast of earth) before the people. Whichever of the two precedes, the next is close on its heels."

(Saheeh Muslim)

Commentary: When these words were spoken by the Prophet ﷺ, Allah had revealed to him only that the two singular, unusual signs would be shown. The sun that rises in the east would change its habit and rise in the west. Secondly, an unusual animal (*دَابَّةُ الْأَرْضِ*) will appear also against normal happenings. Till that time, the Prophet ﷺ was not told which of the two would be the first to occur and so he said explicitly that one would follow the other quickly. In other words, both will occur concurrently.

The appearance of *daabat ul-ard* is also mentioned in the Qur'an (an-Naml, 27:82). Many unfounded stories circulate about it among the masses and, bleses and spurious reports have found their way in some exegesis. The words of the Qur'an and reliable Ahadith tell us only that it will be an animal that walks and runs on earth whom Allah will raise from the earth in an unusual maner (just as He had Salih عليه السلام from a rock of a mountain.) By the

Command of Allah, it will speak like human beings and will reason out with them for Allah. Some Ahadith suggest that it will appear from Mount Safa in Makkah.

The rising of the sun from the west and the appearance of the beast in a manner not normally known — both seem to be contrary to natural laws. Hence those who are low of understanding and are not aware of the unlimited powers of Allah may entertain doubts about it. They must realise that these things will happen when the laws on which this world works come to an end, and the time of the Last Hour or the *Qiyamah* would begin. Earth and heaven will be no more and there would be another world with a different system.

We may make it clear here that the major signs too are of two kinds. Some will be manifest very near to the Last Day and they may be said to be conjunctive to it in the same way as dawn spells the commencement of the day. Both these signs mentioned in this Hadith are of this type, and they are the first of the signs of this type to be manifest. They would herald the end of the world at Allah's Command and the beginning of the era of *Qiyamah* and another system.

Some other major signs of the Last Hour would be manifest some time before that and they would be signs of nearness of the Last Hour. Among these signs are the emergence of *dajjal* and descent of Sayyidina Isa عليه السلام. (We will read about them in the Ahadith to follow).

(١٩٣٦/٢٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثُ

إِذَا خَرَجْنَا لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ أَمِنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي

إِيْمَانِهَا خَيْرًا طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَالْجَلُّ وَدَابَّةُ الْأَرْضِ. (رواه مسلم)

(22/1936) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "(Of the signs of the Last Hour), there are three which when they are manifest will not benefit a man his profession of faith (and performance of good deeds) who was not a Believer before hand, or had not supplemented his belief with righteous deeds. (they are:) rising of the sun from the west, emergence of *dajjal* (anti-Christ), and appearance of *daabat ul-ard* (beast of earth)."

(Saheeh Muslim)

Commentary: With the manifestation of these three signs, it will be clear to everyone that the whole system of the world has gone hay wire and the *Qiyamah* has approached. Hence, to believe then or to repent from sins or give charity — things which one was not used to do before that — would be like doing them at the doorsteps of death when unseen facts are visible. Such conduct is never reliable and, therefore, of no benefit.

(١٩٣٧/٢٣) عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا بَيْنَ خَلْقِ آدَمَ إِلَى قِيَامِ السَّاعَةِ أَمْرٌ أَكْبَرُ مِنَ الدَّجَالِ (رواه مسلم)
(23/1937) Sayyidina Imran رضي الله عنه ibn Husayn reported that he heard Allah's Messenger ﷺ say, "Between the creation of Adam and the establishment of the Hour there is no matter (incident or calamity) greater or more grave than the mischief of *dajjal*."
(Saheeh Muslim)

Commentary: This means that of all the trials and mischiefs that Allah's slaves have faced since the creation of Sayyidina Adam عليه السلام till today and will face from today till the coming of the Last Hour, the mischief of *dajjal* is the most severe. There is much hard trial for Allah's slaves in it, May Allah help us preserve our faith, and cause us to die as Believers.

(١٩٣٨/٢٤) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَا أُحَدِّثُكُمْ حَدِيثًا عَنِ الدَّجَالِ مَا حَدَّثَ بِهِ نَبِيٌّ قَوْمَهُ، إِنَّهُ، أَعْوَرُ وَإِنَّهُ، يَجْبِي مَعَهُ، مِثْلَ الْجَنَّةِ وَالنَّارِ فَالْتَبَى يَقُولُ إِنَّهَا الْجَنَّةُ هِيَ النَّارُ وَإِنِّي أَنْذِرُكُمْ كَمَا أَنْذَرَ نُوحٌ قَوْمَهُ.
(رواه البخارى و مسلم)

(24/1938) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "Shall I not tell you something about *dajjal* that no Prophet has related to his people? He is one-eyed (with a grape-sized inflammation in his eye). He will have with him something like Paradise and something like Hell. What he will show as Paradise will be, in fact, Hell. And I warn you of *dajjal* as Allah's Messenger, Nooh had warned his people."
(Saheeh Bukhari and Saheeh Muslim)

Commentary: The treasury of Hadith contains innumerable Ahadith about *dajjal* narrated by different Companions رضي الله عنهم and

this leaves no room for doubt that Allah's Messenger ﷺ had disclosed *dajjal's* appearance before the Last Hour. He had also disclosed that *dajjal's* mischief will be the greatest and severest of mischiefs for Allah's slaves. he will claim divinity and advance evidence in support of his claim through astounding spectacles and oddities. One of these would show fake Paradise and fake Hell with him while what he calls Paradise would be Hell and his Hell would be Paradise. It is also possible that the so-called Paradise and Hell with him would be a deception through magic or hypnotism. It is also possible that Allah who created the devil to put as to trial may create *dajjal* and the Paradise and Hell with him. One of his signs would be that he will be one-eyed. It is reported in sound Ahadith that he will have a grape-sized inflammation in his eye which will be visible to all. Many disbelievers and the weak believers will be impressed by his magic and confirm his divinity while true Believers will strengthen their belief on witnessing his approach and his super-natural feats. They will exclaim, "This is the *dajjal* of whom the Prophet ﷺ warned us." Thus, his coming will mean improvement in their ranks.

Dajjal Supernatural Feats

We have stated above that there are innumerable Ahadith on the appearance of *dajjal*. These Ahadith leave no doubt also that he will claim to be God and he will perform great super-natural feats which would stupefy sense and which would be beyond human power. For instance, he will have Paradise and Hell with him and he will command the clouds to shower rain and they would obey. He will command earth to grow vegetation and it will do that spontaneously. He will cause the worldly state of those who believe in him to improve while those True Believers who reject him will face severe decline in their worldly life and comforts and they will face poverty and hunger and other difficulties. He will kill a young, strong man, cut him down in two and then revive him to life before everyone to see. In short, the innumerable Ahadith leave no doubt that he will perform such super-natural deeds and that will be a trial for mankind.

If unnatural things happen at the hands of the Prophets عليهم

السلام then we call that *mujizat* (miracles). Sayyidina Musa عليه السلام and Sayyidina Isa عليه السلام performed miracles as borne out in the Qur'an. The Prophet ﷺ also performed a *mujizah* of the splitting of the moon, and others which are reported in books of Hadith.

If an unnatural phenomena is observed at the hands of the righteous Believers, followers of a Prophet, then it is called *karamat* an example of which is the case of the cave-dwellers (*as'hab ul-kahf*). There are thousands of such observances by the men of Allah or *awliya* of this community of Prophet Muhammad ﷺ.

If a disbeliever or a polytheist or a sinful, immoral person performs such a feat then these feats are called *istidraj*. This definition also applies to *dajjal's* performances.

Allah has made this world an examination hall. Man is equipped with ability to do good as well as evil and He sent His Prophets عليهم السلام to guide men to the Right Path, and their deputies (heirs) will carry on this service till the Last Day. At the same time, Allah also created the devil and his henchmen from mankind and *jinn* to mislead and incite to evil ways. They will do their job till the Last Day. Among the children of Sayyidina Aadam guidance was perfected on Sayyidina Muhammad ﷺ, the seal of Prophets. After him, the mission to guide and invite to virtue has become the responsibility of his successors while the inciting to evil and misguidance will be complete with *dajjal* and that is why Allah will empower him with *istidraj*. He will, therefore, perform such super-natural feats as belie intelligence, and which no other inciter to evil was provided.

This would also be the final trial of the creatures. In this way Allah will prove that the strong-willed, patient slaves who were guided by the Prophets عليهم السلام especially the Last Prophet ﷺ and his deputies, came through the trial of *dajjal* successfully. His supernatural oddities too did not deceive them, rather they increased in faith and they attained the high station of Siddiq (the truthful) which could never have been reached without going through the trial.

Coming of Mahdi

The gist of the Ahadith on this subject which are to any extent authentic is reproduced in these lines. In the last period before the end of the world, the rulers will unleash all type of cruelty on Muslims who will find the vast earth of Allah closing is on them. They will face cruelty and oppression everywhere. Allah will then raise from this *ummah* (according to one version from the Prophet's ﷺ descendants) a strong reformer. he will strive hard and succeed in wiping out oppression and injustice from the world. Justice will be dispensed everywhere and Allah's blessing would be showered in abundance. There would be good rainfall from the heaven, and there would be above normal, unimaginable production from the earth. (According to some Ahadith his name will be Muhammad, his father's name Abdullah and his epithet Mahdi) Allah will cause him to guide His slaves.

(١٩٣٩/٢٥) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ بِأُمَّتِي بَلَاءٌ شَدِيدٌ مِنْ سُلْطَانِهِمْ حَتَّى يَضِيقَ الْأَرْضُ عَنْهُمْ فَيَبْعَثُ اللَّهُ رَجُلًا مِنْ عِترَتِي فَيَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مِلْتُ ظُلْمًا وَجَوْرًا، يَرْضَى عَنْهُ سَاكِنُ السَّمَاءِ وَسَاكِنُ الْأَرْضِ لَا تَدْخُرُ الْأَرْضُ شَيْئًا مِنْ بَدْرِهَا إِلَّا أَخْرَجَتْهُ وَلَا السَّمَاءُ مِنْ قَطْرِهَا إِلَّا صَبَتْهُ وَيَعِيشُ سَبْعَ سِنِينَ أَوْ ثَمَانٍ سِنِينَ أَوْ تِسْعًا. (رواه الحاكم في المستدرک)

(25/1939) Sayyidina Abu Sa'eed al-Khudri ﷺ reported that Allah's Messenger ﷺ said, "(In the final times,) my *ummah* will face severe hardship at the hands of their rulers so that Allah's vast earth will close down upon them. Then, Allah will raise a man from my descendants. His untiring efforts will bring about such a revolution that Allah's earth, just as it was replete will cruelty and oppression, will be full of justice and fairplay. Those in the heavens will be happy with it and those on earth too. In fact, it will grow whatever crop it should grow (not a seed will be wasted). Similarly, the heaven will not retain rain drops as treasures, but will shower them down (and it will rain abundantly according to the need). And the brave man will live

among the men for seven years, or eight years, or nine years."
(Mustadrak Haakim)¹

Commentary: A Hadith of almost the same purport is reported by Sayyidina Qurrah al-Muzani عليه السلام with this addition:

”إِسْمُهُ، إِسْمِي وَإِسْمُ أَبِيهِ إِسْمُ أَبِي“

(His name will be the same as mine and his father's name will be the same as my father's. That is, Muhammad and Abdullah.)

This Hadith is found in Kanz ul-Ummat on the authority of Tabarani's Mu'jam Kabeer and of Musnad Bazzar. Both the Ahadith do not have the word "Mahdi." However, we can deduce from other reports that it refers to Sayyidina Mahdi. For, they say that his name will be Muhammad and epithet will be Mahdi.

This Hadith places the duration of Mahdi's rule as between seven and nine years. However, in another Hadith also reported by Sayyidina Abu Sa'eed al-Khudri عليه السلام which we will see shortly, the duration is stated to be seven years, it is based on sunan Abu Dawood. It is possible that the words seven years or eight or nine years in the foregoing Hadith may be the narrator's doubt. Allah knows best.

(١٩٤٠/٢٦) عَنْ عَبْدِ اللَّهِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمْلِكَ الْعَرَبُ رَجُلٌ مِنْ أَهْلِ بَيْتِي يُوْطِئُ إِسْمُهُ،
إِسْمِي (رواه الترمذی)

(26/1940) Sayyidina Abdullah ibn Mas'ood عليه السلام reported that Allah's Messenger ﷺ said, "The world will not end before one of my ahl bayt (people of my house) becomes master and ruler of the Arabs. His name will be (the same as) my name." (Tirmizi)

Commentary: The name Mahdi does not appear in this Hadith too but it nevertheless refers to him. In a Hadith in Sunan Abu Dawood narrated by Ibn Mas'ood again there are these words too ”يَمْلَأُ الْأَرْضَ“

”قِسْطًا وَعَدْلًا كَمَا مُلِئَتْ ظُلْمًا وَجَوْرًا“ (He will fill Allah's earth with equity and justice just as it was filled with creulty and injustice.) From this Hadith of Abu Dawood and from other Ahadith about Sayyidina Mahdi عليه السلام, we learn that his rule will extend all over the world. Thus, reference to his rule over Arabs in the Hadith

①. Kanz ul-Ummal (Kitab al-Qiyamat)

under discussion is perhaps because he will have his seat of government there. Or, because he may rule over Arab lands in the beginning but later on extend the sphere of his rule everywhere in the world. Allah knows best.

(١٩٤١/٢٧) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَهْدِيُّ مِنِّي أَجَلَى الْجَبْهَةِ أَقْنَى الْأَنْفِ يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مُلِئَتْ ظُلْمًا وَجَوْرًا يَمْلِكُ سَبْعَ سَنَ (رواه ابوداؤد)

(27/1941) Sayyidina Abu Sa'eed al-Khudri رضي الله عنه reported that Allah's Messenger ﷺ said, "Mahdi will be of my posterity. He will have a broad, bright forehead and large nose. He will fill the earth with equity and justice as it was filled with cruelty and injustice, and he will rule for seven years." (Sunan Abu Dawood)

Commentary: This hadith describes two visible physical features of Mahdi — a broad forehead and a large nose. Both these things have a say in man's beauty and handsomeness. That is why they are mentioned in particular. The physical features of the Prophet ﷺ as mentioned in the Ahadith also refer to these two things on the face. We may surmise from a reference to these two things that he would be a handsome man. However, his distinctive mark will be his achievement in eradicating from the world injustice and tyranny and introducing justice and fairplay in the world.

(١٩٤٢/٢٨) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكُونُ فِيْ آخِرِ الزَّمَانِ خَلِيفَةٌ يَقْسِمُ الْمَالَ وَلَا يَعُدُّهُ (رواه مسلم)

(28/1942) Sayyidina Jabir رضي الله عنه reported that Allah's Messenger ﷺ said, "there will be a Khalifah (a true king) in the last era who will disburse wealth (to the deserving) and he will not count it out (to them)." (Saheeh Muslim)

Commentary: The meaning of the Prophet's ﷺ saying is that a man of his *ummah* will be a ruler in the final era when Allah will bless with abundant wealth and he will be very generous with it. He will not withhold wealth but will give it away to the deserving without counting it. In another Hadith in Muslim itself the words are "يَحْشِي الْمَالَ حَشْيًا وَلَا يَعُدُّهُ عَدًّا" (he will give it out to the deserving with his both hands full and will not count it). Some of the

exponents of the Hadith opine that the Khalifah is Mahdi because other Ahadith tell us that Allah will bless his times with exceptionally large wealth. But Allah knows best.

(١٩٤٣/٢٩) عَنْ أُمِّ سَلَمَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَقُولُ الْمَهْدِيُّ مِنْ عِترَتِي مِنْ أَوْلَادِ فَاطِمَةَ (رواه ابوداؤد)

(29/1943) The Mother of the Faithful, Sayyidah Umm Salamah رضي الله عنها reported that she heard Allah's Messenger ﷺ say, "Mahdi will be from my progeny, a descendant of Fatimah."

(Sunan Abu Dawood)

(١٩٤٤/٣٠) عَنْ أَبِي إِسْحَاقَ قَالَ قَالَ عَلِيٌّ وَنَظَرَ إِلَى ابْنِهِ الْحَسَنِ ابْنِي هَذَا

سَيِّدٌ كَمَا سَمَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَيَخْرُجُ مِنْ صُلْبِهِ رَجُلٌ يُسَمَّى بِاسْمِ نَبِيِّكُمْ يُشَبِّهُهُ فِي الْخُلُقِ وَلَا يُشَبِّهُهُ فِي الْخَلْقِ ثُمَّ ذَكَرَ قِصَّةَ يَمْلَأُ الْأَرْضَ عَدْلًا (رواه ابوداؤد)

(30/1944) Abu Ishaq as-Sabi'ee reported that Sayyidina Ali رضي الله عنه looked towards his son Sayyidina Hasan رضي الله عنه and said, "This son of mine is a Sayyid (chief) as Allah's Messenger ﷺ has called him by this name. Surely, from his offspring a brave man will arise whose name will be the same as your Prophet's (Muhammad). In manners and character he will resemble Allah's Messenger ﷺ much and in his physical appearance he will not be like him." He then related that he would fill the earth with justice."

(Sunan Abu Dawood)

Commentary: Abu Ishaq SABI'EE a TABI'EE, has reported about a brave man to be born among the descendants of Sayyidina Hassan رضي الله عنه on the authority of Sayyidina Ali رضي الله عنه. Obviously, Sayyidina Ali رضي الله عنه did not relate this news of the future hundreds — nay, thousands — of years into the future except after having heard it from the Prophet ﷺ, the recipient of revelation. Such reports of the Companions رضي الله عنهم are classified by the *muhadditheen* as *marfoo* and it is understood about them that they had heard them from the Prophet ﷺ.

It seems that Sayyidina Ali Referred to the Prophet's ﷺ saying:

”إِنِّي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ“

"(This, my son is a *sayyid* (chief). I hope that Allah will bring about through him peace between two warring Muslim groups."

The Prophet ﷺ used the word *sayyid* for Sayyidina Hasan ﷺ.

While this Hadith discloses that Mahdi will be a descendant of Sayyidina Hasan ﷺ, another name Sayyidina Husayn ﷺ as the forefather of Mahdi. Some exponents have reconciled the two by suggesting that Mahdi would be of Hasni stock from father's side and of Husayni from mother's side.

There are some narratives that the Prophet gave glad tidings to Sayyidina Abbas ﷺ that Mahdi would be among his descendants but these reports are very weak.¹ Those narratives that are reliable in any way tell us that Mahdi would be a descendant of the Prophet ﷺ, an offspring of Sayyidah Fatimah رضى الله عنها.

A Cautionary Note

We find it necessary here to mention that difference in these beliefs of *Ahl us-Sunnat* and the *Shia* because the latter projects to the unwary among the former that the two sides hold identical views on the subject of Mahdi.

On the basis of Ahadith about Sayyidina Mahdi — some of which we have related — the *ahl us-Sunnah* hold that before the Last Day a time would come when disbelief, mischief, tyranny and sin would be so overpowering that Allah's vast earth would close down upon the believers. Allah would then raise a brave man from among the Muslim *ummah* (some of whose characteristics are described in Ahadith). He will have Allah's help on his side and his all-out efforts would succeed in throwing out disbelief, mischief, tyranny and sin from the world all over which the atmosphere would be blessed with faith, justice and Islam. There would be an exceptional showering of Allah's blessing from the heaven and earth. The Ahadith tell us also that *dajjal* would appear in these

1. These narratives may be seen in Kanz ul-Ummal (Kitab al-Qiyamah, section al-Aqwal and al-Afal) V7 pp188 and 260, first edition, Dariah al-Ma'arif al-Uthmania, Hyderabad.

times and he will be the severest trial for this world, and the last one too. That would be the most difficult trial for the believers, that being the extreme stage of confrontation between good and evil. Sayyidina Mahdi would lead and fight for good and guidance while *dajjal* would fight for evil. Then sayyidina Isa عليه السلام would descend and Allah would cause him to wipe out *dajjal* and his mischief. (We will present Ahadith on that shortly and explain them together with a discussion on *Hayat Maseeh* and *Nuzool Maseeh*¹, *Insha Allah*).

However, the belief of the *Shia* is quite different from this. It is one of the wonders of the world. By itself this belief is enough to form an opinion about their religion. We will present here only an outline for the information of the *ahl us-sunnah* but details may be seen in my book *Irani Inqilab, Imam Khumaini awr Shiat*.

The Shia Belief About Mahdi

The belief of the *Shia* is part of faith for them. It is that Allah has named twelve Imams after His Messenger ﷺ and up to the Last Day. Their standing is equal to (on the same footing as) Allah's Messenger ﷺ and higher than all other Prophets and Messengers عليهم السلام, and, like the Prophet ﷺ, they are all innocent. It is *fard* to obey them just as it is obligatory to obey Allah's Messenger ﷺ and all of them possess the same characteristics and perfections that Allah had bestowed on His Messenger and Prophet ﷺ. The only difference is that they will not be called Prophet or Messenger, but will be called *Imam*, and an *Imam's* office has a higher rank than prophethood. Salvation is conditional on belief in their office just as it is conditional on belief in prophethood. Sayyidina Ali عليه السلام was the first Imam. His elder son Sayyidina Hasan عليه السلام succeeded him and was followed by his younger brother Sayyidina Husayn عليه السلام whose son Ali ibn al-Husayn (Zayn ul-Aabideen) followed him. Then each was succeeded by his son until Imam Hasan Askari was the eleventh Imam. He died in 260 AH. The *Shia Ithna Ashariya* believe that four or five years before his death (in 255 AH or 256 AH allowing for difference of opinion), he had a son by a Christian female slave

①. Life and descent of Sayyidina Isa عليه السلام

(Nargis) who was kept concealed from the sight of people and no one could see him. (Thus his family members, too, did not know of his birth and existence.) Just ten days before the death of Hasan Askari, this son vanished miraculously (when he was four or five years old) with everything pertaining to *Imamat* (Imam's office). (These things were kept with every Imam beginning with Sayyidina Ali عليه السلام till the eleventh, Hasan Askari.) He hid himself in a cave in his native city by the name, *Sura man ra-aa* and he still is hiding there though more than eleven hundred and fifty years have elapsed. The Shia believe that he is the twelfth Imam and he is Imam Mahdi. He will come out of the cave some day and apart from other miraculous and unbelievable feats, he will also revive the dead. And — we seek refuge in Allah — he will also revive (Sayyidina) Abu Bakr عليه السلام, (Sayyidina) Umar عليه السلام and (Sayyidah) Ayshah رضي الله عنها (who in the eyes of the Shia, are more disbelieving and greater criminals than all the disbelievers and criminals including Fir'awn, Namrood, etc.) He will punish them and hang them to death. He will revive them thousands of times and every time put them on the hanger's scaffold. In the same way, he will revive every Companion عليه السلام who supported them and every sunni who loved and respected them. Besides, Allah's Messenger ﷺ, Sayyidina Ali عليه السلام and all the innocent Imams as also the particular lovers of *Shia* will be revived and all of them will watch their enemies (may Allah forgive us) being punished. In other words the *Shia* version of Imam Mahdi will enact the *Qiyamah* (Day of Resurrection) before the real *Qiyamah*. In their religious terminology, they call it *رجعت* (*ruj'at*) and it is fard for them to believe in it. It is also stated in their narration on *ruj'at* that Allah's Messenger ﷺ will be the first to offer *bay'ah* (allegiance) to Mahdi. Then Sayyidina Ali, followed by other people according to their ranks. This is *Shia* version of Imam Mahdi whom they also call *al-Qa'im*, *al-Hujjah* and *al-Muntazir* and they await his emergence from the cave. When they mention him orally or in writing, they add the prayer: *عجل الله فرجه* (May Allah hasten his coming out!)

According to the *ahl us-sunnah* this is a fabricated story coined out of necessity because Hasan Askari, the eleventh Imam of the

Shia had no children when he died in 250 AH. That would have nullified their doctrine of the twelve Imams because only an Imam's son could become an Imam, and the twelfth would have been the last after whom the world would come to an end. In short, this story was fabricated to accomodate the *Shia* belief and it has now become a headache for the intelligent among them.

Although I had intended to be brief, I had to write this much to explain the difference in belief of the *Shias* and *ahl us-sunnah*.

We might mention here in explanation of the Ahadith on Sayyidina Mahdi that the 12th century authority and a far-sighted scholar, Ibn Khuldoom has clasified almost all the Ahadith on Mahdi in Hadith books of *ahl us-sunnah* as weak.¹ He has discussed exhaustively on the subject in his *muqaddimah*. However, later day ulama have disagreed with him. Nevertheless, Ibn Khuldoom has initiated a discussion on the subject *والمستول من* الله تعالى هداية الحق والصواب. (And we request Allah for guidance to the truth and correct.)

Descent of Sayyidina Isa عليه السلام

The major signs of *Qiyamah* will be manifest near the Last Hour before the *Qiyamah*. One of them, and the exceptional one at that, is the descent of Sayyidina Isa عليه السلام. Although we will present a few Ahadith on this subject there are innumerable Ahadith in Books of Ahadith narrated by numerous Companions رضي الله عنهم. So, even without considering their standing as Companions رضي الله عنهم we cannot doubt that all of them would combine together and fabricate Ahadith and blame the Prophet ﷺ of saying that Sayyidina Isa عليه السلام will descend from the heavens before the Last Hour. We cannot also allude that all of them erred in understanding the actual message of the Prophet ﷺ. So, the fact is that on reading these Ahadith we may conclude that the Prophet ﷺ had really informed his *ummah* that Sayyidina Isa عليه السلام would come down to earth from the heaven before *Qiyamah*. To that end, it is enough to read the work of Allamah Muhammad Anwar Shah Kashmiri entitled *التصريح* بما تواتر في نزول المسيح. He has collected more than seventy Ahadith on this subject from the books of Ahadith.

Apart from Ahadith, the coming down of Sayyidina Isa عليه السلام is

also known from the Qur'an. It says that he has been raised to the heaven and will return to earth before the Last Hour. We can get authoritative knowledge and satisfaction from Mawlana Anwar Shah Kashmiri's work "عقيدة الاسلام فى حياة عيسى عليه السلام" (Both these works are in Arabic)

I have composed a book entitled *Qadyani Kyoo Musalman Nahi Aur Masala Nuzool Maseeh wa Hayat Maseeh*. I have devoted about 70 pages in this book to this subject. Those whose mother tongue is Urdu may benefit from the book and observe that while the Qur'an has informed us that sayyidina Isa (عليه السلام) will descend before the Last Day, the Ahadith have elaborated on the subject very exhaustively.

However, many people entertain intellectual doubts about it and the Qadyani writers have exploited the situation and published much literature on this subject (and tried to pave way for Mirza Ghulam Qadyani's claim to be the Maseeh, Sayyidina Isa (عليه السلام)). Therefore, I find it necessary to delve somewhat on this subject before explaining the Ahadith in this chapter. I hope readers will get answers to their doubts and be able to understand the subject satisfactorily. والله ولى التوفيق.

Some Basic Facts

The First and most important thing that we must remember before pondering over this question is that the subject concerns that being whose very existence itself is different from the general practice of Allah and the laws of nature. It is that he was not born in the same way as anyone else in this world is born including all the Prophets عليهم السلام and Prophet Muhammad (ﷺ) himself — that is by the marriage of man and women. Rather, he was born by Allah's ability and command sent through Sayyidina Jibraeel (عليه السلام). He was born to his mother, Sayyidah Maryam عليها السلام without the medium of a male having touched her but in a miraculous manner. So, the Qur'an has called him the word of Allah and has described his birth in *surah aal Imran* (verses 45, etc.) and *surah Maryam* (verses 19 etc.) The Injeel also says the same thing so that all Muslims and Christians hold the same belief.

The Qur'an has disclosed another great thing about him. When

he was born by Allah's power and command and word in a miraculous way to Sayyidah Maryam عليها السلام (who was a virgin and no man had touched her) and she carried him in her lap to the city whose people accused her of immorality, the infant (Isa ibn Maryam) spoke at the command of Allah about himself and about the chastity of his mother (surah Maryam, verse 27 to 33).

The Qur'an also tells us that, at the command of Allah, he performed unimaginable miracles. he moulded a bird out of clay and breathed into it and that became a live bird flying into air. He would stroke a born-blind and a lepor and they would recover the sight and health. He also could revive the dead. These miracles are confirmed in the Qur'an (*surah Aal Imran* and *al-Ma'idah*) and in the *Injeel*.

The Qur'an also says that when Allah made him Prophet and Messenger and he invited his people, the Banu Isra'il, to believe, they called him a fake and decided to crucify him¹. They imagined that they had carried out their decision and crucified him to death. But, that was not so (They had crucified someone else believing him to be Sayyidina Isa عليه السلام.) The Jews could not even find him. Allah had taken him away to the heavens and he will now return to earth at Allah's command before the Last Hour and die here. Allah will get him to carry on the mission of Prophet Muhammad ﷺ and his coming down will be a great sign of the *Qiyamah*. (This is mentioned in *surah an-Nisa* and *Surah az-Zukhruf*)²

The believers, therefore have no doubt that Sayyidina Isa عليه السلام is raised up to the heaven and will be sent back on the appointed time just as they do not doubt his miracles.

Thus the first and significant thing that we have to keep in mind when we consider the question of descent of Sayyidina Isa عليه السلام is his unique case and the foregoing peculiarities.

2. The next thing that we should keep before us is that he will

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- ①. In the Torah and Israil law a false Prophet was punished with death. In Islamic law such a one is killed.
 - ②. The verses of *surah an-Nisa* and *az-Zukhruf* in which this is mentioned are explained by me in my book *Qadyani Kiyoo Musalman nahee awr masala nuzul Maseeh wa Hayat Maseeh* pp 94 to 120. Every sound minded believer will be convinced on reading that the verses state that Isa عليه السلام was raised to the heavens and will be sent back to earth and that is a sign of *Qiyamah*.

descend to earth when the Last Hour is very near and the series of the closest signs has begun. These are, for example, sun rise from the west instead of east, creation of the beast of earth in an unusual manner and behaving as mentioned in authentic Ahadith. These things would, as it were, augur the dawn of the *Qiyamah*. The working of the solar system would have begun to change and the unusual happenings would follow one after another in quick succession which we cannot even picture today. (The emergence of *dajjal* and descent of Sayyidina Isa عليه السلام are among them).

Thus to deny the coming down of Sayyidina Isa عليه السلام or the emergence of *dajjal* because our intellect cannot Comprehend the way they are mentioned in Hadith is the same as to deny the *Qiyamah*, Paradise or Hell because we cannot fathom them. Those who speak in this manner are really deprived of Divine awareness and the power and grasp of Allah.

3. While considering the subject of the life of sayyidina Isa عليه السلام and his descent, we must keep a third thing before us. According to the Qur'an and our belief as Muslims, Sayidina Isa عليه السلام does not presently reside in this world where a man cannot do without food and drink and other necessities as natural demands. Rather, he is in the higher heavens where such demands are not made on him as we know of the angels. Though Sayyidina Isa عليه السلام is of human kind from his mother's side yet he was born by the word of Allah carried by His angel, *Rooh al-Quddos*. Therefore, as long as he lived in this, our world, he was subject to human demands and necessities, but when he was taken away to the heavens and the world of angels, he became independent of these needs and demands. In answer to a question how is Sayyidina Isa's need for food and drink satisfied in the heavens, Imam Ibn Taymiyah wrote in his book "الجواب الصحيح لمن بدل دين المسيح" (in rejection of Christianity):

فليست حاله كحالة اهل الارض في الاكل والشرب واللباس والنوم
والغائط والبول ونحو ذلك .

"(At the heavens) his condition for eating, drinking, dress and sleeping and such demands is not like that of the earthlings. (There he is independent of these things like the angels.)¹

If these basic background is kept in mind then doubts will not arise concerning the life and descent of Sayyidina Isa عليه السلام. They bog down the mind only because of poor intellect, weakness of faith and unawareness of Allah's powers. Let us now see some Ahadith.

(١٩٤٥/٣١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكَنَّ أَنْ يَنْزَلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا فَيَكْسِرُ
الصَّلِيبَ وَيَقْتُلَ الْخِنْزِيرَ وَيَضَعُ الْجِزْيَةَ وَيَقْفِضَ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ حَتَّى
تَكُونَ السَّجْدَةُ الْوَاحِدَةُ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ فَاقرءُوا
إِنْ شِئْتُمْ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ“ الآية

(رواه البخارى و مسلم)

(31/1945) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "By Him Who holds my life in His Hand, surely it is soon that Isa ibn Maryam will descend among you (Muslims) as a just ruler. He will break the cross, kill swine and abolish the *jizyah*. And, there will be abundance of wealth to the extent that no one will take it. And one prostration would be better than the world and what it contains." Then Abu Hurayrah said: (If you wish for an evidence from the Qur'an then) read if you like:

”وَإِنَّ مِنْ أَهْلِ الْكِتَابِ“ الآية (النساء ١٥٩:٤)

{And there will be none among the People of the Book, but will surely believe in him before his death, and on the Day of Resurrection he (Isa) will be witness against them}

(an-Nisa, 4:159)

(Saheeh Bukhari and Saheeh Muslim)

Commentary: The Prophet ﷺ mentioned the descent of Sayyidina Isa عليه السلام and some of his important doings. He began his words with an oath to satisfy the doubting minds of his truth because of the extraordinary nature of events. He then said that it was certainly very near and thus again emphasised that there was no doubt in his coming and it was confirmed. It was just like the *Qayamah*:

”اِفْتَرَبَتِ السَّاعَةُ“ (القمر ١:٥٤)

{The Hour has drawn night} (al-Qamar, 54:1)

The meaning is clear. There is no scope for doubt but it will come, surely.

What the Prophet ﷺ said after the oath and emphasis may be described in simple words thus:

Surely before the Last Hour, Sayyidina Isa عليه السلام ibn Maryam will come by Allah's Command among you Muslims as a just ruler (which means he will then be regarded as a just ruler and ameer of the Muslims). The steps that he will take as a ruler will include the breaking of the cross which is like an idol of the Christians who rely on it in terrible error and disbelief for expiation of their sins. When we say that he will break it, we mean that he will put an end to the importance the Christians attach to it and the kind of worship they offer it. It is just like idol-smashing. Another of his steps will be the killing of swine. One of the great errors into which the Christians have gone and a major change they have made into their religion is that they have made the swine lawful (though it is unlawful in all heavenly religions). They not only made it lawful but also found it to be the most cherished meal. Sayyidina Isa عليه السلام will not only declare it unlawful but will also give instructions to wipe out this species so that it is extinct. yet another of the steps that he will take will be that he will abolish *jizyah*. (Since the Prophet ﷺ has declared it in his Hadith, the announcement of Sayyidina Isa عليه السلام will be on this basis and not on his own and neither will he amend the Islamic *Shari'ah*.) The Prophet ﷺ concluded by saying, "There will so much abundance that no one will accept wealth from another." Allah will grow in His slaves a complete dis-interest for the world and a longing for the reward of the Hereafter with the result that they will hold a prostration before Allah more dear than the world and whatever it contains. Sayyidina Abu Hurayrah said after reporting the Prophet's ﷺ sayings: "فاقرءوا ان شئتم الخ" that is, if you wish find confirmation for it in the Qur'an then recite the verse 159 of *an-Nisa*

"وَأَنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ الْآيَةُ (سورة النساء: ١٥٩:٤)"

The explanation of the verse may be seen in my book *Qadyani kiyoo Musalman nahi aur masala nuzool Maseeh wa hayat Maseeh* (pp 100-113)

(١٩٤٦/٣٢) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفَ

أَنْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيكُمْ وَإِمَامُكُمْ مِنْكُمْ (رواه البخارى و مسلم)

(32/1946) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "How will you be when Ibn Maryam comes down to you and your Imam is one of you."

(Saheeh Bukhari & Saheeh Muslim)

Commentary: The apparent meaning of the saying of Allah's Messenger is that your condition at that time will be out of the ordinary as we have learnt from the foregoing Hadith and other Ahadith on this subject. The words "وَإِمَامُكُمْ مِنْكُمْ" (and your Imam is one of you) mean that the position of Sayyidina Isa عليه السلام will be that (in spite of being Prophet and Messenger of the earlier people) he will be a member of the Muslim people and in that capacity your Imam and *Ameer*. In another version of the same Hadith in Muslim instead of these words "وَإِمَامُكُمْ مِنْكُمْ" the words are "فَأَمَّكُمْ مِنْكُمْ", and one of its narrators Ibn Abu Zi'b has explained it thus:

"فَأَمَّكُمْ بِكِتَابِ رَبِّكُمْ عَزَّ وَجَلَّ وَسُنَّةِ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ"

"After coming down, Isa ibn Maryam will be the Imam and ruler will be the Imam and ruler of the Muslims. He will conduct the office of Imam and government on the basis of the Qur'an and the *Shari'ah* of the Prophet ﷺ." In the light of this explanation, the office of Imam of Sayyidina Isa عليه السلام referred to in this Hadith is not restricted to salah but it means a general Imamat encompassing religious as well as worldly leadership over the *ummah*. In other words, he will be the deputy and Khalifah of Allah's Messenger ﷺ.

(١٩٤٧/٣٣) عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَزَالُ

طَائِفَةٌ مِنْ أُمَّتِي يَقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَمَةِ قَالَ فَيَنْزِلُ عِيسَى بْنُ مَرْيَمَ فَيَقُولُ أَمِيرُهُمْ تَعَالَى صَلِّ لَنَا فَيَقُولُ لَأَنِّ بَعْضُكُمْ عَلَى بَعْضٍ أُمَرَاءُ

تَكْرِمَةَ اللَّهِ هَذِهِ الْأُمَّةُ (رواه مسلم)

(33/1947) Sayyidina Jabir رضي الله عنه reported that Allah's Messenger ﷺ said, "There will always be in my ummah a section of people who will fight for the truth and they will turn out successful." He continued to say, "Then Isa ibn Maryam will come down and the ameer and Imam of the Muslims of that time will invite him

to lead the salah but he will say: No (I will not lead the congregation). Your ameer and Imam is one of you. Allah has honoured this ummah in this way." (Saheeh Muslim)

Commentary: The first words in the Hadith confirmed that Allah has decided that a section of this ummah will always observe the Truth and depending on the need will fight the enemy and prevail over them. The exponents of Hadith hold that the fight may be an armed war to protect religion and propagate it or it can be an oral debate or a written argument. Those engaged in protecting religion in this way and striving to propagate it are all soldiers of the True religion and warriors in the cause of Truth. Without doubt, never is there a time without such slaves of Allah, and this will go on till the Last Day. This is decreed by Allah.

In the following portion of the Hadith, the Prophet ﷺ has foretold, by way of a warning, that close to the Last Day, in the final period, Sayyidina Isa عليه السلام will come down. It will be the time of Salah when he arrives, so the Imam and ameer of the Muslims will invite him to take over and lead the people in Salah but he will decline to do so. He will request the Imam to carry on, saying that Allah has bestowed honour on the ummah of (Prophet) Muhammad ﷺ so their Imam must be one of them.

There is a lengthy Hadith in Sunan Ibn Majah as reported by Sayyidina Abu Umamah رضي الله عنه. It is about the emergence of dajjal and descent of Sayyidina Isa عليه السلام. It says that the Muslims will be assembled in Bayt al-Maqdis (to protect themselves from the mischief of dajjal and to counter him). The time of the fajr Salah will be on and the worshippers would stand up for salah. Their Imam would be a righteous man (and it is possible that he would be Imam Mahdi). He would stand at the place of lead and the iqamah would have been called when Sayyidina Isa عليه السلام would arrive suddenly. So, the *Imam* of the Muslims would move to take a step back saying to him. "Lead us in prayer," (for it is better that the best person in the congregation should lead in salah and Sayyidina Isa عليه السلام who is a Prophet and messenger in earlier times was undoubtedly, the best)." Sayyidina Isa عليه السلام will decline to lead then, saying, "The congregation is ready to offer salah in your lead and the iqamah is called out already."

Anyway, that would be the first salah after the coming of Sayyidina Isa عليه السلام and he will offer it as the *muqtadi* (follower in Salah) of a member of the Prophet's ﷺ *ummah* but not agree to act as Imam. The wisdom being that he should demonstrate that a great Prophet and Messenger of earlier times is like one of the *ummah* of Prophet Muhammad ﷺ abiding by his Shari'ah. The *Shari'ah* of Muhammad will now carry on till the end of the world.

(١٩٤٨/٣٤) عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَيْسَ بَيْنِي وَبَيْنَهُ (يعني عيسى عليه السلام) نَبِيٌّ وَآنَهُ نَازِلٌ فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبَيَاضِ بَيْنَ مُمَصَّرَتَيْنِ كَأَنَّ رَأْسَهُ يَقْطُرُ وَإِنْ لَمْ يُصْبِهِ بَلَلٌ فَيَقَاتِلُ النَّاسَ عَلَى الْإِسْلَامِ فَيَدُقُّ الصَّلِيبَ وَيَقْتُلُ الْخَنَزِيرَ وَيَضَعُ الْجِزْيَةَ وَيُهْلِكُ اللَّهُ فِي زَمَانِهِ الْمَلَلَ كُلَّهَا إِلَّا الْإِسْلَامَ وَيُهْلِكُ الْمَسِيحَ الدَّجَالَ فَيَمُوتُ فِي الْأَرْضِ أَرْبَعِينَ سَنَةً ثُمَّ يُتَوَفَّى فَيُصَلَّى عَلَيْهِ الْمُسْلِمُونَ

(رواه ابو داود)

(34/1948) Sayyidina Abu Hurayrah رضي الله عنه reported that the Prophet ﷺ said (while mentioning Isa عليه السلام and referring to his close relationship with him), "There is no Prophet between me and him (and Allah sent me after him as His Messenger). And, indeed he will descend (during my era of prophethood before the Last Day). When you see him, you must recognise him. He will be of medium stature, of red complexion with a fair tinge, wearing two yellow garments. It would seem as though drops of water were falling down from his head even though it will not be wet. he will wage jihad and war for Islam and he will break the cross, kill swine and exterminate it, and abolish jizyah. In his time, Allah will remove all *ummah* and religions except Islam. He will destroy the Maseeh Dajjal and kill him. He will live on this earth and in this world for forty years and die here. The Muslims will then offer his funeral Salah." (Sunan Abu Dawood)

Commentary: In addition to informing us of the descent of Sayyidina Isa عليه السلام, the Prophet ﷺ also described some of his features. He will be of average height. His complexion will be reddish white. He will be wearing two garments light yellow in colour. It will look as though water was dripping from his head but

there would be no water on it. He would have come directly from the heaven and would be so clean and tidy and the condition of the hair on his body would give an impression that he has had a bath .

The Prophet ﷺ then mentioned his doings. He would first invite people to the True religion of Allah, Islam (which invitation every Prophet of Allah has given in his times.) That itself would be a clear indication of it being a true religion and only he would not accept it who is averse to Truth. To get such people also to believe in Islam, Sayyidina Isa عليه السلام would finally use force and wage jihad. Besides, he will take two steps against those people who call themselves after him. he will break the cross which has become the symbol — rather god — of the Christians and on which they base their most erroneous belief on expiation of sins. This will also confirm that he was never put on the cross, and the belief on Jews and Christians about this is wrong, the belief of the Muslims as declared in the Qur'an is the only correct belief. Sayyidina Isa عليه السلام would next kill and eliminate the swine which the Christians have made lawful for themselves although it is unlawful in all heavenly scriptures. After that, the Hadith mentions that he will abolish jizyah. By saying that, Allah's Messenger ﷺ has made it clear that the law of jizyah in our Shari'ah will be applicable till the coming of Sayyidina Isa عليه السلام. It will be rescinded when he comes down and begins his mission as Khalifah of the Prophet ﷺ and ruler of the Muslim *ummah*. (One of the reasons could be that the government may not need to collect jizyah because of the huge blessings of Allah after the descent of Sayyidina Isa عليه السلام, Jizyah is a kind of tax.)

Also, Allah will put an end to all other religions and ummah through Sayyidina Isa عليه السلام. Everyone will believe and accept Islam. Another of his feat accomplished by Allah's help will be that he will kill dajjal, and the world will be safe from his mischief which would be the worst trial in this world. The Prophet ﷺ concluded the Hadith by saying that Sayyidina Isa عليه السلام would live on earth for forty years and then die. The Muslims would offer his funeral salah.

This Hadith narrated by Abu Hurayrah and reproduced and explained here from Abu Dawood is also found in Musnad Ahmad

with some additions. The gist of additions is: during the Khilafah of Sayyidina Isa عليه السلام, there will be unlimited blessings from Allah. Some of these will be reflected in a change of the nature of wild animals like the lion, wolf, etc. They would become peaceful. The lions, camels and cows and the wolves and sheep will move together and none of them will attack another. Young children will play with snakes who will not sting anyone. These changes would confirm that the system of the world's working was changing and the Last Day was very near after which the new system of the Hereafter will operate. As I have suggested in my introductory remarks, that would be like the dawn of the Qiyamah. If we believe in the power and ability of Allah then nothing is unfathomable.

(١٩٤٩/٣٥) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَنْزِلُ عِيسَى بْنُ مَرْيَمَ إِلَى الْأَرْضِ فَيَتَزَوَّجُ وَيُولَدُ لَهُ، وَيَمْكُتُ خَمْسًا وَأَرْبَعِينَ
سَنَةً ثُمَّ يَمُوتُ فَيُدفَنُ مَعِيَ فِي قَبْرِى فَأَقُومُ أَنَا وَعِيسَى بْنُ مَرْيَمَ فِي قَبْرِ وَاحِدٍ
بَيْنَ أَبِي بَكْرٍ وَعُمَرَ
(رواه ابن الجوزى فى كتاب الوفا)

(35/1949) Sayyidina Abdullah ibn Amr رضي الله عنه reported that Allah's Messenger ﷺ said, "Isa ibn Maryam will descend on earth. He will marry and have children. he will live for forty-five years before dying and he will be buried with me (the place where I will be buried). Then, on the Day of Resurrection, I and Isa ibn Maryam will rise up from the same place of the grave between Abu Bakr and Umar."
(Kitab al-Wafa by Ibn al-Jawzi)

Commentary: It is a fact that when he was in this world, Sayyidina Isa عليه السلام had spent a life of celibacy. He did not marry although marriage is a man's natural necessity and there is much wisdom in it. As far as we know, all the Prophets and Messengers before him had married, and after him the final Prophet ﷺ also married. The Prophet ﷺ said about Sayyidina Isa عليه السلام that when he comes down to earth in the last days, he will marry and have children. In this Hadith the duration of his life is mentioned as forty-five years while the Hadith of Sayyidina Abu Hurayrah رضي الله عنه mentioned his life span as forty years after his descent. Some other Ahadith also put it at forty years. Some scholars have suggested that the reports of forty years have followed the Arabic idioms whereby

the figure above (a rounded one) is omitted and the same thing is done here. (Allah knows best.) The Hadith also says, "Sayyidina Isa عليه السلام will die on earth and be buried at the same place where I will be buried. On the day of Resurrection, I and he will arise together and Abu Bakr and Umar too will be on our right and left." We know from this Hadith that where many things were disclosed to the Prophet ﷺ, which he let his ummah know, it was also disclosed to him that his two companions, Abu Bakr and Umar رضي الله عنهما would be buried next to him, and Sayyidina Isa عليه السلام would also be buried with him when he dies after coming down to earth in the final era. On the Day of Resurrection the two would arise together while Abu Bakr رضي الله عنه and Umar رضي الله عنه would be next to them.

The Prophet ﷺ, as we know, died in the room of Sayyidah Ayshah رضي الله عنها and is buried there in compliance with one of his sayings. Sayyidina Abu Bakr رضي الله عنه was also buried there when he died later. When Sayyidina Umar رضي الله عنه was martyred he was also buried next to Sayyidina Abu Bakr رضي الله عنه, after seeking permission of Sayyidah Ayshah رضي الله عنها. There still was space for one grave in the room. When Sayyidina Hasan ibn Ali رضي الله عنه died everyone agreed that he should be buried there and Sayyidah Ayshah رضي الله عنها consented to the idea but the Umayyad rulers of the time did not agree with the idea and prevented his burial there. (perhaps because Sayyidina Uthman was not buried there). Later, when Sayyidina Abdur Rahman ibn Awf رضي الله عنه died (and he was one of the ten given glad tidings of Paradise), Sayyidah Ayshah رضي الله عنها gave her permission to bury him there, but he too could not be buried there. When Sayyidah Ayshah رضي الله عنها was on the point of death and was asked where she would like to be buried, she said that she should be buried in baqee' next to the other wives of the Prophet ﷺ. So, she was buried there. Nevertheless, there remains a place for a grave in the Rawdah (or Prophet's shrine) and according to the above Hadith, Sayyidina Isa عليه السلام will be buried there when he dies.

Sayyidina Abdullah ibn Salaam رضي الله عنه was a Companion of the Prophet ﷺ. He was a Jew before he embraced Islam and was a great scholar of Torah and other heavenly Books of old. Tirmizi carries his Hadith which is also found in Mishkat.

(١٩٥٠/٣٦) عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ مَكْتُوبٌ فِي التَّوْرَةِ
صِفَةُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِيسَى بْنِ مَرْيَمَ يُدْفَنُ مَعَهُ

(جامع ترمذی. مشکوة المصابيح)

(36/1950) Sayyidina Abdullah ibn Salaam رضی اللہ عنہ reported that Muhammad صلی اللہ علیہ وسلم is described in Torah and (it is also stated) that Isa ibn Maryam will be buried with him (meaning near him).

(Tirmizi, Mishkat)

Commentary: In the line of transmission in Tirmizi there is a narrator Abu Masood. Imam Tirmizi has also transmitted his statement: وقد بقى فى البيت موضع قبر "In the hujrah (room, which is now the Rawdah) there is space for a grave."

It would not be surprising that this place may have been left unused by Allah's will because it has been decreed already that Sayyidina Isa عليه السلام would be buried there. But Allah knows best.

(١٩٥٠/٣٧) عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مَنْ أَذْرَكَ مِنْكُمْ عِيسَى بْنُ مَرْيَمَ فَلْيَقْرَأْهُ مِنِّي السَّلَامَ

(رواه الحاكم فى المستدرک)

(37/1951) Sayyidina Anas رضی اللہ عنہ reported that Allah's Messenger صلی اللہ علیہ وسلم said, "Who so among you meets Isa ibn Maryam, may convey to him my salaam (greetings)." (Mustadrak Haakim)

Commentary: There is a Hadith in Musnad Ahmad on the same subject reported by Sayyidina Abu Hurayrah رضی اللہ عنہ. And, in yet another Hadith in Musnad Ahmad it is reported that Sayyidina Abu Hurayrah رضی اللہ عنہ used to say to people "اقْرؤْهُ مِنْ رَسُولِ اللَّهِ السَّلَامَ" "Convey to him the Salaam of Allah's Messenger صلی اللہ علیہ وسلم (when you meet Sayyidina Isa عليه السلام). In a Hadith in Mustadrak Haakim, it is reported that after narrating the Prophet's saying in an assembly, Sayyidina Abu Hurayrah رضی اللہ عنہ said to the people: "أَيُّ بَنِي أَخِي إِنْ رَأَيْتُمُوهُ فَقُولُوا أَبُو هُرَيْرَةَ يَقْرَأُكَ السَّلَامَ" "O my nephews! If you meet Isa عليه السلام convey to him from me: Abu Hurayrah has presented his Salaam."¹

We have recorded here only seven Ahadith about the descent of Sayyidina Isa عليه السلام, and they have been explained as much as it was thought necessary. (This has been my practice throughout this series of Ma'arif ul-Hadith)

1. The Arabs called their elders, in respect, يَا عَمَّ (O Uncle!). When they spoke to their youngsters they called in love, يَا ابْنَ عَمِّ (O son of my brother!)

In the introductory words, I have mentioned the book of our respected teacher Mawlana Muhammad Anwar Shah Kashmiri رحمه الله عليه. "التصريح بما تواتر في نزول المسيح"، الله عليه. The respected Mawlana has put together here in seventy-five Ahadith reported by different Companions رضي الله عنهم on this subject and found in published books only. These are sayings of the Prophet ﷺ at different times and at different places. He spoke about the coming of Sayyidina Isa عليه السلام in the last days when dajjal would already have made his appearance as the worst kind of trial for the Muslim *ummah*. The Prophet ﷺ also mentioned what steps Sayyidina Isa عليه السلام would take. In this Book, the Mawlana has also recorded from Books of Ahadith, 26 sayings of the Companions and *Tabi'een* concerning descent of Sayyidina Isa عليه السلام. A perusal of this Book makes clear that it is proved by continuous reporting that the Prophet ﷺ did in fact inform his *ummah* of the coming of Sayyidina Isa عليه السلام in the final days of the world, there remaining no doubt about it. The Companions رضي الله عنهم and the *Tabi'een* also believed accordingly and they had known that from the Qur'an and the Prophet's ﷺ sayings. Indeed, this Book of the Mawlana is the final word on the subject.

وَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ .

كتاب المناقب والفضائل

KITABUL MANAQIB WAL FADA'IL

**THE BOOK OF VIRTUES
AND EXCELLENCES**

The knowledge and awareness that Allah blessed His Messenger with, he passed that on to his *ummah*. These concern the different departments of man's life and are divided into different chapters, one of which is *Manaqib wa Fada'il* (virtues and excellences). In almost all books of Ahadith there is a *Kitab al-manaqib* or *Abwab al-manaqib* (chapter) in which those sayings of Allah's Messenger ﷺ are collected wherein he has mentioned the merits of certain people or individuals or sections which Allah had revealed to him. In certain aspects this is an important chapter of Hadith. There is much guidance in it for the *ummah*. Today, I begin to explain the Ahadith of this chapter, those Ahadith preceding in which Allah's Messenger ﷺ has described his Lord's blessing on him in compliance with His Command

واما بنعمة ربك فحدث (الضحى' ٩٤:١١)

(And as for the blessing of your Lord, proclaim it —

(ad-Duha, 93:11)

At the same time, Ahadith on his *Shama'il* (peculiarities and features) will also be presented together with an explanation.

Merits of Allah's Messenger ﷺ And His High Station

(١٩٥٢/١) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا سَيِّدُ
وُلْدِ آدَمَ يَوْمَ الْقِيَامَةِ وَأَوَّلُ مَنْ يُنْشَقُّ عَنْهُ الْقَبْرُ وَأَوَّلُ شَافِعٍ وَأَوَّلُ مَشْفَعٍ

(رواه مسلم)

(1952/1) Sayyidina Abu Hurayrah ﷺ reported that Allah's Messenger ﷺ said, "On the Day of Resurrection, I will be the Sayyid (chief) of all children of Aadam and I will be the first person whose grave will be opened up (and I will be the first to be resurrected). And I will be the first one to intercede (having received Allah's permission for that), and I will be one whose intercession shall get approval first of all." (Saheeh Muslim)

Commentary: The Prophet ﷺ has said that Allah has granted him a station higher than all children of Sayyidina Adam عليه السلام (including the Prophets عليهم السلام) appointing him their sayyid or master. Everyone will see it in its full application on the Day of Resurrection. On this very day, Allah's special blessing will also be demonstrated when his grave will be split open before all other graves and he will be the first one to come out of it. Then, with Allah's permission, he will be the first person to make recommendation to Allah for other people and he will again be the first whose intercession will be approved.

The Prophet ﷺ proclaimed such blessings of Allah on His command so that his *ummah* may recognise his high status and they should regard him with respect and love, and follow it up with obedience to him. They may also be prompted to show gratitude to Allah for having made them members of the *ummah* of such a great Prophet. His sayings of this kind are proclamation of Allah's blessings and gratitude for blessings and a means of guidance to the *ummah*.

We must also bear in mind that there are a number of Ahadith in which he has said that he should not be given merit over only other Prophet or Messenger. The meaning (as elaborated by exgetes and apparent from the style of the Hadith) is that no comparison must be made with another Prophet to show the other as inferior, for, that is bad manners and insulting. Allah has said in His Book:

”تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ“ (البقرة ٢: ٢٥٣)

{Of these Messengers, some of whom We have caused to excel other.} (al-Baqarah, 2:253)

There are also numerous verses in the Qur'an which clearly say that Allah's Messenger excelled other Prophets and Messengers, for example,

”وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ“ (الانبياء ٢١: ١٠٧)

{And We have not sent you (O Prophet) but as a mercy to the worlds (21:107)}

and

”وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ الْآيَةَ“ (سباء ٣٤: ٢٨)

{And We have not sent you (O Prophet) save as a bearer of glad tidings and a warner to all mankind (34:28)}

(١٩٥٣/٢) عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَبِيَدِي لَوَاءُ الْحَمْدِ وَلَا فَخْرَ وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ آدَمَ فَمَنْ سِوَاهُ إِلَّا تَحْتَ لَوَائِي وَأَنَا أَوَّلُ مَنْ يَنْشَقُّ عَنْهُ الْأَرْضُ وَلَا فَخْرَ.

(رواه الترمذی)

(1953/2) Sayyidina Abu Sa'eed al-Khudri رضی اللہ عنہ reported that Allah's Messenger ﷺ said, "I will be the Sayyid (chief) of all children of Aadam on the Day of Resurrection and this is no boast. The banner of praise will be in my hand and this too is no boast. And, all the Prophets, Aadam and the others besides him (all Prophets and Messengers) will be under my banner on that Day and I will be the first person on earth whose grave will be split open and I do not boast about it (but only proclaim Allah's blessings on His command). (Jami' Tirmizi)

Commentary: The two blessings, first and last, are also mentioned in the foregoing Hadith of Abu Hurayrah رضی اللہ عنہ — "أَنَا سَيِّدُ" "I am the chief of the children of Aadam "الْقِيَامَةِ" "وَأَنَا أَوَّلُ مَنْ" "I am the first whose grave will be left open "تَنْشَقُّ عَنْهُ الْأَرْضُ" and we have explained them. In this Hadith, the Prophet ﷺ also recounted the blessings: that he will hold the banner of praise on the Day of Resurrection and all Prophets and Messengers will be under his banner. It is known generally that the commander of a force himself holds the banner and all others are under him. Thus, Allah will give him the banner on the Day of Resurrection and all Prophets عليهم السلام from Sayyidina Aadam عليه السلام to Sayyidina Isa عليه السلام will be under his banner which is a demonstration of Allah's causing him to excell all Prophets عليهم السلام and all creatures which everyone will witness on the Day of Resurrection. The Prophet said after enumerating every blessing of Allah that he did not boast about it but was complying with Allah's command to proclaim His blessings and show gratitude that the others may know about it.

The banner of praise will be a sign that its holder had surpassed all others in praising Allah (which is the particular deed that makes one dear to Allah). In his life-time, the Prophet ﷺ was

continuously occupied in praise of Allah. He remembered that in everything he did — so much that even after sneezing and getting over personal purity. (The supplications that he has taught for different occasions all include praise of Allah.) He also taught his *ummah* to emulate him with the result that Allah was praised so much and will be praised until the Last Day that there can be no count of that and only He knows how much. Therefore, the Prophet ﷺ alone deserved the banner of praise ﷺ.

(١٩٥٤/٣) عَنْ أَبِي بَنِي كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُنْتُ إِمَامَ النَّبِيِّينَ وَخَطِيئَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ غَيْرَ فَخْرٍ.

(رواه الترمذی)

(1954/3) Sayyidina Ubayy ibn Ka'b رضي الله عنه reported that the Prophet ﷺ said, "On the Day of Resurrection, I will be the Imam and leader of all the Prophets and spokesman on their behalf. And I alone would be their intercessor. And, I do not say that out of boast (but I abide by Allah's command to proclaim His blessings). (Jami' Tirmizi)

Commentary: In this Haidth the Prophet ﷺ has called himself also spokesman of and the one who will intercede for, the Prophets عليهم السلام on the Day of Resurrection. On that Day, Divine Glory and Anger will be demonstrated in an unusual intensity so that no Prophet would venture to submit their petition to Him. So, the Prophet ﷺ petition to Him. So, the Prophet will speak for them and make recommendation for them. In this saying, too, he concluded his words with the declaration that he was not being proud but merely proclaimed Allah's blessings on him.

(١٩٥٥/٤) عَنْ ابْنِ عَبَّاسٍ قَالَ جَلَسَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ فَخَرَجَ حَتَّى إِذَا دَنَا مِنْهُمْ سَمِعَهُمْ يَتَذَكَّرُونَ، قَالَ بَعْضُهُمْ إِنَّ اللَّهَ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا وَقَالَ آخَرُ مُوسَى كَلَّمَهُ اللَّهُ تَكْلِيمًا وَقَالَ آخَرُ عِيسَى كَلَّمَهُ اللَّهُ وَرُوحَهُ، وَقَالَ آخَرُ آدَمَ اصْطَفَاهُ اللَّهُ فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ قَدْ سَمِعْتُ كَلَامَكُمْ. وَعَجَبْتُكُمْ إِنَّ إِبْرَاهِيمَ خَلِيلُ اللَّهِ وَهُوَ كَذَلِكَ، وَمُوسَى نَجَّى اللَّهُ وَهُوَ كَذَلِكَ، وَعِيسَى

رُوحُهُ وَكَلِمَتُهُ، وَهُوَ كَذَالِكَ، وَأَدَمُ إِصْطَفَاهُ اللَّهُ وَهُوَ كَذَالِكَ، أَلَا
وَأَنَا حَبِيبُ اللَّهِ وَلَا فَخْرَ وَأَنَا حَامِلُ لَوَاءِ الْحَمْدِ يَوْمَ الْقِيَامَةِ تَحْتَهُ، أَدَمُ
فَمَنْ دُونَهُ، وَلَا فَخْرَ، وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفِّعٍ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ،
وَأَنَا أَوَّلُ مَنْ يُحَرِّكُ حَلَقَ الْجَنَّةِ فَيَفْتَحُ اللَّهُ لِي فَيْدَ حُلِيِّهَا وَمَعِيَ فَقَرَاءُ
الْمُؤْمِنِينَ وَلَا فَخْرَ، وَأَنَا أَكْرَمُ الْأَوَّلِينَ وَالْآخِرِينَ عَلَى اللَّهِ وَلَا فَخْرَ.

(رواه الترمذی والداری)

(1955/4) Sayyidina Abdullah ibn Abbas رضی اللہ عنہ reported that some Companions رضی اللہ عنہم of Allah's Messenger ﷺ were seated together conversing with each other when Allah's Messenger ﷺ came out. As he came nearer, he heard one of them say (in extolling Sayyidina Ibrahim عليه السلام), "Allah chose Ibrahim عليه السلام as His friend." Another said, "He honoured Musa عليه السلام with direct conversation." Another said, "Isa عليه السلام is *Kalimatullah* (word of Allah) and *RoohAllah* (Spirit of Allah)." Yet another said, "Allah chose Adam عليه السلام (for, He created him with His Hands and ordered the angels to prostrate before him)." The Prophet ﷺ came upon them and said, "I have heard you. You wonder that Ibrahim عليه السلام was Allah's friend which, indeed, he was. (Allah chose him as His *Khaleel*.) (You wonder) that Musa عليه السلام was *Naji Allah* (His confidant) which indeed, was. (You wonder that Isa عليه السلام was *RoohAllah* and *Kalimatullah* (His spirit and word) which, Indeed he was. And (you wonder) that Aadam عليه السلام was *Safiullah* (Chosen by Allah) which, indeed, he was. But you must know that I am *HabibAllah* (One whom Allah loves and I do not boast about it. I shall hold the Banner of Praise on the Day of Resurrection under which will be Aadam عليه السلام and others besides him, and I do not boast. I shall be the first one to intercede on the Day of Resurrection and the first whose intercession shall be accepted. And I shall be first person to rattle the knocker (of the gate of Paradise to get it opened) and Allah will get it opened for me and admit me to Paradise and the poor people of the Believers will accompany me, and I do not boast. And, among the earliest and the latest, I shall be the most honoured in Allah's sight and I do not boast about it.

(Jami Tirmizi, Musnad Darami)

Commentary: The Prophet's ﷺ temperament was one of humility and humbleness, but, whenever necessary, he did proclaim Allah's

favours on him in compliance with His Command:

“وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ” (الضحى ١١:٥٣)

{And as for the blessing of your Lord, proclaim it. 53:11}

This Hadith and the two before it are part of the Prophet's ﷺ proclamation of Allah's favours. The Hadith recalls the conversation of the companions about Allah's favours on the Prophets عليهم السلام. They had known these things from the Prophet's teachings and from the Qur'an but their knowledge of his own merits was incomplete. So, they wished to know and, indeed, needed to know and the Prophet ﷺ informed them about it. He confirmed their knowledge of the favours of Allah on the other Prophets عليهم السلام and then recounted Allah's favours on him. He said that he was the Habib (dear one) of Allah. (The Companions had known that this station was the most elevated and excellent, so he did not elaborate.) He then recounted some of those blessings which will be demonstrated after the end of this world on the Day of Resurrection. In the earlier Ahadith, we have already learnt about the Banner of Praise being in his hand and his being the first intercessor and the first whose recommendation is accepted. He then mentioned two other blessings. He would knock at the gate of Paradise and Allah will get it opened and admit him to Paradise and the poor people of his *ummah* will accompany him inside. (This reflects his position as dear to Allah.) The last thing he said was “وانا اكرم الاولين والاخرين على الله” "I am the most honourable in Allah's sight among the earliest and the latest people."

While recalling every favour, Allah's Messenger ﷺ also said *ولا فخر*. As we have mentioned earlier, it means: "I do proclaim these special favours of Allah out of pride or to impress anyone with my excellence but only to obey Allah's command and let others know of His favours and to express gratitude to Him, and that you should know about these blessings so that you too may thank your Lord. In fact, these blessings are a means of good to you too."

(١٩٥٦/٥) عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَنَا قَائِدُ الْمُرْسَلِينَ

وَلَا فُخْرَ وَأَنَا خَاتَمُ النَّبِيِّينَ وَلَا فُخْرَ وَأَنَا أَوَّلُ شَافِعٍ وَمُشَفِّعٍ وَلَا فُخْرَ

(رواه الدارمي)

(1956/5) Sayyidina Jabir رضي الله عنه reported that the Prophet ﷺ said, "(On the Day of Resurrection,) I will be the leader of the Messengers and there is no boast. And, I am the seal of Prophets, again there is no boast. And, I am the first to intercede and my intercession will be the first to be accepted. I do not say that in boast."
(Musnad Darami)

Commentary: We know from this Hadith that the Prophet ﷺ who is the Last and the Seal of Prophets will be their leader on the Day of Resurrection. He will be the first intercessor and the first whose intercession is accepted as we have read in a number of earlier Ahadith too. He again emphasise *ولا فخر* (there is no boast).

(١٩٥٧/٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَمَثَلِ قَصْرِ أَحْسَنَ بُنْيَانِهِ، تَرَكَ مِنْهُ مَوْضِعُ لَبْنَةٍ فَطَافَ بِهِ النَّظَارُ يَتَعَجَّبُونَ مِنْ حُسْنِ بِنَائِهِ إِلَّا مَوْضِعَ تِلْكَ اللَّبْنَةِ فَكُنْتُ أَنَا سَدَدْتُ مَوْضِعَ اللَّبْنَةِ خَتَمْتُ لِي الْبُنْيَانَ وَخَتَمَ بِي الرَّسُولُ..... وَفِي رِوَايَةٍ فَإِنَّا اللَّبْنَةُ وَأَنَا خَاتَمُ النَّبِيِّينَ
(رواه البخارى ومسلم)

(1957/6) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "My example and that of the other Prophets is like a castle beautifully built. However, the place of one brick is left unbuilt. Onlookers look round it and admire the beauty of its construction and are surprised but for the space for the brick (for that is a defect." The Prophet ﷺ added,) "Now, I have come and filled in the empty space and, through me, the castle is completed and the construction is over. And the series of Messengers is over. And the series of Messengers is also complete."

(The author of Mishkat-al-masabeeh, Muhammad ibn Abdullah Khateeb Tabrayzi remarked that) in a version of this Hadith in Bukhari and Muslim the words *انا فكتت* to *الرسول* (Now, I have also completed) in the last sentence are replaced by *فَإِنَّا اللَّبْنَةُ وَأَنَا خَاتَمُ النَّبِيِّينَ* "I am that brick (completing the castle) and I am the seal of Prophets."
(Saheeh Bukhari, Saheeh Muslim)

Commentary: The Prophet ﷺ has been called *Khatam an-Nabieen* in the Qur'an and in many Ahadith, too. Surely, this is the greatest of Allah's blessings on him leaving him Allah's Prophet

and Messenger till the Last Day. He has explained his position as the Last of Prophets through an example which is so easy to understand that no further explanation is necessary. The thousands of Prophets before him all contributed to the building of the castle of Prophethood and it was near complete save for one brick. Even that was placed with the coming of the Prophet ﷺ. Now the castle was perfected. No new Prophet or Messenger was required nor was there scope for one. Thus Allah closed the door to the series of Prophets, and he was called the خاتم النبيين (the seal of Prophets)

صلى الله عليه وآله وصحبه وبارك وسلم.

Birth, Commissioning, Wahy & Age

(١٩٥٨/٧) عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
سَأَخْبِرُكُمْ بِأَوَّلِ أَمْرِي دَعْوَةُ إِبْرَاهِيمَ، وَبِشَارَةُ عِيسَى، وَرُؤْيَا أُمِّي الَّتِي رَأَتْ
حِينَ وَصَنَعْتَنِي، وَقَدْ خَرَجَ نُورٌ أَضَاءَ لَهَا مِنْهُ قُصُورُ الشَّامِ. (رواه احمد)

(1958/7) Sayyidina Abu Umamah رضي الله عنه reported that Allah's Messenger ﷺ said, "Let me tell you about my initial affairs. I am the prayer of Ibrahim, and the good tidings of Isa (the Prophet of whose coming he gave glad tidings), and the (fulfilment of the) dream of my mother which she saw on my birth (in the form of) a light which illuminated the castles of Syria for her." (Musnad Ahmad)

Commentary: In the verses 127-129 of *surah al-Baqarah* in the Qur'an, the prayer of Sayyidina Ibrahim عليه السلام is mentioned when he and his son Sayyidina Isma'il عليه السلام were building the Ka'bah: Our Lord, raise up in our progeny a community submissive to You and raise up in their midst a Messenger who shall recite to them Your verses and teach them the Book and the wisdom and purify them. And, it is stated in verse 6 of *as-Saff* that when Sayyidina Isa عليه السلام was sent to the Banu Isra'il as Messenger, he said to them: Of the tasks Allah has charged me with is also that I should inform you of a great Messenger who shall come after me whose name shall be Ahmad. The Prophet said while referring to these very verses of the Qur'an, "I am the fulfilment of Ibrahim's prayer and the realisation of Isa's glad tidings." He then said that he was the coming true of his

mother's dream which his mother had seen when he was born. She saw an extraordinary light that illuminated for her the splendid buildings and castles of Syria which She saw in the light. She probably saw it in the night before he was born. It is the distinction of Syria (*sham*)¹ that it is the birth place of Prophets and within its precincts is the *Bayt al-Maqdis*, the *qiblah* of all the Prophets عليهم السلام.

I have given the word of the Hadith رؤيا the meaning of dream and explained it accordingly. However, it could also mean that his mother saw the Light and in its illumination the castles of Sham at the exact time of his birth while she was awake. This is the impression we get from another Hadith. It could also be that she saw the dream while sleeping before his birth and, again at the time of birth, her eyes may have witnessed that in a state of awakening. Anyway, that was a sign that the blessed birth would be instrumental in carrying the light of guidance to Sham (Syria) which had been a centre of guidance for thousands of years. It was also a sign that the people who held *Bayt al-Maqdis* as *qiblah* would also receive guidance (from him) as was demonstrated and will be demonstrated till the Last Day.

(١٩٥٩/٨) عَنْ قَيْسِ بْنِ مَخْرَمَةَ قَالَ وَلِدْتُ أَنَا وَالنَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ عَامَ الْفِيلِ (رواه الترمذی)

(1959/8) Sayyidina Qays ibn Makhramah رضى الله عنه reported that he and the Prophet ﷺ were born in the year of Elephant.

(Jami' Tirmizi)

Commentary: The Year of Elephant is the year when Abraha came from Yaman with a large army which also had elephants with it, to demolish the *Ka'bah*. He had brought his army up to Makkah but before he could enter it Allah sent His army in the shape of very small birds which threw pebbles on them. (These worked like bullets.) The entire army was annihilated. This event is related in *Surah al-feel* of the *Qur'an*. This year is, therefore, known as the Year of Elephant. The Prophet ﷺ was 'born this year and according to a report fifty days after the event.

①. It is the ancient Shaam

Allama Ibn al-Jawzi has said that there is a consensus about the year of the Prophet's birth and a near consensus about the month, Rabee' ul Awwal, and day Monday, but there are different reports about the date. The dates suggested are the 2nd, 8th, 10th and 12th (which is most gone by), and the 18th. Allamah Qastalani has said that the muhadditheen generally regarded the 8th Rabee'al-Awwal as the correct date. In the recent past an Egyptian astronomer had proved through astronomical calculations that the Prophet's ﷺ birth date was 9th Rabee'ul-Awwal in the Year of Elephant.

Exactly at the time when the Prophet was about to be born (at Makkah), the army of Abraha which the Qur'an has called *Ashab ul-Feel* and which was bent on demolishing the *Ka'bah*, were routed by tiny little birds that shot pebbles at them. Indeed, this was a demonstration of Allah's Powers. The ulama have regarded this as one of the miracles that had occurred before the Prophet's ﷺ birth.

(١٩٦٠/٩) عَنِ ابْنِ عَبَّاسٍ قَالَ بُعِثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَرْبَعِينَ سَنَةً فَمَكَتْ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ، ثُمَّ أُمِرَ بِالْهَجْرَةِ، فَهَاجَرَ عَشْرَ سِنِينَ وَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً. (رواه البخارى ومسلم)

(1960/9) Sayyidina Abdullah ibn Abbas رضي الله عنه said that Allah's Messenger ﷺ was commissioned as Prophet at the age of forty years (that is, Allah made him Prophet and Messenger at this age). He then stayed in Makkah for thirteen years after that, and he continued to receive revelation from Allah. Then he was commanded to make the *hijrah* (migration from Makkah), so he migrated and lived for ten years as a *Muhajir* (migrant). He then died (at Madinah) when his age was sixty-three years.

(Saheeh Bukhari, Saheeh Muslim)

(١٩٦١/١٠) عَنْ أَنَسٍ قَالَ قُبِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَأَبُو بَكْرٍ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَعُمَرُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ. (رواه مسلم)

(1961/10) Sayyidina Anas رضي الله عنه reported that the Prophet ﷺ died when he was sixty-three years old. And, Sayyidina Abu Bakr رضي الله عنه also died when he was sixty-three years old and Sayyidina Umar رضي الله عنه also died at the age of sixty-three years. (Saheeh Muslim)

Commentary: The two Companions, Sayyidina Abu Bakr رضي الله عنه and Sayyidina Umar رضي الله عنه were greatly attached to the Prophet ﷺ. This attachment was reflected in their death at the same age, sixty-three, as the Prophet ﷺ and their burial in the Rawdah next to the Prophet ﷺ. We have also seen the Hadith under the chapter on the signs of the *Qiyamah* that when the Prophet ﷺ would rise up from his grave and proceed to the place of Gathering, they would walk by him to his right and left. Further down when we read about their virtues, we will see the Hadith of Sayyidina Ibn Abbas رضي الله عنه that when Umar رضي الله عنه died, Sayyidina Ali رضي الله عنه described their deep attachment to the Prophet in the light of the Prophet's ﷺ own words in a very comprehensive manner.

(١٩٦٢/١١) عَنْ عَائِشَةَ قَالَتْ أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْهُ مِثْلَ فَلَقِ الصُّبْحِ ثُمَّ حُبِبَ إِلَيْهِ الْخَلَاءُ وَكَانَ يَخْلُو بِغَارِ حِرَاءَ فَيَتَحَنَّنُ فِيهِ..... وَهُوَ التَّعَبُّدُ..... اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ وَيَتَزَوَّدَ لِدَالِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ فَيَتَزَوَّدُ لِمِثْلِهَا حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءَ فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ فَقَالَ مَا أَنَا بِقَارِئٍ قَالَ فَآخِذْنِي فَعَطَّنِي حَتَّى بَلَغَ مِنِّي الْجُهِدُ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ قُلْتُ مَا أَنَا بِقَارِئٍ فَآخِذْنِي فَعَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجُهِدُ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ قُلْتُ مَا أَنَا بِقَارِئٍ فَآخِذْنِي فَعَطَّنِي الثَّالِثَ، حَتَّى بَلَغَ مِنِّي الْجُهِدُ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ○ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ○ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ ○ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ○ فَرَجَعَ بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجِفُ فَوَادُهُ، فَدَخَلَ عَلَى خَدِيجَةَ فَقَالَ زَمِّلُونِي زَمِّلُونِي فَزَمِّلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ فَقَالَ لِحَدِيجَةَ وَاخْبِرِيهَا الْخَبَرَ لَقَدْ خَشِيتُ عَلَى نَفْسِي، فَقَالَتْ خَدِيجَةُ كَلَّا وَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحْمَ وَتَصْدُقُ الْحَدِيثَ وَتَحْمِلُ الْكُلَّ وَتَكْسِبُ الْمَعْدُومَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ، ثُمَّ انْطَلَقَتْ بِهِ

خَدِيجَةُ إِلَى وَرَقَةَ بْنِ نَوْفَلٍ ابْنِ عَمِّ خَدِيجَةَ فَقَالَتْ لَهُ يَا ابْنَ عَمِّ اسْمَعْ مِنْ
ابْنِ أَخِيكَ فَقَالَ لَهُ وَرَقَةُ يَا ابْنَ أَخِي مَاذَا تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرَ مَا رَأَى فَقَالَ لَهُ وَرَقَةُ هَذَا النَّامُوسُ الَّذِي أَنْزَلَ
اللَّهُ عَلَى مُوسَى، يَلْتَبِتُنِي كُنْتُ فِيهَا جَذَعًا يَلْتَبِتُنِي أَكُونُ حَبًّا، إِذْ يُخْرِجُكَ
قَوْمُكَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ مُخْرِجِي هُمْ؟ قَالَ نَعَمْ
لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتُ بِهِ، إِلَّا عُودِي وَإِنْ يُدْرِكُنِي يَوْمُكَ
أَنْصُرُكَ نَصْرًا مُؤَزَّرًا ثُمَّ لَمْ يَنْشَبْ وَرَقَةُ أَنْ تُوفِّيَ وَفَتَرَ الْوَحْيُ.

(رواه البخاري و مسلم)

رضى الله (1962/11) The Mother of the Faithful, Sayyidah Ayshah رضي الله عنها said: The first manner in which Allah's Messenger ﷺ received the revelation was the true dreams which he saw in sleep. So, every dream he saw came like the bright glow of dawn. Then love of solitude was put in his heart and he went to the cave on Hira and Stayed alone. There (before turning to his family) he stayed in worship for many nights together and took along ample provision for that. He would return to Sayyidah Khadijah رضي الله عنها (his wife) and fetch provision for as many nights and in this state while he was in the cave Hira, the Truth came to him (that is, the revelation). Allah's angel (Jibreel) came to him and said اقراء ("Read!"). He said, "I am not read." The Prophet said: Then the angel squeezed me till my strength gave in and he let me go and said, اقراء ("Read!") and I said again that I was not read. So, he held me again and squeezed me till I reached the end of my strength and he let me go and said اقراء ("Read!") and I said, "I am not read." The angel then held me and squeezed a third time till I found my strength giving in. He then released me and said:

”اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ
الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ“ (العلق ١-٥)

{Read in the Name of your Lord Who created — created man from a blood-clot. Read and your Lord is Most Bountiful, Who taught by the pen — taught man that he knew not.}

(al-Alaq, 96:1-5)

Then, Allah's Messenger returned with these verses while his

heart trembled. He came to (his wife) Sayyidah Khadijah رضى الله عنها and said, "Wrap me up, wrap me up." So, they wrapped him up till the trembling had stopped. He then spoke to Sayyidah Khadijah رضى الله عنها and related to her all that had happened, saying, "I fear for my life." She said, "Certainly not! By Allah! Allah will never let you down. You join ties. You speak the truth, bear burdens of others, earn for the bereft, entertain guests, help people against tragedies affecting their rights." She then took him to her paternal cousin, waraqah ibn Nawfal. She said to him, "Listen, cousin, to what your nephew says (and his distress)." Waraqah ibn Nawfal then said to Allah's Messenger, "O nephew! Tell me what do you see?" So, Allah's Messenger ﷺ narrated to him all that he had seen. Waraqah said, "This is the particular confidant angel (Jibreel عليه السلام) whom Allah had sent to Musa عليه السلام." (Then, Waraqah said,) "Would that I were a young, strong man then! Would that I were alive then when your people drive you away." Allah's Messenger ﷺ asked (in surprise), "Will my people drive me away?" Waraqah said, "Yes! (Your people will exile you from your native land). None has ever brought an invitation as you have brought but his people were hostile to him. If I were alive till that day, I would help you strongly." Then Waraqah died not long afterwards. And *Wahy* was suspended. (Saheeh Bukhari, Saheeh Muslim)

Commentary: This Hadith traces the beginnings of the Prophet ﷺ mission and revelation. It is narrated by Sayyidah Ayshah رضى الله عنها who was not even born at that time but that should not bar us from considering the Hadith to be reliable because she may have heard it in detail directly from the Prophet ﷺ (which is a great possibility) or from her father, Sayyidina Abu Bakr رضي الله عنه or from any other elder Companion رضي الله عنه who may have heard it from the Prophet ﷺ. It is agreed upon by the *ahl us-sunnah* that the Companions رضي الله عنهم are all just and reliable الصَّحَابَةُ كُلُّهُمْ عَدُولٌ (and this is part of their belief). Sayyidah Ayshah رضى الله عنها did not consider it necessary to disclose from whom she had heard the Hadith. If she had any doubts, she would not have narrated the Hadith, for, she knew that such reporting was a very responsible thing.

The first thing that the Hadith tells us is that the Prophet ﷺ began to see true dreams in sleep. These would turn out in the

morning exactly as he had seen them as bright day light. This was, as it were, his spiritual training for Prophethood and it was the first step.

Then his heart inclined to love solitude and deep devotion and worship. (It was like *i'tikaaf* — seclusion for worship.) He chose the cave on Hira for that. Hira is one of the several mountains of varying altitude around Makkah and (it seems that) it was the heighest of all mountains. It is now called Jabl an-Noor. It is about 2 1/2 miles from Makkah. Several rocks are joined together on its peak and in the centre a small triangular room-like space is formed. This is the cave of Hira. There is space enough for a man to enter it and somehow manage to exist inside. The mountain is very high and the cave is at its apex and climbing there is an arduous effort. So, even young, healthy people make it to the top with difficulty. Of course, today every Muslim loves to visit the cave having read about it in the Ahadith, but at the time the Prophet ﷺ had chosen, it no one found any attraction to visit it or try to make it there and endure the hardship in climbing to it. (We do not see mention of anyone visiting the Prophet ﷺ during his days of seclusion there.) So, he could not have chosen a better place to live in seclusion and it seems it had been determined from eternity.

The Hadith tells us further that he used to take along provision to last him some days and stay in the cave on Hira in seclusion, cut off from habitation. He occupied himself in worship with concentration. When he had a yearning for the people of his house, he went home to Sayyidah Khadijah رضى الله عنها. Then, armed with provision for some number of days, he came back to the cave to resume his worship.

Sayyidah Ayshah رضى الله عنها uses the word يتحنث to imply his occupation in worship. A narrator of this Hadith, Imam Zuhri has interpreted that word as تعبد, but we do not know from any report what was the nature of the Prophet's worship in the cave on Mount Hira. Scholars have presented different opinions but they are all surmise. I feel that he was being trained by Allah for Prophethood and Messengership, the first step being vision of true dreams. That was a kind of inspiration. Then his heart was prompted to worship in seclusion which was the result of divine inspiration. Then, his

worship in the cave which described by Sayyidah Ayshah رضى الله عنها as *فيتحنث* must have been guided by divine inspiration. He may have been making supplication for light of guidance for himself and may have been expressing disgust for the idolatory, cruelty and sin which his people practiced and which caused him tremendous heart-burning. He may have been beseeching Allah to guide his people. (He has declared that supplication is the pitch of worship.) Anyway, I feel that he had guidance from Divine inspiration in his worship and he was being spiritually trained for the stages ahead. But Allah knows best.

The Hadith goes on to say that suddenly (one night¹) an angel came to him with *wahy* (revelation) and said *اقرأ*, but he said *مَا أَنَا بِقَارِئٍ* (I am not a reciter). The angel squeezed him so hard that he could not tolerate that any more. (Some versions suggest that he held the Prophet's ﷺ throat² and squeezed it very hard). He did that three times asking the Prophet to read *اقرأ* and each time he said *مَا أَنَا بِقَارِئٍ* (I do not know how to read. I have not learnt to read). Each time he squeezed him and the third time he recited the first five verses of *al-Alaq*

The Hadith does not tell us whether the Prophet ﷺ repeated these verses after the angel or not. But, we can deduce from the subsequent words that the verses were retained in his memory and he returned home reciting these verses. We have seen what his condition was when he went home.

It is particularly worth mentioning here that while the entire Qur'an is a miracle, some of its small *surah* and small verses are so prominently miraculous that one who is familiar with Arabic will have no option but to concede that it is not the work of a human being but of the Creator. I submit humbly that I am not a scholar of Arabic but I am able to read the Qur'an and the Hadith and understand them to some extent. Even in this condition I recognize that *surah al-Alaq's* initial five verse are not the words of a human

①. The first verse of *surah al-Qadr* is *إنا أنزلناه في ليلة القدر (القدر ١:٩٧)* (Surely We have revealed it on the Night of Power) and this implies that the angel came at night.

②. Hafiz Ibn Hajr Asqalani has cited in *Fath al-Bari* the report of Abu Dawood and Tiyasi *فاخذ بحلقى* (and he held me by my throat) and he has classified its *sanad* as *Hasan*) (*Fath al-Bari* first part P 13 Ausai pr. Delhi)

being or an angel and this I can see as well as I see the light of the sun. Without doubt they are words of the Lord, full of Majesty. These five small verses encompass a whole treasure of Divine awareness and an ocean of knowledge on the majesty of His attributes of substenance, power, wisdom, compassion and kindness and other attributes and powers. We can compose a book on that. Not only was the Prophet's ﷺ mother-tongue Arabic but also he was the most eloquent of Arabs. So, we cannot doubt in the least that the moment he heard the angel recite these verses, he may have concluded that his Lord, the Creator had blessed him with His favours and His Words.

The Hadith tells us then that he went home with the five verses terrified. His heart was trembling and his body showed that. On coming home, he asked his family members to wrap him up. (one does get the desire to put a garment over oneself in a condition of distress and that does provide some relief.) They wrapped him up and then the terror subsided, he related the happenings to his wife Sayyidah Khadijah رضى الله عنها. He also said: (لَقَدْ خَشِيتُ عَلَى نَفْسِي) (I fear for my life). He meant, the angel squeezed my throat so hard that I feared that my soul would fly away!

She heard him and comforted him. She gave him the glad tidings very confidently and said on oath that there was nothing to fear. She said, "Allah has given you an excellent character. You care for others and are kind and truthful." She indicated thereby that he was the righteous creature of Allah, dear to Him and He has bestowed His favours on him, so whatever has happened was also a demonstration of His Kindness. She then took him to her paternal cousin Waraqah ibn Nawfal¹. In another Hadith also narrated by

"Waraqah ibn Nawfal was one who had become a Christian during the jahiliyah (period before the coming of the Prophet ﷺ) and he wrote in Hebrew. So, he also wrote the Injeel in Hebrew. He was very aged and was blind."

وَكَانَ امْرَأً تَنَصَّرَ فِي الْجَاهِلِيَّةِ
وَكَانَ يَكْتُبُ الْكِتَابَ الْعِبْرَانِي
فَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ
وَكَانَ شَيْخًا كَبِيرًا قَدْ عَمِيَ.

①. The father of Waraqah, Nawfal, and Sayyidah Khadijah's father, Khuwaylid, were sons of Asad ibn Abdul Uzza. Thus Waraqah was her paternal cousin.

Sayyidah Ayshah رضى الله عنها Waraqah ibn Nawfal is described thus:

In the version of *Saheeh Muslim*, the language is Arabic, not Hebrew and this is more close to reasoning.

It is stated about Waraqah that he was fed up with polytheism. He travelled to different lands in his search for the True Religion. Finally, in Sham he happened to meet a Christian monk who followed the true Christian faith (and not the corrupted version which gave divine status to Sayyidina Isa عليه السلام, to trinity and which advocated explanation of sins, etc.) Waraqah became a Christian at his hands and learnt it from him. He also learnt Hebrew in which the Torah was revealed. (Some scholars hold that Injeel too was revealed in Hebrew). So, Waraqah, a true Christian, was a scholar of ancient books.

Ibn Hajar Asqalani has reproduced in al-Isabah a report about Waraqah.

"Waraqah regarded idol-worship as evil and wrong. He travelled to different regions and countries in search of True Religion. He studied the Books (which were regarded as heavenly). Sayyidah Khadijah رضى الله عنها used to ask him about Allah's Messenger ﷺ and he would say that he believed he was the same Prophet of this *ummah* about whom Musa عليه السلام and Isa عليه السلام gave good news."

وَكَانَ وَرَقَةُ قَدْ كَرِهَ عِبَادَةَ الْأَوْثَانِ
وَطَلَبَ الدِّينَ فِي الْأَفَاقِ وَقَرَأَ
الْكِتَابَ وَكَانَتْ خَدِيجَةُ تَسْتَلُّهُ
عَنْ أَمْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَيَقُولُ مَا رَأَاهُ إِلَّا نَبِيَّ هَذِهِ
الْأُمَّةِ الَّذِي بَشَّرَ بِهِ مُوسَى
وَعِيسَى. (الاصابه ج 6 ص 318)

(al-Isabah, v 6 p 318)

It is for these reasons that Waraqah was fed up with idol-worship and adopted Christianity (and believed in the prophethood and messengership in full.) He was a scholar of Torah and other heavenly books. Obviously then, he led a life different from that of the common Makkans. He was a worshipper, an ascetic and a man of God. This is why, his cousin Sayyidah Khadijah رضى الله عنها regarded him as a spiritual leader and respected him. Apart from the event of the cave on Hira, She mentioned to him the other extra-ordinary happenings with the Prophet ﷺ and

sought his opinion.¹ He would say in answer ما رآه الا نبي هذه الامة الذى بشره موسى وعيسى "I think that he would be that Prophet of this ummah about whom Sayyidina Musa عليه السلام and Syayidina Isa عليه السلام gave glad tidings.

Then, when this happening took place at the cave of Hira which is mentioned in the Hadith, she felt that she should let the Prophet ﷺ relate the entire report to Waraqah in his own words, for he had already expressed his belief that her husband might be a Prophet. We must remember that we do not find in any Hadith even an indirect indication that the Prophet ﷺ had suggested a meeting with Waraqah. Rather, as we see in the Hadith, Sayyidah Khadijah رضي الله عنها was the one who took him there.

When they met him, Sayyidah Khadijah رضي الله عنها herself requested him to listen to the Prophet's ﷺ account directly calling him his nephew². Waraqah also addressed the Prophet as nephew and asked him to narrate his experience, and he narrated whatever he had gone through. Waraqah exclaimed without hesitation that the angel was the same *naamus* (the angel that brings revelation) whom Allah had sent to Prophet Musa عليه السلام with His message.

A question may arise here: Why did Waraqah think of Sayyidina Musa عليه السلام and not Sayyidina Isa عليه السلام although he was a Christian and Jibreel was sent to Sayyidina Isa just as he was sent to Prophet Musa عليه السلام. The exponents of Hadith explain this by confirming these facts and pointing out that Prophet Isa عليه السلام did not bring his own Shari'ah. He had the same shari'ah as the Shari'ah of Prophet Musa عليه السلام. Allah had made certain partial changes in it through Sayyidina Isa عليه السلام. The Prophet ﷺ was a prophet and

①. These include: splitting of the heart in childhood, much before prophethood many rocks and stones saluted him, some trees bowed down towards him — events mentioned in some Ahadith which are acceptable. There is also the incident of the monk Buhayra found in Books of Hadith. These are events which he would have definitely mentioned to his wife, Sayyidah Khadijah رضي الله عنها and she must have mentioned them to her cousin Waraqah ibn Nawfal and sought his opinion. It is in answer to this that Waraqah may have said what is mentioned in the Hadith, "I feel that he is that Prophet of this ummah about whom Prophet Musa عليه السلام and Prophet Isa عليه السلام gave glad tidings."

②. This reference was not on account of any relationship but it followed the Arab custom who called their elders 'uncle' out of respect and their youngsters 'nephew' out of love and compassion.

Messenger who brought a separate and complete *Shari'ah* and, therefore, he had more resemblance to Sayyidina Musa عليه السلام in this regard. Thus, we also read in the Qur'an:

“إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا”

(المزمل ١٥:٧٣)

{Surely we have sent to you a Messenger, as a witness over you, as We sent to Fir'awn a Messenger.} (al-Muzzammil, 73:15)

This is why Waraqah ibn Nawfal mentioned Prophet Musa عليه السلام in referring to Jibreel عليه السلام.

Waraqah ibn Nawfal said, therefore, that he was confident that the angel who came to the cave on Mount Hira was Jibreel عليه السلام who had conveyed Allah's revelation to Sayyidina Musa عليه السلام (and other Messengers). He confirmed the prophethood of Sayyidina Muhammad ﷺ and wished that he had been a strong young man alive when the Prophet's people would expel him from his city, Makkah he would then have helped the Prophet ﷺ). The Prophet ﷺ expressed surprise and asked if his people would really expel him (because till then he was dear to everyone on account of his noble character and kindness for everyone. He was called *as-Sadiq al-Ameen*. Therefore, it could not be seen why they would turn against him.) Waraqah said, "Every Messenger who has come with the Message from Allah which you have brought faced the hostility of his people. The same thing will happen to you and your people will become your sworn enemies." Waraqah actually said what was foretold in ancient heavenly books and what the history of Allah's Prophets عليهم السلام disclosed. The Qur'an too reveals that Allah's Prophets عليهم السلام were treated in this way.

The final words of Waraqah were that if he would be alive when the Prophet commenced his mission, he would help him to the best of his ability in spite of his old age. But, after a very short time Waraqah died. The revelation had also been suspended after the first one at the cave Hira. (The explanation of the text is over.)

Some Aspects of The Hadith

(1) We know from this Hadith that the first people to confirm and belief in the prophethood of Sayyidina Muhammad ﷺ were Waraqah ibn Nawfal and Sayyidah Khadijah but till then the

Prophet ﷺ had not been commanded to give the call of the True religion. Waraqah died in those times but as one practicing true Christianity though he had confirmed the Prophet and professed belief in him. From this point of view, we can call him the first believer of this *ummah*. When the Prophet ﷺ was commanded to give the call, we learn from Ahadith, the first Believers were Sayyidina Abu Bakr ؓ, Sayyidina Ali ؓ, Sayyidina Zayd ibn Harithah ؓ and Sayyidah Khadijah رضى الله عنها who had expressed belief earlier too.

(2) The Hadith tells us that Jibreel ؑ squeezed the Prophet's throat very hard three times (like one who strangulates another). The scholars have explained it in different ways. I am inclined to concur with the opinion that the aim of squeezing the throat in this way was to remove his attention from everything for some time, even from his own self, and it should be only towards his Lord. If the throat of a man of Allah or one who has Divine awareness is squeezed in this manner, his entire attention will be directed to his Lord and his thought about this world would be cut off to a large extent and turn to the higher world. This bent of mind was essential at that time because the revelation was being sent to him the first time. In other words, a strength had to be created in the Prophet's soul and heart to enable to bear the burden of revelation. The Qur'an says *قولا ثقيلا* (a weighty word). Then whenever *wahy* was sent later the Prophet went through an experience which is described in Ahadith. Even in extreme cold, he perspired when revelation came to him. It is also stated in Ahadith that if he was riding a camel and he received a *wahy*, the camel would sit down.

(3) When he came out of the cave to return home, his heart trembled and his whole body reacted from that and, at home, he said to Sayyidah Khadijah رضى الله عنها, "I fear for my life." This condition too, was the result of the squeezing of his throat and the burden of the Divine words. It is Allah's mercy that we do not feel the weight of the recital of the Qur'an otherwise, Allah has described its glory in these words:

{Had we sent down this Qur'an
on a mountain, you (O Prophet)
would have seen it humbled,

لَوْ أَنْزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ
لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ

split asunder out of fear of Allah} (al-Hashr, 59:21) (سورة الحشر ٥٩: ٢١) اللَّهُ

His Manners

Allah, the Creator of the Prophet ﷺ and of everyone else, has Himself said about the Prophet's manners:

{And surely you have a tremendously sublime character} (al-Qalam, 68:4) (الْقَلَمُ ٤: ٦٨) "إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ"

The Ahadith and seerah really elaborate on this brief verse of the Qur'an. In the *Kitab al-Ikhlāq* of this Book, *Ma'ariful Hadith*, which is a comprehensive section spread over many pages, there are teachings of the Prophet ﷺ on manners and important events. The initial Ahadith disclose the position of manners in religion and in the sight of Allah. To refresh memory we reproduce some of those sayings of the Prophet ﷺ.

{Those people are the best among you whose manners are the best.}

(Saheeh Bukhari, Saheeh Muslim)

{I am sent only that I may perfect noble manners.}

(Muwatta Imam Maalik.)

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

{The weightiest thing in a Believer's scale on the Day of Resurrection will be good manners.} (Sunan Abu Dawood, Jami' Tirmizi.)

إِنَّ أَثْقَلَ شَيْءٍ يُوَضَّعُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَمَةِ خُلُقٌ حَسَنٌ.

When in his last days, the Prophet ﷺ sent Sayyidina Mu'az ibn Jabal as preacher and ruler to Yaman, his last advice was:

{Treat everyone with good manners.} (Muwatta Imam Maalik)

أَحْسِنْ خُلُقَكَ لِلنَّاسِ

Here now are some Ahadith in which the Companions describe the Prophet's ﷺ manners according to their experience. May Allah cause us to emulate him.

(١٩٦٣/١٢) عَنْ أَنَسٍ قَالَ خَدَمْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ

فَمَا قَالَ لِيْ أُفٍّ وَلَا لِمَا صَنَعْتُ، وَلَا لِأَمْثَلِ مَا صَنَعْتُ. (رواه البخارى و مسلم)

(1963/12) Sayyidina Anas رضي الله عنه said that he served the Prophet ﷺ for ten years. He never even said "Oof" to him, and never said to him, "Why did you do it? Why did you not do it?"

(Saheeh Bukhari, Saheeh Muslim)

Commentary: The word *oof* is uttered in Arabic for something unpleasant, displeasure and anger. When the Prophet ﷺ came to Madinah, Sayyidina Anas رضي الله عنه was eight years old (ten, according to another report). His mother, Umm Salaym رضي الله عنها who was a very sincere and righteous Believer left him with the Prophet to serve him. He was then with the Prophet ﷺ to serve him. He was then with the Prophet ﷺ all through the remaining ten years till his death. In this Hadith he has narrated his personal experience that the Prophet ﷺ was well-mannered and soft-hearted. During the ten years, he never displayed anger or displeasure. His nature was to forgive and overlook. In another Hadith of Sayyidina Anas رضي الله عنه reported in Bayhaqi he says:

خَدَمْتُهُ عَشْرَ سِنِينَ فَمَا لَمْ يَنْبَغْ عَلَيَّ شَيْءٌ أَتَى فِيهِ عَلَى يَدَيَّ فَإِنْ لَمْ يَنْبَغْ مِنْهُ لِيْ قَالَ دَعُوهُ فَإِنَّهُ لَوْ قُضِيَ شَيْءٌ كَانَ. (مشكاة المصابيح)

"I served him ten years. He did not blame me even if something was destroyed or spoiled by me. If any of his family members blamed me then he would say: What had been decreed had to happen."

However, we must remember that this was his attitude in personal matters. Where Allah's limits or commands were concerned, he showed no concession.

(١٣/١٩٦٤) وَعَنْهُ قَالَ كُنْتُ أَمْشِيْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيْظُ الْحَاشِيَةِ فَأَذْرَكَهُ أَغْرَابِيٌّ فَجَبَدَهُ، بِرِدَائِهِ جَبْدَةً شَدِيْدَةً وَرَجَعَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيْ نَحْرِ الْأَغْرَابِيِّ حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَثَرَتْ بِهَا حَاشِيَةُ الْبُرْدِ مِنْ شِدَّةِ جَدْبَتِهِ، ثُمَّ قَالَ يَا مُحَمَّدُ مُرِّبِيْ مِنْ مَّالِ اللَّهِ الَّذِي عِنْدَكَ، فَالْتَفَتَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ ضَحِكَ، ثُمَّ أَمَرَهُ بِعَطَاءٍ. (رواه البخارى و مسلم)

(1964/13) Sayyidina Anas رضي الله عنه said that he was going with Allah's Messenger ﷺ (somewhere). He had on him a cloak of Najran whose hems were thick. They came across a Bedouin who pulled at his cloak so hard that the Prophet stumbled on the man's chest and Anas رضي الله عنه saw that the pull caused marks on his neck. The Bedouin then said, "O Muhammad! Of the wealth of Allah that you have, give orders (to your men) that they should give me some." (Anas رضي الله عنه said that) Allah's Messenger ﷺ then looked at him (and instead of showing anger) laughed at his conduct and gave instructions that he should be given something. (Saheeh Bukhari, Saheeh Muslim)

Commentary: Najran was a city in Yaman which was famous for its cloaks. The 'wealth of Allah' from which the Bedouin wanted something was *zakah* or *sadaqat* collected in the State Treasure and disbursed among the deserving. The Bedouin was extremely ignorant and not even receptive to anything reformatory. Therefore, the Prophet ﷺ did neither reprimand him nor counselled him but laughed at his rude conduct and gave him what he needed. This is a lesson for the *ummah* to forgive and overlook all rude conduct and thus win over people's hearts and get them close to them. Allah will then guide them. Indeed, those with insight find such conduct in the Prophet ﷺ as his miracles.

(١٩٦٥/١٤) عَنْ جَابِرٍ قَالَ مَاسَيْلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئاً

قَطُّ فَقَالَ لَا (رواه البخاري ومسلم)

(1965/14) Sayyidina Jabir رضي الله عنه reported that never did it happen that Allah's Messenger ﷺ was asked for something and he said لا (No!). (Saheeh Bukhari and Saheeh Muslim)

Commentary: Whenever anyone asked the Prophet ﷺ for anything, he never said, "No" to the man because that hurts the supplicant.

It might not seem very significant but actually it is very extraordinary to never refuse any request. It is the extreme degree of kindness and nobility. They are fortunate whom Allah has blessed with such generous nature as also those who keep the company of Allah's men to develop these attributes.

(١٩٦٦/١٥) عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الْغَدَاةَ جَاءَ خَدْمُ الْمَدِينَةِ بِإِيْتِهِمْ فِيهَا الْمَاءُ فَمَا يَأْتُونَ بِإِنَاءٍ إِلَّا غَمَسَ يَدَهُ فِيهَا فَرِيْمًا جَاءَهُ بِالْغَدَاةِ الْبَارِدَةِ فَغَمَسَ يَدَهُ فِيهَا. (رواه مسلم)

(1966/15) Sayyidina Anas رضي الله عنه said that after the Prophet ﷺ had offered the *Fajr Salah* the servants (male or female) of Madinah came to him with their vessels in which was water (so that he may put his hand in the water to bless it or to cure the sick by dipping his hand into it). So, he dipped his hand into the vessel, and it happened often that on a cold morning they brought (cold water in the vessel) but he dipped his hand in that too.

(Saheeh Muslim)

Commentary: The witnesses of Madinah are very cold and water in vessels turns ice cold. The Prophet ﷺ, however, obliged those who brought water and helped Allah's creatures by carrying on the practice although he had to endure the cold water. It is also clear that this was not an occasional affair but people brought their water every day to get the Prophet's ﷺ blessings. This Hadith supports a similar regard for a righteous man of Allah provided there is no exaggeration and adulteration in one's belief.

(١٩٦٧/١٦) عَنْ أَبِي هُرَيْرَةَ قَالَ قِيلَ يَا رَسُولَ اللَّهِ أَدْعُ عَلَى الْمُشْرِكِينَ قَالَ إِنِّي لَمْ أُبْعَثْ لَعْنًا وَإِنَّمَا بُعِثْتُ رَحْمَةً. (رواه مسلم)

(1967/16) Sayyidina Abu Hurayrah رضي الله عنه said that it was said to Allah's Messenger ﷺ, "O Messenger of Allah! Pray against the idolaters and disbelievers." He said, "I have not been sent as one to curse and pray against anyone. Rather, I am sent as mercy."

(Saheeh Muslim)

Commentary: The disbelievers and the idolaters were staunch enemies of the Prophet ﷺ and his religion. They persecuted the Prophet ﷺ and his followers and even expelled him from his native city but their mischief continued unabated even after that. Some of his Companions رضي الله عنهم requested the Prophet ﷺ to curse the oppressing disbelievers that Allah may show His wrath to them and destroy them like He had punished earlier people. The Prophet ﷺ pacified them that he was not sent to curse anyone but he was Mercy for the worlds, as Allah has said:

وما ارسلناك الا رحمة للعالمين (الانبياء ١٠٧:٢٢)
 {And We have not sent you but as a mercy to the worlds.}
 (al-Anbiya, 21:107)

(١٩٦٨/١٧) عَنْ عَائِشَةَ مَا ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَطُّ بِيَدِهِ وَلَا امْرَأَةً وَلَا خَادِمًا إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ، وَمَانِلَ مِنْهُ شَيْءٌ قَطُّ فَيَنْتَقِمَ مِنْ صَاحِبِهِ إِلَّا أَنْ يُنْتَهَكَ شَيْءٌ مِنْ مَحَارِمِ اللَّهِ فَيَنْتَقِمَ لِلَّهِ. (رواه مسلم)
 (1968/17) Sayyidah Ayshah رضى الله عنها said that the Messenger of Allah ﷺ never beat anyone with his hands — never a woman and never a servant. However, he did that in *jihad* in the cause of Allah. And, never did he seek revenge from one who persecuted him (for, in fact, he always forgave and overlooked in personal affronts). Nevertheless, if anyone committed an unlawful act then he punished the criminal for the sake of Allah (in fulfilment of His Commands, or he gave command to punish him.) (Saheeh Muslim)

Commentary: Sayyidah Ayshah رضى الله عنها has mentioned two things in this Hadith.

(1) Never was he known to have beaten anyone on his mistake — not even a servant, slave, maid-slave, or a wife, except his actions in *jihad*. For instance, Ubayy ibn Khalaf, a Makkan idolater chief was killed by him in the Battle of Badr.

(2) He never took revange for a personal affront even if an unfortunate person hurt him. However, if anyone perpetrated a wrong or unlawful act in religion then he punished him only for the sake of Allah and to abide by His Command.

(١٩٦٩/١٨) عَنْ الْأَسْوَدِ قَالَ سَأَلْتُ عَائِشَةَ مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصْنَعُ فِي بَيْتِهِ قَالَتْ كَانَ يَكُونُ فِي (تَعْنِي) أَهْلِهِ (مِهْنَةً خِدْمَةِ أَهْلِهِ) فَإِذَا حَضَرَتِ الصَّلَاةُ خَرَجَ إِلَى الصَّلَاةِ. (رواه البخاري)

(1969/18) A tabi'ee, Sayyidina Aswad said: I asked Sayyidah Ayshah رضى الله عنها what the Prophet ﷺ did (when he was) at home. She said that he helped his household members in their chores and when it was time for salah, he gave up everything and went to offer salah. (Saheeh Bukhari)

Commentary: It was the Prophet's ﷺ practice to lend a hand in

household chores. It is his sunnah. May Allah inspire us to conduct ourselves on these sunnah so that we will get reward against helping and serving others, and we will also cure ourselves of the spiritual disease, arrogance.

(١٩٧٠/١٩) عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يُخَصِّفُ نَعْلَهُ وَيَخِيْطُ ثَوْبَهُ وَيَعْمَلُ فِي بَيْتِهِ كَمَا يَعْمَلُ أَحَدُكُمْ فِي بَيْتِهِ وَقَالَتْ

كَانَ بَشَرًا مِنَ الْبَشَرِ يَقْلِيْ ثَوْبَهُ وَيَحْلُبُ شَاتَهُ وَيُخْدِمُ نَفْسَهُ. (رواه الترمذی)

(1970/19) Sayyidah Ayshah رضى الله عنها said that it was normal with Allah's Messenger ﷺ that (when necessary) he patched his sandal, sewed his garments, and he worked in his house as one of you does in his house. (she also said that) he was (not a super human or any other than human creature but) one of the children of Aadam (who did even every ordinary chores) who searched his garments for lice, milked his sheep and attended to his own tasks. (Jami' Tirmizi)

Commentary: There is a good lesson to learn in this Hadith and the Prophet's ﷺ exemplary life for those who are his heirs in religion. May Allah cause all of us to emulate the Prophet's ﷺ example.

(١٩٧١/٢٠) عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا صَا

فَحَ الرَّجُلَ لَمْ يَنْزِعْ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ هُوَ الَّذِي يَنْزِعُ يَدَهُ،

وَلَا يَصْرِفُ وَجْهَهُ عَنْ وَجْهِهِ حَتَّى يَكُونَ هُوَ الَّذِي يَصْرِفُ وَجْهَهُ، عَنْ

وَجْهِهِ وَلَمْ يُرْمَقْدِمًا رُكْبَتَيْهِ بَيْنَ يَدَيْهِ جَلِيسَ لَهُ. (رواه الترمذی)

(1971/20) Sayyidina Anas رضى الله عنه said that it was the practice of Allah's Messenger ﷺ that when he shook hands with anyone he did not withdraw his hands till the other man withdrew his. Similarly, he did not turn away his face from anyone till that man turned his face to the other side. And, he was never seen to put forward his knees in front of one with whom he was sitting.

(Jami, Tirmizi)

Commentary: Obviously, those who came to him, shook hands with him, believed in him were his servants and his devoted Companions رضى الله عنهم. He met them as the Hadith says but men of his *ummah* like us are very unfortunate in depriving ourselves of these

attributes.

(١٩٧٢/٢١) عَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ كَسَرْدِكُمْ كَانَ يُحَدِّثُ حَدِيثًا لَوْ عَدَّهُ الْعَادُّ لَأَحْصَاهُ.

(رواه البخارى و مسلم)

(1972/21) Sayyidah Ayshah رضي الله عنها said that Allah's Messenger ﷺ did not speak rapidly as you people do, but would talk slowly in such a way that if anyone wished to count his words then he would be able to do so.

(Saheeh Bukhari and Muslim)

Commentary: This is the best way to speak when one teaches others. Listeners can understand and hold the teaching in their mind. A Hadith in Jami' Tirmizi narrated by Sayyidah Ayshah رضي الله عنها Concludes thus:

كَانَ يَتَكَلَّمُ بِكَلَامٍ بَيْنَهُ، فَصْلٌ يَحْفَظُهُ، مَنْ جَلَسَ إِلَيْهِ.

"He spoke in such a way that the words were spaced out so that those who sat with him remembered them."

(١٩٧٣/٢٢) عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(رواه فى شرح السنه)

طَوِيلَ الصَّمْتِ

(1973/22) Sayyidina Jabir ibn Samurah رضي الله عنه said that Allah's Messenger ﷺ observed long silence (Sharah as-Sunnah)

Commentary: The Prophet ﷺ spoke only to teach and train. If there was no need to say anything then he remained silent. The following Hadith is found in volume one of Ma'riful-Hadith in Kitab al-Eeman under reference to *Saheeh Bukhari* and *Saheeh Muslim*:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.

"He who believes in Allah and the Last Day should speak what is good (which is liable to fetch him reward), or keep quiet."

Commentary: This was the Prophet's ﷺ teaching on which he conducted himself. May Allah cause us also to abide by that.

We have presented only ten Ahadith from Kitab al-Munaqib wa al-Fadail on the Prophet's ﷺ manners. Let that be enough example.

Illness & Death

We follow the pattern of the compiler of Mishkat al-Masabeeh and conclude this chapter with a few Ahadith on the Prophet's ﷺ illness and death.

We may mention here that the Muhadditheen and biographers agree that the death of the Prophet ﷺ occurred in 11 AH in the month of Rabee' al-Awwal on a Monday. However, there are different reports on the date he died just as the reports differ concerning his birth. As far as my own study is concerned, there is no book of Hadith that mentions the date on which he died. The books of history and biography mention three different dates: the 1st of Rabee' ul-Awwal, the second and the twelfth which is more commonly accepted like the date of birth. However, some scholars have asserted that 12th Rabee' ul-Awwal can never be correct because it is confirmed that he had performed Hajj two and three quarters of a month before his death and the day of Hajj, 9th Zul-Hajjah, was Friday. (This is known also as the Farewell Hajj). It is confirmed too that the day on which he died was Monday. Given this date (1) 9th Zul Hajj was Friday and (2) Prophet's death was on Monday in Rabee' al-Awwal — then 12th Rabee' al-Awwal can never fall on a Monday. If we consider each of the three (lunar) months to be of 29 days (which is most far-fetched and the least likely) then the first Monday in Rabee' al-Awwal will be the 2nd of the month. And, if one month is made up of 29 days and two of 30 days each (which is a frequent occurrence) then the first Monday in Rabee' al-Awwal will be the first of the month. Keeping these facts in mind, the most conceiving date is 1st *Rabee'ul-Awwal*. But Allah knows best.

We will now read some of those Ahadith in which the Prophet ﷺ gave a vague hint to his Companions ﷺ of his impending death, or spoke of it in clear terms. There are some of those Ahadith in which a few of the important events that took place in the final illness are mentioned. In conclusion, we have reproduced the Ahadith that speak of the Prophet's death. May Allah make these Ahadith a means of guidance and blessing for me and all readers and decree for us a peaceful death on the faith of Islam.

”اللَّهُمَّ تَوَفَّنَا مُسْلِمِينَ وَالْحَقُّنَا بِالصَّالِحِينَ”

(١٩٧٤/٢٣) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَتْلَى أُحَدٍ بَعْدَ ثَمَانِ سِنِينَ كَالْمُودِّعِ لِلْأَحْيَاءِ وَالْأَمْوَاتِ، ثُمَّ طَلَعَ الْمُنِيرُ فَقَالَ إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ وَأَنَا عَلَيْكُمْ شَهِيدٌ، وَإِنْ مَوَّعِدْكُمْ الْحَوْضُ، وَإِنِّي لَأَنْظُرُ إِلَيْهِ وَأَنَا فِي مَقَامِي هَذَا، وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ، وَإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنْ أَخْشَى عَلَيْكُمْ الدُّنْيَا أَنْ تُنَافِسُوا فِيهَا

(رواه البخارى ومسلم)

(1974/23) Sayyidina Uqabah ibn Aamir Juhani ؓ said that Allah's Messenger ﷺ offered salah over the martyrs of Uhud eight years after (the battle) like one who bids farewell to the living and the dead. He then (came to the mosque) and mounted the pulpit and said (to the Companions ؓ), "I am with you like a *farat* (one preceding) and I shall be a witness to testify for you. Your place of meeting is the Kawthar (Pond) and I am looking at that while I am here. And, I have been granted by Allah the keys of the treasures of the earth. And, I do not fear for you that you might become polytheists after me, but I fear that (after me) you would long for worldly things."

(Saheeh Bukhari and Saheeh Muslim)

Commentary: The fact is that the salah of funeral had not been offered over the martyrs of Uhud (who included the Prophet's ﷺ beloved paternal uncle, Sayyidina Hamzah ؓ). (They were buried without the salah of *janazah* being offered). This Hadith tells us that when it was disclosed to the Prophet ﷺ that he would die shortly, he visited Uhud one day and offered the funeral salah over them. In the Book of Funeral of Saheeh Bukhari it is stated in the same Hadith. صَلَّى عَلَى أَهْلِ أُحُدٍ صَلَوَتَهُ عَلَى الْمَيِّتِ which explains that he offered salah over the martyrs who had been buried eight years ago just as one offers over a (fresh) dead body. Then we are told that the Prophet's condition in this *salah* was "كَالْمُودِّعِ لِلْأَحْيَاءِ وَالْأَمْوَاتِ" like of one who bids farewell to the living and dead. The Prophet ﷺ then went to the mosque (perhaps it was time for salah and the people had gathered there for the congregation), climbed the minbar (pulpit) and spoke the few words effectively. "I am going before you like a *farat* to the next world." Among the Arabs, a lead man preceded a carvan to its destination where he made necessary

arrangement for the carvan. He is known as farat. The Prophet ﷺ gave a hint that he was going to the next world when he said in words of comfort to the Companions ﷺ, "My preceding you to the next world is good for you, for, on reaching there I will do for you what a farat does. And like the caravan that joins the *farat* at the destination, you will meet me there." He went on to assure them that he would testify for them that they had believed and obeyed him and supported him. He also said that they would meet at the *Kawthar* and disclosed that he could see it (the Kawther) while he was there talking to them (for, Allah had removed every obstacle and placed it before him). He also said, "Allah has given me the keys to the treasures of this earth and the world." This was the tidings that his *ummah* would be given those keys (and was demonstrated in the times of the Companions).

In the end, he said that he did not fear that they would revert to polytheism but he did fear that they might crave for the world's luxuries. For a Believer, only Paradise is what he should crave for alongwith the blessings of the next world. Allah has said about them:

”وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ۝“ (المطففين ٢٦:٨٣)

{And to this end, let the strivers strive.} (al-Mutaffifeen, 83:26)

(١٩٧٥/٢٤) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ إِنَّ عَبْدًا خَيْرُهُ اللَّهُ بَيْنَ أَنْ يُوتِيَهُ، مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ وَبَيْنَ مَا عِنْدَهُ، فَاخْتَارَ مَا عِنْدَهُ، قَالَ فَبَكَى أَبُو بَكْرٍ قَالَ فَذَيْنَاكَ يَا أَبَانَا وَأُمَّهَاتِنَا فَعَجَبْنَا لَهُ فَقَالَ النَّاسُ انْظُرُوا إِلَى هَذَا الشَّيْخِ يُخْبِرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَبْدٍ خَيْرُهُ اللَّهُ بَيْنَ أَنْ يُوتِيَهُ، مِنْ زَهْرَةِ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ، وَهُوَ يَقُولُ فَذَيْنَاكَ يَا أَبَانَا وَأُمَّهَاتِنَا، فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ الْمُخَيَّرَ وَكَانَ أَبُو بَكْرٍ أَعْلَمُنَا.

(رواه البخارى و مسلم)

(1975/24) Sayyidina Abu Sa'eed al-Khudri ﷺ said that Allah's Messenger ﷺ sat down on the minbar (one day) and said (addressing the Companions ﷺ), "Allah gave choice to have whatever he wants from worldly blessings or take the blessings (of the Hereafter) that are with Allah. So the slave chose (the

blessings of the Hereafter) that are with Allah." On hearing that Sayyidina Abu Bakr رضي الله عنه wept and submitted to the Prophet ﷺ. "May we and our parents be ransomed to you!" (Sayyidina Abu Sa'eed al-Khudri رضي الله عنه said;) We were surprised at Abu Bakr's reaction and some people said to each other, "Look at the Shaykh! Allah's Messenger informs us that Allah asked a slave to choose between the bounties of this world and the next but the Shaykh, Abu Bakr, exclaims we and our parents be ransomed to you!" (Abu Sa'eed went on to say that when the Prophet ﷺ died soon after they realised that) the Prophet ﷺ was the slave whom Allah had given the choice (and also that) Abu Bakr excelled them in intelligence and wisdom (for, he understood which none of the others could surmise).

(Saheeh Bukhari, Saheeh Muslim)

Commentary: We are not told when the Prophet ﷺ delivered this sermon. The compiler of Mishkat has cited Darami which has transmitted this Hadith of Abu Sa'eed al-Khudri رضي الله عنه with the clear addition that the Prophet ﷺ spoke thus during his last illness, and this was his last address. He never spoke again in the mosque before his death. In another Hadith of Saheeh Muslim (narrated by Sayyidina Jundub رضي الله عنه) we are told that he spoke thus five days before death (on Thursday).

The compiler of Mishkat has cited only as much of Abu Sa'eed's رضي الله عنه Hadith in Mishkat's chapter on Prophet's ﷺ death as we have quoted here. But, Bukhari and Muslim have placed this Hadith in the chapter on the merits of Abu Bakr رضي الله عنه and both have the following addition in the Prophet's sermon:

"It is a fact that of all men, one who was most kind in treatment to me with his wealth and his company is Abu Bakr and if I were to take a *Khaleel* (friend) besides Allah, I would take Abu Bakr for a friend but the special brotherhood and fraternity of Islam is with Abu Bakr. (He then instructed that) "all doors opening into the

إِنَّ أَمَّنَ النَّاسِ عَلَىٰ فِي مَالِهِ
وَصُحْبَتِهِ أَبُو بَكْرٍ وَلَوْ كُنْتُ مُتَّخِذًا
خَلِيلًا غَيْرَ رَبِّي لَاتَّخَذْتُ أَبَا بَكْرٍ
خَلِيلًا وَلَكِنْ أَخُوهُ الْإِسْلَامِ
وَمَوَدَّتُهُ لَا يَتَّقِينَ فِي الْمَسْجِدِ
بَابَ الْأَسَدِ إِلَّا بَابَ أَبِي بَكْرٍ.

mosque should be shut except for Abu Bakr's door (which should be retained).¹

We learn from this sermon (which was the Prophet's ﷺ last sermon in the mosque and which he delivered just five days prior to death) that he gave a broad hint that his death was near and he also indicated that the position Sayyidina Abu Bakr ؓ held in the *ummah* was not held by anyone else. He asked that doors of houses opening into the mosque must be sealed save the door of Sayyidina Abu Bakr ؓ. He indicated that after him only Abu Bakr would have a relationship with the mosque which he himself had. (We must remember that the Prophet's mosque of those times was not like our mosques where only Salah is offered but it was a centre for every function of prophethood.)

Some versions suggest that the Prophet ﷺ gave some other important instructions too.

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ
الَّذِي لَمْ يَقُمْ مِنْهُ "لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ"
قَالَتْ عَائِشَةُ لَوْلَا ذَاكَ لَأَبْرَزُ قَبْرُهُ خَشِيَ أَنْ يَتَّخَذَ مَسْجِدًا.

(رواه البخارى و مسلم)

(1976/25) Sayyidah Ayshah رضى الله عنها reported that in the illness from which he did not recover, Allah's Messenger ﷺ said, "May Allah's curse be on the Jews and Christians. They made the graves of their Prophets places of prostration." She then said, "If he had not said that then I would have opened his grave (to the people). He had feared that his grave too would be used as a place of prostration in the same way as the Jews and Christians had turned their Prophet's graves into places of prostration."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: Some versions suggest that the Prophet ﷺ had spoken these words in the same sermon that he had delivered five days before his death from the minber in the mosque (which is

- ①. In those times, the doors of some houses of the Companions رضى الله عنهم opened into the mosque. They came into the mosque directly from those doors. Though this sermon, the Prophet ﷺ had all the doors, except Sayyidina Abu Bakr's رضى الله عنه shut. In another version, the word باب (door) is replaced by خوفة which means a window or a ventilator.

mentioned in Sayyidina Abu Sa'eed al-Khudri's ﷺ Hadith.) Some when the illness was intense. It is much possible that he said this at both times, in the sermon from the mosque and from his sick bed because he was much concerned about it lest his *ummah* do as the Jews and Christians had done and turn his grave into a place to prostrate and become liable to Allah's curse. While he was confident that they would not resort to idol-worship (and he disclosed that much), yet he was fearful that the devil would incite them to indulge in polytheism on the pretext of love for the Prophet ﷺ and get them to prostrate before his grave. Therefore, he cautioned his *ummah* frequently against this thing.

(١٩٧٧/٢٦) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَرَضِهِ أَدْعِي لِي أَبَا بَكْرٍ وَأَخَاكَ حَتَّى أَكْتُبَ كِتَابًا، فَإِنِّي أَخَافُ أَنْ يَتَمَنَّيَ مُتَمَنٍّ وَيَقُولَ قَائِلٌ أَنَا أَوْلَى وَيَأْبَى اللَّهُ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ. (رواه مسلم)
(1977/26) Sayyidah Ayshah رضى الله عنها said that Allah's Messenger ﷺ said (to her) in his illness, "Call your father, Abu Bakr, and your brother (Abdur Rahman) to me so that I may get them to write down a message (by way of a will). I fear a seeking one may desire and a tumour-monger might say that he is more deserving. And Allah and the Believers will not accept anyone save Abu Bakr." (Saheeh Muslim)

Commentary: The message of this Hadith is that in his illness the Prophet ﷺ was eager that Sayyidina Abu Bakr ﷺ may shoulder responsibilities after death (known as *Khilafah*). He wished to write down a will. So, he instructed Sayyidah Ayshah رضى الله عنها to summon her father and her brother. He said that he feared someone else might covet the post or another might claim to be more deserving. That would create dissension. "So, to protect the *ummah* I wish to write down a will for Abu Bakr." Then, he was assured that the Believers would decide in the same manner as he had thought and he said to Sayyidah Ayshah رضى الله عنها "يأبى الله والمؤمنون إلا أبا بكر" (Allah and the Believers will not accept any other but Abu Bakr). It appears from a report in *Saheeh Bukhari* that this occurred on the first day of his illness. What is the reality of *Khilafat Nabuwah* caliphate of the prophethood? We will mention that

while explaining a Hadith that will follow.

(١٩٧٨/٢٧) عَنْ عَائِشَةَ قَالَتْ دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ ابْنَتَهُ، فِي شَكْوَاهِ الَّذِي قُبِضَ فِيهِ فَسَارَهَا بِسِرِّ فَبَكَتْ ثُمَّ دَعَاهَا فَسَارَهَا فَضَحِكَتْ، قَالَتْ فَسَأَلْتُهَا عَنْ ذَلِكَ فَقَالَتْ سَارَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَنِي أَنَّهُ يُقْبِضُ فِي وَجْعِهِ الَّذِي تُوفِّيَ فِيهِ فَبَكَيتُ ثُمَّ سَارَنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِ بَيْتِهِ أَتْبَعُهُ، فَضَحِكْتُ. (رواه البخاري)

(1978/27) Sayyidah Ayshah رضي الله عنها said that while he was bed-ridden with illness that caused his death, the Prophet ﷺ called Sayyidah Fatimah (to him) and whispered something to her. She began to cry on that. But then he beckoned her again to him and whispered something else to her and she laughed. Sayyidah Ayshah رضي الله عنها said that) she asked her about that and she said, "The first time he whispered to me that he would die of that illness so I wept because of sadness. When he whispered to me again, he confided to me that among his family members, I would be the first to follow him (and meet him). That pleased me and I laughed." (Saheeh Bukhari)

Commentary: The text is very explicit. However, *Saheeh Bukhari* carries another version of this Hadith of Sayyidah Ayshah رضي الله عنها with the details that when she asked Sayyidah Fatimah رضي الله عنها why she wept the first time and laughed when the Prophet ﷺ whispered the second time, Sayyidah Fatimah رضي الله عنها did not disclose the secret that day, saying that she would not disclose the Prophet's ﷺ secret. After the Prophet ﷺ died, Sayyidah Ayshah رضي الله عنها asked her again to reveal to her what the Prophet ﷺ had confided to her. This time Sayyidah Fatimah رضي الله عنها disclosed to her what the Prophet ﷺ had said to her each time.

Both the things happened as the Prophet ﷺ had foretold. He died of that very illness and Sayyidah Fatimah رضي الله عنها was the first member of his family to follow him. Indeed, this is evidence of his prophethood.

(١٩٧٩/٢٨) عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ أَبِي طَالِبٍ خَرَجَ مِنْ عِنْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي وَجْعِهِ الَّذِي تُوفِّيَ فِيهِ فَقَالَ النَّاسُ يَا أَبَا

حَسَنٍ كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَصْبَحَ بِحَمْدِ اللَّهِ بَارِئًا، فَأَخَذَهُ، بِيَدِهِ عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَقَالَ لَهُ، أَنْتَ وَاللَّهُ بَعْدَ ثَلَاثِ عَبْدِ الْعَصَا، وَإِنِّي وَاللَّهُ لَأَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَوْفَ يَتَوَفَّى فِي وَجْعِهِ هَذَا إِنِّي لَا أَعْرِفُ وَجُوهَ بَنِي عَبْدِ الْمُطَّلِبِ عِنْدَ الْمَوْتِ، اذْهَبْ بِنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْنَسْأَلْهُ فِي مَنْ هَذَا لِأَمْرٍ؟ إِنْ كَانَ فِينَا عِلْمُنَا ذَلِكَ، وَإِنْ كَانَ فِي غَيْرِنَا عِلْمُنَاهُ فَأَوْصِنَا بِمَا فَقَالَ عَلِيٌّ إِنَّا وَاللَّهُ لَنَسْأَلُنَاهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَنْعَنَا هَالَا يُعْطِينَاهَا النَّاسُ وَإِنِّي وَاللَّهُ لَا أَسْأَلُهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .
(رواه البخاري)

(1979/28) Sayyidina Abdullah ibn Abbas رضي الله عنه said that during the illness of Allah's Messenger ﷺ in which he died. Sayyidina Ali رضي الله عنه came out of him (one day). The people asked him how Allah's Messenger ﷺ fared and he said, "Praise be to Allah, he is better today." (His paternal uncle Sayyidina Abbas رضي الله عنه held him by the hand and said to him, "By Allah, after three days you will be under the command of other people. I feel that Allah's Messenger will die soon, for, I recognise the signs of death on the faces of the children of Abdul Muttalib (and I feel through that that the time is near). Come with me to Allah's Messenger ﷺ and we will ask him who will have (the Khilafat after him). If it will survive with us (the family members), we will know that. But, if it will be handed over to others then we will come to know of that. And, he will make a will for us." Sayyidina Ali رضي الله عنه said, "If we ask him about the *Khilafat* and he disallows it to us (and decides not to give us the *Khilafat*) then by Allah (after that) the people will not give it to us. So, by Allah, I will not ask him about *Khilafat*." (Saheeh Bukhari)

Commentary: This relates to the last days of the Prophet's ﷺ illness. Hafiz ibn Hajar Asqalani has written in *Fath al-Bari* on the authority of Ibn Isha that Imam Zuhri, a narrator of this Hadith said that it relates to very morning of the day on which the Prophet ﷺ died in the evening.

It is also known from this Hadith that the condition of the Prophet ﷺ was better that morning because Sayyidina Ali رضي الله عنه reported accordingly to the people outside the house and thus

comforted them. However, his uncle (also the Prophet's ﷺ uncle) Sayyidina Abbas ؓ had recognised from experience signs of death in the Prophet's ﷺ paternal cousin and son-in-law too) what is clearly stated in the Hadith which also records his answer to his uncle. The people of our times who place *Khilafat* at par with monarchy might doubt that Sayyidina Ali ؓ craved for the high position in government (and some have made this allegation too). But, the fact is that *Khilafat* of the Prophet ﷺ is different from worldly sovereignty and government (in the same way as religion and worldly matters are different). The work that the Prophet ﷺ did for religion by way of preaching and teaching the *ummah*, raising the word of truth, *jihad*, self-sacrifice and justice in the guidance of *wahy* should be carried on by his *Khalifah* on the principles and programme he followed. They should act as his representatives. This is *Khilafat Nabuwah* or *Khilafat Raashidah*. Obviously, this is not a bed of roses like the worldly monarchy but it is a thorny passage. The slave of Allah who hopes for Allah's help to give it its rights is not at all blameworthy, rather he is honoured; Sayyidina Ali ؓ hoped that if he got the chance then he would be able to discharge its responsibilities with the help of Allah. Therefore, desire for it was a desire of a high standard. Thus, when he was the fourth *Khalifah* after the three, who were decreed by divinity beforehand, he discharged his responsibilities on the basis of the Prophet's ﷺ principles. However, his entire period of rule was an era of mischief and trial (after the innocent martyrdom of Sayyidina Uthman ؓ), so his time was spent fully in suppressing mischief. (وكان ذلك قدراً مقدوراً. and that was already decided).

(١٩٨٠/٢٩) عَنْ ابْنِ عَبَّاسٍ قَالَ لَمَّا حَضَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي الْبَيْتِ رَجَالٌ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلُمُّوا أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ، فَقَالَ عُمَرُ عَلَيْهِ الْوَجُعُ وَعِنْدَكُمْ الْقُرْآنُ حَسْبُكُمْ كِتَابَ اللَّهِ فَاخْتَلَفَ أَهْلُ الْبَيْتِ وَاخْتَصَمُوا فَمِنْهُمْ مَنْ يَقُولُ قَرَّبُوا يَكْتُبْ لَكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمِنْهُمْ مَنْ يَقُولُ مَا قَالَ عُمَرُ فَلَمَّا اكْتُرُوا وَاللُّغَطُ وَالْإِخْتِلَافُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

قَوْمُوا عَنِّي..... قَالَ عَبْدُ اللَّهِ فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ إِنَّ الرِّزْيَةَ كُلَّ الرِّزْيَةِ
مَاحَالٌ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ أَنْ يُكْتَبَ لَهُمْ ذَلِكَ

الْكِتَابَ لَا خِطْلًا فِيهِمْ وَلَعَطَهُمْ (رواه البخارى و مسلم)

(1980/29) Sayyidina Abdullah ibn Abbas رضي الله عنه narrated (on the days) when Allah's Messenger ﷺ was near death and many people were present in the house, one of whom was Sayyidina Umar ibn al-Khattab رضي الله عنه, the Prophet ﷺ said, "Come I will write down (get written down) a will for you and you will never go astray after that." So, Umar رضي الله عنه said (to the people), "The Prophet ﷺ is in great pain now and you have the *Qur'an* with you, and this Book of Allah is enough for you (and your guidance and keeping away from error)." Thus, those people in the house differed in their views and they began to argue, some of them saying, "Bring to the Prophet (the writing material) that he may dictate (what he wishes to dictate)." Some others said what Umar رضي الله عنه had said. So, when there was a difference and commotion (because of the argument) and it increased, Allah's Messenger ﷺ said, "Go away from me, you people!"

Ubaydullah ibn Abdullah (a narrator from Ibn Abbas رضي الله عنه) said that Ibn Abbas رضي الله عنه used to say about this happening that the trouble all of it- is what came between Allah's Messenger ﷺ and the writing of the will (which he wished to pen down) because of the mutual disagreement and commotion.

(Saheeh Bukhari and Saheeh Muslim)

As we have mentioned, this report is transmitted by Ubaydullah ibn Abdullah from Sayyidina Abdullah ibn Abbas رضي الله عنه. His other student, Sa'eed ibn Jubayr has also found in *Sahih Bukhari* and *Saheeh Muslim*. It is reproduced here to have the full picture before us:

(١٩٨١/٣٠) قَالَ ابْنُ عَبَّاسٍ يَوْمَ الْخَمِيسِ وَمَا يَوْمَ الْخَمِيسِ ثُمَّ بَكَى حَتَّى
بَلَ دَمْعُهُ الْحَصَى قُلْتُ يَا ابْنَ عَبَّاسٍ وَمَا يَوْمَ الْخَمِيسِ؟ قَالَ اشْتَدَّ بِرَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعُهُ فَقَالَ ائْتُونِي بِكِتَابٍ لَكُمْ كِتَابًا لَا تَضِلُّوهُ
بَعْدَهُ أَبَدًا فَتَنَازَعُوا وَلَا يَبْغِي عِنْدَ نَبِيِّ تَنَازَعَ فَقَالُوا مَا شَأْنُهُ أَهْجَرَ اسْتَفْهَمُوهُ
فَدَهَبُوا يَرُدُّونَ عَلَيْهِ فَقَالَ دَعُونِي دَرُونِي قَالَ الَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونَنِي إِلَيْهِ

فَأَمَرَهُمْ بِثَلَاثٍ فَقَالَ أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ وَاجْزُوا الْوَفْدَ
 بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ وَسَكَتَ عَنِ الثَّالِثَةِ أَوْ قَالَهَا فَتَنَسَّيْتُهَا..... قَالَ سُفْيَانُ هَذَا
 مِنْ قَوْلِ سُلَيْمَانَ (رواه البخارى ومسلم)

(1981/30) (Saeed ibn Jubayr said that one day:) Sayyidina Ibn Abbas رضي الله عنه said, "Oh! The Thursday! How was that day, Thursday," and he wept so profusely that the floor became wet with his tears. So, I said, "O Ibn Abbas, how was that Thursday (which you recall in this way)?" He then said: (It was Thursday and) Allah's Mesenger's illness increased and he said (in that condition) "Bring كشف (bring the shoulder blade). I will dictate a writing for you after which you will never go into error." So, (those people who were there with him) differed about it. And there should not be altercation and differences in the presence of the Prophet. Some people said, "Do we leave him (separate from him)? Ask him (what he says)?" Then they kept saying about that again and again to him, and he said, "Leave me. The condition in which I am is better than what you call me to." Then he gave three commands. "First, the polytheists should be turned out of the Arabian peninsula. And (second) the same treatment as I metted out must be given to delegations and envoys (from governments and tribes)." The narrator from Sa'eed ibn Jubayr, Sulayman, said that either Sa'eed ibn Jubayr did not narrate the third thing or he (Sulayman) forgot it.

(Saheeh Bukhari, Saheeh Muslim)

Commentary: These are two satements of Ibn Abbas رضي الله عنه on the same incident and there is no contradiction in them save that there are some additions or omissions here and there. When he narrated it to Ubaydullah, he only mentioned the presence of Sayyidina Umar رضي الله عنه and what he said, but when he narrated it to Sa'eed ibn Jubayr, Sayyidina Ibn Abbas رضي الله عنه did not mention Umar's رضي الله عنه presence but mentioned some other matters. These things do happen often.

If we read the two narrations together then we will get this picture: It was Thursday (five days before death, for, the Prophet ﷺ died on Monday). The illness became severe, he had a high fever and was in much agony. Some people, including Sayyidina Umar رضي الله عنه, were around. The Prophet ﷺ said while he was in that

condition, "Bring writing material that I may write down something for you after which you will never go astray (the version of *Saheeh Muslim* says: "اِتُّوْنِي بِالْكَتِفِ وَالْدَّوَاةِ" Bring me scapula and ink¹). Sayyidina Umar رضي الله عنه said to the other people present there that the Prophet ﷺ was in much agony and they already had the *Qur'an* that was revealed to him. That Book of Allah is enough for our guidance and keeping away from error (as, indeed, it is often repeated in the *Qur'an*). Those present there began to differ on the matter, some of them insisted that writing material should be brought and whatever he dictated must be recorded. Some others said the same things that Sayyidina Umar رضي الله عنه had said namely the Prophet ﷺ was in pain and should not be given more trouble, Allah's Book is enough for guidance. Some other people said at the same time, "مَا شَأْنَهُ أَهْجَرَ اسْتَفْهَمُوهُ" (This is the Prophet's ﷺ condition. Is he going away? Leaving us? Ask him). Then they repeated this to him again and again. This distracted him from concentration towards Allah and the peculiar condition of the heart. So, he said, "You people should leave me alone and not try to distract me. I am in a better thing than what you call me to (for, I am turned to my Lord and prepare to go to His presence while you call me to yourselves. Leave me alone.) Sayyidina Ibn Abbas رضي الله عنه said that the Prophet ﷺ then gave a command for three things, the polytheists should be driven out of Arabia and deputations and envoys of governments or tribes must be well-treated (and gifts be given to them) as he was wont to do. Sulayman the student of Sa'eed ibn Jubayr mentioned only two of the three commands, saying that either Sa'eed ibn Jubayr had not mentioned the third or he (Sulayman) had forgotten it.

This is the full event well-known as *Hadith Qirtas*. Some of its points need to be explained.

This happened on Thursday, five days after which the Prophet ﷺ died on Monday. He did not dictate that message during these days and did not even mention it. It is clear, therefore, that he had not been commanded by Allah to dictate that to be written down.

1. In the times of the Prophet ﷺ particularly in the *Hijaz* was scarce. So they wrote on different things, one of which was animal scapula on which people wrote in the same manner as on wood or stone.

He got a thought about it and then changed his mind. If that was a command of Allah or he had not changed his mind then he would surely have had it written down to preserve his *ummah* from going into error. And omission to get it written down would have been a dereliction in the duties of his office. (May Allah protect us from such thought.) It was exactly like his intention in the initial days of illness¹ to get a will written down for Sayyidina Abu Bakr's ﷺ *Khilafah* for which he asked for Abu Bakr ﷺ and his son to be summoned, but he changed his mind soon, saying "يَا بِيَّ اللَّهِ وَالْمُؤْمِنُونَ" "إِلَّا أَبَا بَكْرٍ" So, we must deduce that the same thing happened on Thursday and the Prophet ﷺ himself found it unnecessary to get his message written down.

Another point worth considering is that while he was running high fever and had much pain, he asked for writing material to be brought to him. sayyidina Umar ﷺ who was present there did not say anything to the Prophet ﷺ but addressed the others present there and called their attention to the Prophet's difficult condition and agony, saying, "He is in much pain now." He meant that they should not then give the Prophet ﷺ trouble by asking him to dictate anything. He had believed firmly through the *Qur'an* and the Prophet's teachings and training that the *Qur'an* which the Prophet ﷺ had brought was enough to guide them away from error. In fact, Allah has said about it "مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ" and "تَبَيَّنَا لِكُلِّ شَيْءٍ". And the verse was revealed during *Hijjat-ul-Wada*²: "الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي" (عِنْدَكُمْ الْقُرْآنُ حُسْبُكُمْ كِتَابُ اللَّهِ) Allah has made clear in these verses that whatever had to be told by way of guidance to man has been told in the *Qur'an*. So, he said, "We need not trouble the Prophet in his illness to write down anything for us. We have the *Qur'an* with us. It is enough for our guidance and to keep us away from error."

As stated before, the Prophet ﷺ lived five days more after this

- ①. The Hadith in *Bukhari Kitab al Marda*, chapter *qaull al-hareed* has words from which it is determined that the event took place in the beginning of the Prophet's ﷺ illness. (Saheeh Bukhari p846 or Rashidiya Delhi)
- ②. respectively: *Al-An'am* 6:38, *An-Nahl*, 16:89, 6:154, and *al-Ma'idah*, 5:8. Meaning: {We have not neglected anything in the book (of Decrees)}, {Making clear everything}, {Detailing everything} and {This day have I perfected your religion for you and completed May Blessing on you.}

happening, but he did not get that message written down. In fact, he did not even mention it again which was a tacit approval of Sayyidina Umar's ﷺ opinion. Undoubtedly, therefore, this speaks of the excellence and merit of Sayyidina Umar ﷺ.

The third point worth considering is that the Hadith (reproduced here on the authority of Bukhari and Muslim) does not say who was instructed by the Prophet ﷺ to bring material for writing. However, while explaining this Hadith in *Fath al-Bari*, Hafiz Ibn Hajar رحمه الله عليه has cited a report of Sayyidina Ali ﷺ on the authority of Musnad Ahmad. It says clearly that the Prophet ﷺ had Sayyidina Ali ﷺ to fetch the writing material. Sayyidina Ali ﷺ has said:

"The Prophet ﷺ commanded me to bring a shoulder-blade so that he might get written something after which his *ummah* may never go astray."

أَمَرَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنْ آتِيَهُ بِطَبَقٍ (أَنْ يَكْتُبَ)
مَا لَا تَضِلُّ أُمَّتُهُ بَعْدَهُ
(فتح الباري جزاويل ص ١٠٦ طبع
انصارى دهلي ١٣٠٢ هـ)

We know that Sayyidina Ali ﷺ knew how to write and he was asked to fetch the material that he may write what the Prophet ﷺ might dictate. But, it is clear and well-known that he too did not write anything which is evidence that, like Sayyidina Umar ﷺ, he also did not wish to put the Prophet ﷺ to inconvenience in his illness. Perhaps, he too agreed that Allah's Book was enough for guidance.

Another point to be considered is that Sa'eed ibn Jubayr's version states that when the Prophet ﷺ demanded the writing material, some people said "مَا شَانَهُ أَهْجَرَ اسْتَفْهُمُوهُ". To understand this we must picture in our mind the agony the Prophet ﷺ was going through during which he declared that he wished to pen down something after which his people would never fall on the wrong path. so, some of the men felt that the time of his final departure to the Hereafter was near. so, they exclaimed "مَا شَانَهُ أَهْجَرَ اسْتَفْهُمُوهُ" (What his condition. Will he choose separation? Is going away from us? We must ask him.) The word هجر means to choose separation, and go away leaving someone behind. Instead of وصل

(*wasala*) the word هَجَرَ (*hajara*) is used. Some people have thought that it is هُجَرَ (*hujara*) which means irrational talk of the sick in an state and is called *hazayn*. In that case this sentence would mean: what the Prophet ﷺ says about writing something, is it delirium? Ask him? This meaning can never be correct, for the patient who talks irrationally cannot be in a condition that we may ask him for something. In short the word "اِسْتَفْهِمُوْهُ" (*istafhimuhu*) is evidence that هَجَرَ (*hajara*) is not derived from هُجَرَ (*hujara*) meaning *hazayn*.

Besides, the Prophet ﷺ had said, "Bring me material to write that I may have something written down whereafter you would never go astray. This certainly was not something about which one may suspect *hazayn* or delirium. Although if أَهَجَرَ (*a hajara*) is made a (negative) tag question we get this meaning yet it is a fact that it does not mean *hazayan* (delirium) here.

It is also worth great consideration that the words "أَهَجَرَ اِسْتَفْهِمُوْهُ" were not spoken by Sayyidina Umar ؓ. Some other people had said that and their names are not mentioned in the Hadith except that the words فَقَالُوا (so they said) introduce their exclamation. The *Shia* writers however, insist on attributing these words to Sayyidina Umar ؓ to target him for their accusations and they allege that he regarded the Prophet's ﷺ words as *hazayan* (may Allah forgive us!) but we do not find any reliable book of Hadith of the *ahl us-sunnah* attributing these words to Sayyidina Umar ؓ. All he had said then was what is mentioned in the first version of the Hadith of *Saheeh Bukhari* and *Saheeh Muslim* عِنْدَكُمْ الْقُرْآنُ حَسْبُكُمْ (you have the Quran; the Book of Allah is enough for you). Of course, the words "أَهَجَرَ اِسْتَفْهِمُوْهُ" were, after all, spoken by some of the Companions ؓ, but they mean what we have stated above and they point out to their love for Allah's Messenger ﷺ.

The exponents of Hadith have also explored possibilities to find out what the Prophet ﷺ intended to dictate when he said, "Bring me writing material, I wish to get something written down after which you will never go off the path." Obviously, whatever they suggest is surmise. The *Shia* claim that he wished to leave instructions for Sayyidina Ali ؓ as Khalifah, but that could not be penned down because of Sayyidina Umar's interference. But, they have no reason to say that. It is their claim on which their belief of

Imamat is based-rather, their entire religion is based- that on the return journey from *Hajjatul-wada'*, just seventy or seventy-two days before his death, the Prophet ﷺ had assembled all his companions of the *Hajj*, the *Muhajirs* and the *Ansars* at Ghadir Khum. He stood on the *minbar* (pulpit) which was specially built for this address and proclaimed Sayyidina Ali ؑ as *Khalifah* and *Imam* after him. He did not stop at that but also had everyone swear allegiance to Sayyidina Ali ؑ. (Although this is an invented tale, the *Shias* no doubt believe in it and this belief is elaborated in their most reliable books *al-Jami'al-Kafi*, *Ihtijaaj Tabarasi*, etc.) So, when that thing had been decided and it was finalised in the presence of thousand of men in a very grand way then what was the need to leave a written will for that. Of course, the explanation of those people is plausible who say that the Prophet ﷺ had intended to write down Sayyidina Abu Bakr ؓ as his *Khalifah* but changed his mind when he realised that his succession was decreed already by divine command. Allamah Badruddin Ayni has written while explaining this Hadith in *Umdah al-Qari Sharah al-Bukhari*:

"Imam Bayhaqi has stated that Sufyan ibn Uyainah (who is one of the narrators of this Hadith *Qirtas*) has quoted Knowledgeable men (as saying) that the Prophet ﷺ had intended to appoint Sayyidina Abu Bakr ؓ as *Khalifah* (and get it written down).

Then, on learning that it was predetermined by divine fate, he abandoned the idea of having it written down. In the beginning of this illness too, he had expressed desire to write down that Abu Bakr ؓ would be *Khalifah* and then decided against writing it down saying *يايى الله والمؤمنون الا ابا بكر* and

(instead of writing anything) he commanded him to lead men in

قَالَ الْبَيْهَقِيُّ وَقَدْ حَكَى سُفْيَانُ بْنُ
غُيَيْنَةَ عَنْ أَهْلِ الْعِلْمِ قِيلَ أَنَّ النَّبِيَّ
عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أَرَادَ أَنْ
يَكْتُبَ اسْتِخْلَافَ أَبِي بَكْرٍ رَضِيَ
اللَّهُ عَنْهُ ثُمَّ تَرَكَ ذَلِكَ اعْتِمَادًا
عَلَى مَا عَلِمَ مِنْ تَقْدِيرِ اللَّهِ تَعَالَى
ذَلِكَ كَمَا هُمْ فِي أَوَّلِ مَرَضِهِ
حِينَ قَالَ وَارَاسَاهُ ثُمَّ تَرَكَ
الْكِتَابَ وَقَالَ، يَا بَنِي اللَّهِ
وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ ثُمَّ قَدَّمَهُ
فِي الصَّلَاةِ. (عمدة القارى ج ٢ ص
١٧١ طبع مصر)

salah (which was a practical successorship)."

We must remember that Sufyan ibn Uyainah was a *taba' tabi'een* (an epigone successor of the successors of the Companions ﷺ). The Knowledgeable men that he refers to could be the *tabi'een* too. This shows that even the *tabi'een* believed that the Prophet ﷺ had desired to write down Sayyidina Abu Bakr ؓ as *Khalifah* and this is the purport of the Hadith *Qirtas*.

Whatever we have written thus far in explaining the Hadith *Qirtas* is based on the presumption that the Prophet ﷺ had asked for writing material to get some instructions written down (which intention he abandoned and did not write anything). Hafiz Ibn Hajar while explaining this Hadith *Qirtas* in *Fath al-Bari* has mentioned a possibility. He has suggested that, in fact, the Prophet ﷺ had no intention ever to write down anything, but, he wished to examine his Companions ؓ. "Have they got it firmly in their hearts that the last Book of Allah, the Qur'an is enough for the guidance of the *ummah*?" Indeed, Sayyidina Umar ؓ confirmed "عندكم القرآن حسبكم كتاب الله" (You have the Qur'an with you and Allah's Book is sufficient for you), and other people who were there also supported his contention. That satisfied the Prophet ﷺ.

(Fath al-Bari v18 p 101, Ansari press, Dehli 1307 AH)

We must bear in mind that we have in the *Qur'an*, again and again, اطيعوا الرسول (obey the Messenger) with اطيعوا الله (obey Allah). Obedience to the Prophet's ﷺ commands and sayings and observance of his practice have been ordained to us even otherwise, so they are included in obedience to the Qur'an and the Quran encompasses that. Hence, we should not suppose that the words حسبكم كتاب الله (Allah's book is enough for you) exclude the sunnah and guidance of the Prophet ﷺ.

The concluding portion of this Hadith is that Allah's Messenger ﷺ gave three commands in this very sitting. (The words of a version in *Saheeh Bukhari* itself are "واوصاهم بثلاث" he gave three instructions orally at that time.") One of them was that the polytheists must be driven out from the Arabian peninsula. (The word is *mushrikoon* and it includes all disbelievers, be they polytheists or People of the Book. Another version says "اخرجو اليهود والنصارى" (expell the Jews and Christians). This means that the

Arabian Peninsula is a centre of Islam and its fort and only people of Islam may live here, the disbelievers should not be allowed to reside here and those that are there must be expelled outside the land. (The honour to abide by this command was with Sayyidina Umar رضي الله عنه, for, he put that into action in his times.) The *ulama* have different definitions on the area of the Arabian peninsula. The most accepted one is that this Hadith defines it as Makkah, Madinah, Yamamah and the areas bordering them.

The next instruction was that when governments or tribes send deputations or envoys (even non-Muslims) then they should be treated with kindness in the same way as was the Prophet's practice. He used to give them gifts and his kind treatment had a good effect on them.

About the third instruction, one of the narrators of the Hadith said that his Shaykh Sulayman mentioned only these two things, saying that either it was not mentioned by Sa'eed ibn Jubayr رضي الله عنه, or he himself forgot it. Exponents of Hadith have tried to determine that. The suggestion being: hold fast to the *Qur'an* or, not make any grave an idol to be worshipped "لا تتخذوا قبري وثناً يعبد". In *Muwatta Imam Maalik* this instruction is also reported with *اخرجوا اليهود* (Drive out the Jews). They are all conjectures here but certainly sayings of the Prophet ﷺ.

(١٩٨٢/٣١) عَنْ عَائِشَةَ قَالَتْ لَمَّا ثَقُلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاشْتَدَّ وَجَعُهُ، اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمَرَّضَ فِي بَيْتِي فَأَذِنَ لَهُ، فَخَرَجَ وَهُوَ بَيْنَ الرَّجُلَيْنِ تَحْطُرُ رَجُلًا فِي الْأَرْضِ بَيْنَ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ وَبَيْنَ رَجُلٍ آخَرَ فَكَانَتْ عَائِشَةُ تَحَدِّثُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا دَخَلَ بَيْتِي وَاشْتَدَّ بِهِ وَجَعُهُ، قَالَ هَرَيْقُو عَلَيَّ مِنْ سَبْعِ قَرَبٍ لَمْ تُحَلِّلْ أَوْكِتُهُنَّ لَعَلِّي أَعْهَدُ إِلَى النَّاسِ فَاجْلَسْنَاهُ فِي الْمِخْضَبِ لِحَفْصَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ طَفِقْنَا نَضُبُّ عَلَيْهِ مِنْ تِلْكَ الْقَرَبِ حَتَّى طَفِقَ يُشِيرُ إِلَيْنَا بِيَدِهِ أَنْ قَدْ فَعَلْتَن قَالَتْ ثُمَّ خَرَجَ إِلَى النَّاسِ فَصَلَّى لَهُمْ وَخَطَبَهُمْ.

(رواه البخارى)

(1982/31) Sayyidah Ayshah رضي الله عنها reported that when the illness of Allah's Messenger ﷺ worsened and his condition became more painful, he sought permission of his (other) wives

that his treatment and nursing should be carried on at her house (and he should stay with her permanently). All of them gave that permission (willingly). So, two men carried him to her house in such a way that impressions of his (dragging) feet were visible on the earth, one of them was Abbas ibn Abdul Muttalib and another Companion. Sayyidah Ayshah رضى الله عنها said further: When Allah's Messenger came to my house, his agony became severe (one day), he said to us (his wives) "Pour seven skins of water on me whose knots have not been opened so that (my condition may improve and) I may (go to the mosaque and) speak to the people with some important instructions." (She said further:) We made him sit in a tub which belonged to his wife Hafsah رضى الله عنها. Then (abiding by his advice) we poured water from the skins on him till he gestured with his hand that we had done our work. (She said that he was thus comforted.) He went to the mosque, led the *salah* and also delivered a sermon (which he had longed to deliver). (Saheeh Bukhari)

Commentary: To understand this Hadith well, we must remember that the Prophet ﷺ had nine wives whose houses (small rooms) were separate. It was his practice to dispense justice and go to each house one night by turns. He was so particular about it that some scholars thought that it was *fard* or *wajib* on him to do so. Anyway, in *Safar* 11 AH (on a date which is not agreed upon) he became ill and did not recover from it. We know from Ahadith that day he was to have stayed at the house of Sayyidah Maymoonah رضى الله عنها. Next day, he shifted to the house of the wife whose turn it was, and this pattern continued during his illness for many days. He would transfer himself to the house of his wife whose turn it was for him to spend the night. This was very cumbersome for him and he wished to stay at any one place and he had the house of Sayyidah Ayshah رضى الله عنها in mind for many reasons. The obvious meaning of the Hadith under discussion is that he expressed this desire to his wives and sought their permission. However, Ibn Hajar has written in *Fath al-Bari* while explaining this very Hadith that Ibn Sa'd has reported from Imam Zuhri through a proper line of transmission that Sayyidah Fatimah رضى الله عنها requested his wives for permission.¹ They were all willing and he moved over to

1. *Fath al-Bari* v18 p 105, Ansari Press, Dehli.

Sayyidah Aysha's رضى الله عنها house. that was a Monday, exactly a week before his death, as reported by Sayyidah Ayshah رضى الله عنها herself. He was so weak and lean that he could not walk by himself. Two men supported him while he dragged his feet. Sayyidah Ayshah رضى الله عنها named one of them as Sayyidina Abbas ؓ and she did not name the other. The exponents of Hadith explain it this way that while Sayyidina Abbas ؓ supported him on one side continuously, the people at the other side kept changing. Sayyidina Ali ؓ helped once then he was replaced by Fadl ibn Abbas ؓ and he by Usamah. Any way, he was conveyed to Sayyidah Aysah's house which was destined to be his permanent resting place. That was a Monday.

Further down in the Hadith, we read that his condition worsened and he was bathed with water from seven water skins on his own guidance. Then he was better and he went to the mosque where he led the congregation and spoke to the worshippers from the *minbar*. This did not happen the same day but three days later on Thursday as is explained in another Hadith, and that was the *salah* of *zuhr* and the last *salah* that he led in the mosque. The sermon that he delivered after that was the last of his life. This was the same *salah* and last sermon which is mentioned in the report of Sayyidina Abu Sa'eed al-Khudri ؓ which we have already read. The version of Sayyidah Ayshah رضى الله عنها in *Saheeh Bukhari* (chapter: "بَابُ إِنَّمَا يُجْعَلُ الْإِمَامُ لِيُؤْتَمَّ بِهِ الْخَلْقُ") clearly mentions that it was the time of *zuhr* and the *salah* had begun, in conformity with the Prophet's ﷺ guidance, under the leadership of Sayyidina Abu Bakr ؓ. The Prophet ﷺ felt comfortable and came to the mosque supported by two Companions ؓ. Sayyidina Abu Bakr ؓ who was leading the prayer prepared to move back on seeing him but he instructed him through gestures to stay where he was and asked the two men to place him next to Abu Bakr ؓ. Now, he became the *imam* and Sayyidina Abu Bakr ؓ was one of the followers. After the *salah* he delivered the sermon which we have read in the Hadith of Sayyidina Abu Sa'eed al-Khudri ؓ and we have also mentioned there on the authority of *Saheeh Muslim* that the day was a Thursday, and the same Thursday when the incident mentioned in the Hadith *Qirtas* took place.

Now, if we keep before us all the Ahadith, we get this sequence of events. Five days before his death on a Thursday his condition deteriorated before *zuhr*. He wished to put some instructions into writing and asked for the writing material to be brought but he gave up the idea of writing it down (as we have explained under the Hadith Qirtas). However, he did wish to pass on oral instructions to his Companions ﷺ. Accordingly, when it was time for *zuhr*, he asked his wives رضى الله عنهن to pour water over him from seven skins which had not been unsealed.¹ They made him sit in a large trough and gave him a bath as he had instructed. His condition improved and he took support of two men and went to the mosque where he led the *salah* and then delivered a sermon. What he said has been mentioned in detail in the Hadith of Sayyidina Abu Sa'eed al-Khudri ﷺ and its explanation. He was particular to confirm Abu Bakr's ﷺ distinction in the *ummah* and that no one else in the *ummah* had the same station as he did. Of course, he had already appointed him *Imam* in his absence. If we keep all these factors in mind we are convinced that his intention to put something in black and white that afternoon concerned Abu Bakr's ﷺ succession although he no longer thought it necessary to write that down. However, by making him the *Imam* and speaking highly of him in his last sermon in the mosque, he did give guidance towards his *khilafah* and *imamat* and that was sufficient guidance for the Companions.

(١٩٨٣/٣٢) عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ الْمُسْلِمِينَ بَيْنَهُمْ فِي صَلَاةِ الْفَجْرِ مِنْ يَوْمِ الْاِثْنَيْنِ وَأَبُوبَكْرٍ يَصَلِّي لَهُمْ لَمْ يَفْجَأْهُمْ إِلَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كَشَفَ سِتْرَ حُجْرَةِ عَائِشَةَ فَنَظَرَ إِلَيْهِمْ وَهُمْ فِي صُفُوفِ الصَّلَاةِ ثُمَّ تَبَسَّمَ يَضْحَكُ فَكَسَّ أَبُو بَكْرٍ عَلَى عَقْبِيهِ لِيَصِلَ الصَّفَّ وَظَنَّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ أَنْ يُخْرَجَ إِلَى الصَّلَاةِ فَقَالَ أَنَسٌ وَهُمْ الْمُسْلِمُونَ أَنْ يَفْتَتِنُوا فِي صَلَاتِهِمْ فَرَحًا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَشَارَ إِلَيْهِمْ بِيَدِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ آتِمُوا صَلَاتَكُمْ ثُمَّ دَخَلَ الْحُجْرَةَ

①. This was a kind of treatment in the Hijaz of those days for a particular type of fever.

(رواه البخارى)

وَأَرَحَى السِّتْرَ

(1983/32) Sayyidina Anas ibn Maalik رضي الله عنه reported that on Monday (the day the Prophet ﷺ died), the Muslims were offering the *salah* of *fajr* and Abu Bakr رضي الله عنه led them as their *imam*. Suddenly, Allah's Messenger ﷺ raised the curtain (over the door) of Sayyidah Aysha's house (where he resided) while they (the Muslims) were standing in the rows offering *salah*. (on seeing that) he smiled and signs of laughter were detected on his face. When Sayyidina Abu Bakr's رضي الله عنه eyes fell on him, he prepared to move back into the rows, supposing that the Prophet ﷺ wished to come for *salah*. (Sayyidina Anas رضي الله عنه, the narrator, said:) On seeing Allah's Messenger's ﷺ face, the muslims were pleased and happy and that they even thought of coming out of *salah*, but Allah's Messenger ﷺ beckoned to them with his hands that they should complete their *salah* and he went into the house dropping the curtain behind him. (Saheeh Bukhari)

Commentary: We have seen the report of Sayyidina Abdullah ibn Abbas and an explanation of Sayyidina Ali's رضي الله عنه statement that the Prophet's ﷺ condition had improved in the morning of the day he died. This Hadith of Sayyidina Anas رضي الله عنه confirms that he got up by himself and stood at the door and was happy to see his Companions رضي الله عنهم engaged in the *salah*. Sayyidina Abu Bakr رضي الله عنه was about to step back and even the Companions رضي الله عنهم thought of ending their *salah* at that point but he gestured to them that they should carry on behind Abu Bakr رضي الله عنه and complete the *salah*. That morning the Prophet ﷺ was so better that Sayyidina Abu Bakr رضي الله عنه went to his own house which was far away from the mosque.

(١٩٨٤/٣٣) عَنْ عَائِشَةَ قَالَتْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اشْتَكَى نَفَثَ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ وَمَسَحَ عَنْهُ بِيَدِهِ فَلَمَّا اشْتَكَى وَجَعَهُ الَّذِي تُوفِّي فِيهِ طَفِقْتُ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ الَّتِي كَانَ يَنْفُثُ وَأَمْسَحَ بِيَدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُ.

(رواه البخارى)

(1984/33) Sayyidah Ayshah رضي الله عنها said, "It was the practice of Allah's Messenger ﷺ when he fell ill to recite the *mu'awwizat* and blow over himself and rub his body with his hand. So, when he had the illness which resulted in his death

(and it became difficult for him to carry on this practice because of weakness) I read the *mu'awwizat* and blew over him took his hand and rubbed it over his body." (Saheeh Bukhari)

Commentary: *Mu'awwizat* refer to the last two *surah* of the Qur'an (*al Falaq* and *an-Naas*). The Prophet ﷺ often recited these two *surah* and blew over himself. But these could also include the supplication which seek protection from every kind of mischief and trial.¹

In another version of this Hadith, Sayyidah Ayshah رضى الله عنها said that she took the hand of the Prophet ﷺ and stroked it over his body because the blessing that was found in it could not be found in her own hand or anybody else's hand.

(١٩٨٥/٣٤) عَنْ أَبِي مُوسَى قَالَ مَرِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاشْتَدَّ مَرَضُهُ فَقَالَ مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، قَالَتْ عَائِشَةُ إِنَّهُ رَجُلٌ رَقِيقٌ إِذَا قَامَ مَقَامَكَ لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ بِالنَّاسِ، قَالَ مُرِّي أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ، فَعَادَتْ فَقَالَ مُرِّي أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ فَإِنْ كُنَّ صَوَاحِبُ يُوسُفَ، فَاتَاهُ الرَّسُولُ فَصَلَّى بِالنَّاسِ فِي حَيَاتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(رواه البخارى و مسلم)

(1985/34) Sayyidina Abu Musa al-Ash'ari رضى الله عنه said that the Prophet ﷺ fell ill and his illness became severe (and he was unable to come to the mosque and lead in *salah*) so he said, "Instruct Abu Bakr (from me) to lead the people (who have gathered in the mosque) in *salah*". Sayyidah Ayshah رضى الله عنها pleaded, "He was soft-hearted and when he would stand in your place to lead the congregation, he would (be overcome with feelings and weep profusely and) not be able to lead in *salah*." (In spite of that, the Prophet ﷺ) said, "Convey my order to Abu Bakr رضى الله عنه to lead men in *salah*." Sayyidah Ayshah رضى الله عنها repeated her words but the Prophet ﷺ said again that his order should be conveyed to Abu Bakr رضى الله عنه to lead the *salah*. (At the same time,) he said to Sayyidah Ayshah رضى الله عنها in anger فان كن صواحب يوسف.² Then his messenger went to Sayyidina Abu Bakr رضى الله عنه (and conveyed his order to him). And he led the people in

①. These supplications are found in *Ma'arif au-Hadith* Book of Supplication under *isti'azah* or supplication for refuge.

②. You are like the companions of *Yusuf*.

prayer (in the Prophet's lifetime till his death).

(Saheeh Bukhari, Saheeh Muslim)

Commentary: Sayyidina Abu Bakr's ﷺ leading men in *salah* is reported in a number of chapters of *Saheeh Bukhari* on the authority of different Companions both briefly and in detail. This Hadith is found in the Chapter “بَابُ أَهْلِ الْعِلْمِ وَالْفَضْلِ أَحَقُّ بِالْإِمَامَةِ” *Ahl ul-Ilm wal Fadl ahaqqu bil Imamah*. Ahadith on the same matter of Sayyidina Abdullah Ibn Umar ﷺ and Sayyidah Ayshah رضى الله عنها are found respectively in the same chapter and the one ahead of it. Imam Bukhari has also recorded a Hadith of Sayyidah Ayshah رضى الله عنها on the same subject in the chapter “بَابُ إِنَّمَا جُعِلَ الْإِمَامُ، لِئَوْفَ بِهِ” *Innama ju'ila al-imamam liyu'tamma bihi*; full details are known from this Hadith, the gist of which we present here.

When the Prophet ﷺ moved over to the house of Sayyidah Ayshah رضى الله عنها eight days before his death and his illness went on worsening, he did not give up going to the mosque and leading the congregation although he had become very weak. Then one day, the *azan* of *Isha salah* was called out and people had assembled for *salah* but the Prophet ﷺ became unconscious. When he recovered, he asked if the people had offered *salah* but was told that they waited for him. He asked for a trough to be filled with water, for, he thought he might feel better after the bath. But, after he had had the bath and was getting up, he again fell unconscious. Again, on recovering, he asked if the people had offered *salah* but was told that they waited for him. He again had the trough filled and had a bath and decided to get up to go to the mosque, but became unconscious again. As before, when he recovered, he asked if they had offered *salah*, was told that they waited for him, so he asked for water in the trough and had a bath. But, as he prepared to go to the mosque he became unconscious. (So this happened thrice). Then he regained consciousness and was told, when he asked, that the congregation was not held in the mosque till then. So, he said, "Now tell Abu Bakr from me that he should lead the *salah*." We have seen in Abu Musa's ﷺ Hadith as it is in other Ahadith- that Sayyidah Ayshah رضى الله عنها submitted that her father was sensitive and if he stood on the Prophet's ﷺ place to lead men in *salah*, he would be overcome with tenderness. She suggested that Sayyidina

Umar رضي الله عنه be asked to lead prayers instead of her father, but the Prophet ﷺ did not accept her plea and when she said the same thing again, he scolded her. He said, "Convey my message to Abu Bakr رضي الله عنه that he should lead the congregation." So, Sayyidina Bilal conveyed the Prophet's ﷺ order to Sayyidina Abu Bakr رضي الله عنه. (He had not known what Sayyidah Ayshah رضي الله عنها had received for an answer to her pleas on his behalf.) He thought of his own tenderness and requested Sayyidina Umar رضي الله عنه to lead the *salah* but he said, "The Prophet ﷺ has instructed you to lead and you should do as he has said." So, Sayyidina Abu Bakr رضي الله عنه led the congregation in *salah*. As we have already said this was the *salah* of *isha* and the first one led by Sayyidina Abu Bakr رضي الله عنه during the Prophet's ﷺ illness on his command and he continued to lead the congregation on his command till his death.

In the same Hadith of Sayyidah Ayshah رضي الله عنها, it is also stated that the *salah* of *zuhr* had commenced in the mosque under the lead of Sayyidina Abu Bakr رضي الله عنه one day on the Prophet's command. The Prophet ﷺ was feeling better, so he went to the mosque supported by two men. On sensing the Prophet's ﷺ arrival. Sayyidina Abu Bakr رضي الله عنه made to step back and join the *muqtadis* (followers) but the Prophet ﷺ indicated to him stay where he was and instructed the two men who supported him to take him next to Sayyidina Abu Bakr رضي الله عنه. From that point, the Prophet ﷺ took over as *imam* and Sayyidina Abu Bakr رضي الله عنه became a *muqtadi* but because his voice did not carry over to all worshippers, Sayyidina Abu Bakr رضي الله عنه relayed the *takbeer*, etc. of the Prophet ﷺ. It is stated by some narrators that Abu Bakr رضي الله عنه followed the Prophet ﷺ while the rest of the worshippers followed Abu Bakr رضي الله عنه. This was the same *salah* of *zuhr* which we have seen in different Ahadith and after which the Prophet ﷺ sat on the *minbar* and delivered a sermon in the mosque. It is also agreed upon that after appointing Sayyidina Abu Bakr رضي الله عنه as *Imam*, the Prophet ﷺ came to the mosque for this *salah* of *zuhr*, but there is no consensus on whether he offered any other *salah* in the mosque during these days.

We might also mention here that Sayyidah Ayshah رضي الله عنها requested the Prophet ﷺ that Sayyidina Abu Bakr رضي الله عنه was

weak-hearted and would not be able to take his place as *Imam*. Her real motive (as she disclosed in this Hadith) was that other people will not look at one who stands at the Prophet's ﷺ place with approval. The Prophet ﷺ noticed this difference in her heart and tongue, so scolded her, saying: انكن صواحب يوسف. Sayyidah Ayshah رضي الله عنها could not understand that the Prophet's ﷺ intention in appointing Sayyidina Abu Bakr رضي الله عنه as *imam* in his lifetime was to pave the way for the greater *imamat* of the *ummah* (*khilafah*) after his death.

(١٩٨٦/٣٥) عَنْ عَائِشَةَ، قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ يَا عَائِشَةُ! مَا أَزَالَ أَجِدُ لَمْ الطَّعَامِ الَّذِي أَكَلْتُ بِخَيْبَرَ،

وَهَذَا أَوَانٌ وَجَدْتُ انْقِطَاعَ أَبْهَرِي مِنْ ذَلِكَ السَّمِّ. (رواه البخاري)

(1986/35) Sayyidah Ayshah رضي الله عنها said that Allah's Messenger ﷺ used to tell her in his illness that brought his death, "O Ayshah! I still feel the pain from the (poisoned) food I had eaten at Khaybar and now, at this time, I feel my aorta being cut because of that poison." (Saheeh Bukhari)

Commentary: In 7 AH when Khaybar was conquered and a covenant was also agreed upon, the Jews sent a roasted sheep for the Prophet ﷺ. There is a Hadith in Mishkat transmitted from Abu Dawood and Darami that a Jewess had mixed a deadly poison in the roasted sheep so severe that anyone who ate it would die instantly. She had learnt that the Prophet ﷺ loved to eat the foreleg portion and she had put more poison into it. When the sheep was presented to him and he took a morsel from it, he withheld his hand and asked his Companions رضي الله عنهم to hold back their hands, "Do not eat. It is poisoned." He immediately summoned the Jewes and asked her if she had poisoned it. She asked, "Who told you that?" He said, "The portion of the sheep (the foreleg) in my hand has disclosed to me at the command of Allah that it has poison in it." She confessed that she had poisoned it and she did that to find out that if he was a true Prophet, the poison would not affect him but if he was liar, he would perish and they would have peace. She said, "Now I am convinced that you are a true Prophet." The Prophet ﷺ forgave her. There are other details of this incident in different

Ahadith but they are incongruent here.

We have mentioned Khaybar here that readers may know that the Prophet ﷺ had eaten a poisonous morsel there to which the Hadith refers. The poison was so strong that one morsel was sufficient to kill but Allah saved His Prophet though some effect persisted and he felt its pain now and then. The Divine wisdom behind it was to let the Prophet ﷺ complete his mission before the poison would take its effect, and thus also afford him the opportunity to die a martyr in Allah's way.

The saying of the Prophet ﷺ and his condition related in this Hadith pertains to the day of his death. Some of the following Ahadith will mention the increase in agony and worsening condition on that day.

(١٩٨٧/٣٦) عَنْ عَائِشَةَ، قَالَتْ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "مِمَّنْ نَبِيٌّ يَمْرُضُ الْأَخِيرَ بَيْنَ الدُّنْيَا وَالْآخِرَةِ" وَكَانَ فِي شَكْوَاهُ الَّذِي قَبِضَ أَخَذَتْهُ بُجَّةٌ شَدِيدَةٌ، فَسَمِعْتُهُ يَقُولُ : مَعَ الَّذِينَ أَنْعَمَ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ، فَعَلِمْتُ أَنَّهُ خَيْرٌ

(رواه البخارى و مسلم)

(1987/36) Sayyidah Ayshah رضى الله عنها said that she had heard Allah's Messenger ﷺ say (when he was healthy), "It is with every Prophet that when he falls ill (with the illness leading to death), he is given a choice between the world and the Hereafter (so he may tarry in the world some more time or choose to go to the next world." She says further that) she also heard him say when breathing was difficult in his final illness that led to death.

"مَعَ الَّذِينَ أَنْعَمَ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ"

(النساء:٤:٦٩)

{With those whom Allah has blessed of the Prophets and the truthful and the martyrs and the righteous}. (An-Nisa,4:69)

(She said,) "So I understood that he has been given the choice (and he chose the next world)." (Saheeh Bukhari, Saheeh Muslim)

Commentary: Sayyidah Ayshah رضى الله عنها has described the last moments of the Prophet's ﷺ life when breathing became heavy. He turned to Allah and recited part of verse 69 of *an-Nisa*.

(١٩٨٨/٣٧) عَنْ عَائِشَةَ، قَالَتْ إِنَّ مِنْ نِعَمِ اللَّهِ عَلَيَّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، تُوْفِيَ فِي بَيْتِي وَفِي يَوْمِي وَبَيْنَ سَحْرِي وَنَحْرِي، وَأَنَّ اللَّهَ جَمَعَ بَيْنَ رِيقِي وَرِيقِهِ عِنْدَ مَوْتِهِ، دَخَلَ عَلَيَّ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ وَيَدُهُ سِوَاكَ وَأَنَا مُسْتَنَدَةٌ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَرَأَيْتُهُ يَنْظُرُ إِلَيْهِ، وَعَرَفْتُ أَنَّهُ يُحِبُّ السِّوَاكَ، فَقُلْتُ اخْذْهُ لَكَ؟ فَأَشَارَ بِرَأْسِهِ أَنْ نَعَمْ، فَتَنَا وَلْتَهُ، فَأَشْتَدَّ عَلَيْهِ قُلْتُ : أَلَيْتَهُ، لَكَ؟ فَأَشَارَ بِرَأْسِهِ أَنْ نَعَمْ فَلَيْتُهُ، فَأَمَرَهُ، وَبَيْنَ يَدَيْهِ رَكُوعًا، فِيهَا مَاءٌ فَجَعَلَ يُدْخِلُ يَدَيْهِ فِي الْمَاءِ فَيَمْسَحُ بِهِمَا وَجْهَهُ، وَيَقُولُ "لَا إِلَهَ إِلَّا اللَّهُ إِنَّ لِلْمَوْتِ سَكْرَاتٍ" ثُمَّ نَصَبَ يَدَهُ فَجَعَلَ يَقُولُ فِي الرَّفِيقِ الْأَعْلَى، حَتَّى قُبِضَ وَمَالَتْ يَدُهُ.

(رواه البخارى)
 (1988/37) Sayyidah Ayshah رضي الله عنها said, "Of the blessings Allah has bestowed on me is that His Messenger died in my house, during my turn and between my chest and my clavicle (while he was resting on me) and, in his last moments, Allah joined his saliva with mine (his saliva coming into my throat and mine going into his). My brother Abdur Rahman came into the house. He had a miswak in his hand while I had rested the Prophet ﷺ on my chest) and I observed that he was watching the miswak of Abdur Rahman, so I understood that he wanted to use it. I asked him if I may take the miswak from Abdur Rahman for him and he nodded in affirmation. I took the miswak and gave it to him but he found it hard and I asked him if I might soften it for him. He nodded approval, so I (chewed it and) made it soft and he brushed his teeth with it. (Thus his saliva came into my throat and mine into his). Water was placed before him in a vessel. He dipped his hands into it repeatedly and stroked his face with those hands, saying the while, "لَا إِلَهَ إِلَّا اللَّهُ" (There is no god but Allah. There is great agony in death). Then he raised his hand and said, "فِي الرَّفِيقِ الْأَعْلَى" (with the elevated Companion). His soul was taken away in this condition and his raised hand came down." (Saheeh Bukhari)

Commentary: Sayyidah Ayshah رضي الله عنها has recalled here only the very special blessings of Allah which were bestowed on her in the last moments of the Prophet's ﷺ life. The Prophet ﷺ died in her house. Also, that day was her own turn not with standing her

house eight days earlier. Another blessing was that at the time of his death, his head was resting on her body between the chest and clavicle - his back being on her chest and head on the clavicle. The third blessing of Allah was through the visit of her brother, Abdur Rahman, who carried a miswak in his hand which she softened by chewing it and gave it to the Prophet ﷺ who had found it hard before that so that their saliva entered one another's mouth. The truth is that she has every right to be happy and proud of these very special blessings of Allah. She then spoke of the very last moments of his life when he dipped his hands in water and rubbed them on his face, saying "لَا إِلَهَ إِلَّا اللَّهُ إِنَّ لِمَوْتِ سَكْرَاتٍ". Those who are near Allah face such agony that their ranks may be raised. The Prophet ﷺ then raised his hand and said to Allah "فِي الرَّفِيقِ الْأَعْلَى". We must picture that the *اعلى* (the highest of high) was brought before him which is the place of the Prophets *الأنبياء*, the *siddiq* (truthful), the *shuhada* (martyrs) and the *saliheen* (righteous), and he indicated with his hand to Allah. "Consign me to that place!" So, his soul was taken away and the raised hand slid down. The Qur'an says after mentioning the Prophets, the truthful, the martyrs and the righteous. (سورة النساء ٦٩:٤) {And an excellent company are they!} (4,69)

On the face of it, this is what the words *في الرفيق الاعلى* of the Hadith imply and we get the same implication from the Hadith of Sayyidah Ayshah رضى الله عنها in *Bukhari* and *Muslim* reproduced here before this. But Allah knows best!

While explaining this Hadith in *Fath al-Bari*, Ibn Hajar has cited the reports of Mustadrak Haakim etc. Which say that at the time of his death, the Prophet ﷺ was in the lap of Sayyidina Ali *عليه السلام*, but he has remarked "وكل طريق منها لا يخلو من شيعي فلا يلتفت اليها" (In the reports there is one or other Shia narrator, so they are not worth turning to). He has then examined the line of transmission of all of them. (*Fath al-Bari* v18pp 103, 104. Ansari Press, Dehli)

(١٩٨٩/٣٨) عَنْ عَائِشَةَ قَالَتْ إِنَّ أَبَا بَكْرٍ أَقْبَلَ عَلَيَّ فَرَسٍ مِنْ مَسْكِنِهِ بِالسُّنَحِ حَتَّى نَزَلَ، فَدَخَلَ الْمَسْجِدَ فَلَمْ يُكَلِّمِ النَّاسَ حَتَّى دَخَلَ عَلَيَّ عَائِشَةُ فَتَيَمَّمُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُغْتَبِئٌ بِثَوْبٍ حَبْرَةٍ فَكَشَفَ عَنْ وَجْهِهِ ثُمَّ

اَكْبَ عَلَيْهِ فَقَبَّلَهُ، وَبَكَى ثُمَّ قَالَ بَابِي أَنْتَ وَأُمِّي وَاللَّهِ لَا يَجْمَعُ اللَّهُ عَلَيْكَ مَوْتَيْنِ أَمَّا الْمَوْتَةُ الَّتِي كُتِبَتْ عَلَيْكَ فَقَدْ مَتَّهَا. قَالَ الزُّهْرِيُّ وَحَدَّثَنِي أَبُو سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ أَبَا بَكْرٍ خَرَجَ وَعُمَرُ يُكَلِّمُ النَّاسَ فَقَالَ أَجْلِسْ يَا عُمَرُ فَابْيَا عُمَرَ أَنْ يَجْلِسَ فَأَقْبَلَ النَّاسُ إِلَيْهِ وَتَرَكُوا عُمَرَ فَقَالَ أَبُو بَكْرٍ.

أَمَّا بَعْدُ! مَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا فَإِنَّ مُحَمَّدًا قَدَمَاتٍ وَمَنْ كَانَ مِنْكُمْ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَتَّى لَا يَمُوتَ قَالَ اللَّهُ: وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ إِلَى الشَّاكِرِينَ وَقَالَ وَاللَّهِ لَكَأَنَّ النَّاسَ لَمْ يَعْلَمُوا أَنَّ اللَّهَ أَنْزَلَ هَذِهِ الْآيَةَ حَتَّى تَلَاهَا أَبُو بَكْرٍ فَتَلَقَّاهَا مِنْهُ النَّاسُ كُلُّهُمْ، فَمَا أَسْمَعُ بَشَرًا مِنَ النَّاسِ إِلَّا يَتْلُوهَا (رواه البخارى)

(1989/38) Sayyidah Ayshah رضى الله عنها reported Sayyidina Abu Bakr ؓ came from his house in Sunh riding a horse. He alighted from the horse and came into the mosque but did not speak to the people who had assembled there and went straight into Sayyidah Aysha's رضى الله عنها who had been covered with a stripped Yamani cloak. Sayyidina Abu Bakr ؓ removed the cloak to uncover the Prophet's ﷺ face, bent down on him and kissed him. He said, "May my parents be ransomed to you! By Allah. He will not cause you to die twice. The death that was predetermined has overtaken you." (This far is the narration of Sayyidah Ayshah رضى الله عنها which Imam Zuhri reported on the authority of Abu Salamah.) Imam Zuhri reported hereon also from Abu Salamah but as narrated by Sayyidina Abdullah ibn Abbas ؓ; Sayyidina Abu Bakr ؓ came out of Sayyidah Aysha's رضى الله عنها house. Sayyidina Umar ؓ was talking to the people (in his usual manner). Sayyidina Abu Bakr ؓ said to him, "Umar, sit down! (Do not speak like that) but he did not pay heed to him so (Sayyidina Abu Bakr ؓ sat on the *minbar* and) the people came over to him leaving Umar ؓ to listen to him. He said (after praise of Allah, invoking blessings on the Prophet ﷺ and testifying to unity of Allah and to the prophethood):

To Proceed! If anyone of you worshipped Muhammad then he has died, but if anyone of

أَمَّا بَعْدُ مَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا فَإِنَّ مُحَمَّدًا قَدَمَاتٍ، وَمَنْ

you worshipped Allah then He is Ever-living, One Who never dies. He has no end. He has said in the Quran:

كَانَ مِنْكُمْ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ
لَا يَمُوتُ قَالَ اللَّهُ عَزَّوَجَلَّ.

{And Muhammad is but a Messenger; Messengers have surely passed away before him. So if he should die or be slain, will you then turn back on your heels? If anyone turns back on his heels, he will not harm Allah in any way; and soon Allah will recompense the grateful.} (Aal Imran, 3:144)

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ
قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ
انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ
عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا
وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ
(آل عمران ١٤٤:٣)

(The narrator,) Sayyidina Ibn Abbas رضي الله عنه said, By Allah! It seemed that before Abu Bakr رضي الله عنه recited this verse, the people had not known that Allah has revealed the verse (they had been unaware of its message). Then everyone took it up and everyone had it on his tongue and I heard everyone recite it." (Saheeh Bukhari)

Commentary: We have seen from the foregoing Ahadith that the Prophet's ﷺ condition had improved noticeably on the morning of the day he died. Therefore, Sayyidina Abu Bakr رضي الله عنه went away to his house in Sunh but while he was there, the Prophet ﷺ died. People assembled together as they learnt of his death, Sayyidina Umar رضي الله عنه being one of them and he was not prepared to believe — nay, even to hear — that the Prophet ﷺ had died. Ibn Hajar while explaining this Hadith has cited a report by Sayyidah Ayshah رضي الله عنها on the authority of *Musnad Ahmad*. "When the Prophet ﷺ died and I had covered him with a cloak, Umar and Mughirah ibn Shu'ban came and sought permission to come in and see the Prophet ﷺ. I screened myself and gave them the permission. They came in and Umar said on seeing him, واغشيته (what a fainting!). Then, as they were going out, Mughirah said to Umar that (it was not fainting but) the Prophet ﷺ had died, but Umar scolded him harshly and said that the Prophet ﷺ would not be taken away till such-and-such work had been accomplished. Anyway, Umar continued in the same manner and vociferously insisted before the people in the same way as he had been insisting. "Sayyidina Abu

Bakr ﷺ meanwhile, came on horseback. He first entered the mosque where the people had gathered but without speaking to them went into Sayyidah Ayshah's house, removed the covering from the Holy Prophet's ﷺ face and, tears in his eyes, kissed him. He said, "May my parents be sacrificed to you, the death that Allah had ordained for you has come." (It is reported in another Hadith of *Saheeh* Bukhari that he also said: *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ* to all belong and to Him shall we return.) Then Sayyidina Abu Bakr ﷺ went out and found Sayyidina Umar ﷺ expressing his thoughts. He asked him to sit down but he did not pay heed to him and, in fact, refused to listen because he was overcome with emotion. Sayyidina Abu Bakr ﷺ sat on the *minbar* and the people came over to him from Sayyidina Umar ﷺ and he delivered the sermon we read in the Hadith under discussion. He also recited the verse 144 of *surah Aal Imran*.

This sermon and the verse of the Qur'an convinced everybody that the Prophet ﷺ had to die one day, and he did die. And, they had to live and die on the path shown by him. Also, this verse came to be recited by every tongue and each of them thereby taught himself and the others to observe steadfastness on Islam and the Prophet's guidance.

Imam Zuhri رحمه الله عليه has cited Sa'eed ibn al-Musayyib ﷺ as saying that Sayyidina Umar ﷺ said, "When Abu Bakr recited the verse *وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ*", I realised my mistake and it seemed as though I was lifeless and my feet were numb disenabling me to stand. And, my heart knew that Allah's Messenger ﷺ had died."

(١٩٩٠/٣٩) عَنْ عَائِشَةَ قَالَتْ لَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اِخْتَلَفُوا فِي دَفْنِهِ، فَقَالَ أَبُو بَكْرٍ: سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَيْئًا قَالَ، "مَا قُبِضَ اللَّهُ نَبِيًّا إِلَّا فِي الْمَوْضِعِ الَّذِي يُحِبُّ أَنْ يُدْفَنَ فِيهِ" إِذْ فُتُوهُ فِي مَوْضِعٍ فَرَأَاهُ.

(رواه الترمذی)

(1990/39) Sayyidah Ayshah رضي الله عنها said that when Allah's Messenger ﷺ died, the people disagreed about his burial. Sayyidina Abu Bakr ﷺ, however, said, to them, "I have heard one thing from Allah's Messenger ﷺ about this. He said: Allah causes all His Prophets to die where He likes him to be buried.

So, he must be buried at the place of his bedding." (Jami' Tirmizi)

Commentary: The Companions ﷺ could not agree on where the Prophet should be buried. Some of them suggested that he should be taken to Makkah and buried there. Some others opined that he should be buried in the Baqee' in Madinah itself. But, Sayyidina Abu Bakr ﷺ reminded them that he had heard from the Prophet ﷺ that the Prophets ﷺ died on the spot where they or Allah liked them to be buried. Hence the Prophet ﷺ must be buried at the spot of his bed. Accordingly, that was done and the Prophet ﷺ was buried in Sayyidah Ayshah's رضى الله عنها house where his bed was on which he had rested and died. What a fortunate place that piece of land is that houses the chief of the Messengers, the Seal of the Prophets, the beloved of the Lord of the worlds till the Day of Resurrection.

صَلَّى اللَّهُ عَلَيْهِ وَبَارَكَ وَسَلَّم دَائِمًا أَبَدًا.

(May blessings of Allah be on him and may He favour him and shower peace, for ever, always!)

SAYYIDINA ABU BAKR ﷺ

Allah's Messenger ﷺ mentioned at different times and from different aspects the merits of Sayyidina Abu Bakr ﷺ -in fact, his excellence over and distinct standing among the *ummah*. We have seen a number of Ahadith while discussing the Prophet's ﷺ death in which it is clear that in the sight of the Prophet ﷺ he was the most excellent individual in his *ummah*, and he had him in his eyes as his *Khalifah* after him. Apart from the oral declarations, in his final illness, Sayyidina Abu Bakr ﷺ should deputise him as an *imam* (leader of congregational prayers), and thus made his intention very clear.

Apart from those Ahadith which we read on the Prophet's ﷺ death in which his merit is brought out, there are certain on Abu Bakr's ﷺ merit being sayings of Allah's Messenger ﷺ and testimonies of some noted Companions ﷺ. We present here.

(١٩٩١/٤٠) عَنْ أَبِي هُرَيْرَةَ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَحَدٌ عِنْدَنَا يَدُّ إِلَّا وَقَدْ كَافَيْنَاهُ، مَا خَلَا أَبَا بَكْرٍ، فَإِنْ لَهُ عِنْدَنَا يَدٌ يَكَا فِيهِ اللَّهُ بِهَا يَوْمَ الْقِيَامَةِ وَمَنْفَعَتِي مَا لَ أَحَدٍ قَطُّ مَانَفَعَتِي مَا لَ أَبِي بَكْرٍ، وَلَوْ كُنْتُ مُتَّحِدًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا إِلَّا وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ . (رواه الترمذی)

(1991/40) Sayyidina Abu Hurayrah رضی اللہ عنہ reported that Allah's Messenger ﷺ said, "There is not anyone who may have been kind to us, or helped us without my returning to him (his favour) except Abu Bakr. The kindness that he has shown us, only Allah will reward him for that on the Day of Resurrection. No one's property has been of benefit to me as much as Abu Bakr's. And if I were to take a *Khaleel* (close friend from my Companions) then I would take Abu Bakr as one. But, you must know that I am Allah's *Khaleel* (who is my real friend and dear)." (Jami' Tirmizi)

Commentary: It was the Prophet's ﷺ habit that when anyone presented to him a gift, he reciprocated with a like one or better than that, at the same time or later. In this Hadith, he said about Sayyidina Abu Bakr رضی اللہ عنہ, "While I have made up the favours of everyone else in this very world, Allah will compensate Abu Bakr رضی اللہ عنہ in the next." His grandson Urwah رضی اللہ عنہ said that Abu Bakr رضی اللہ عنہ had forty thousand dirham when he had accepted Islam all of which he spent for the cause of Islam according to the Prophet's instructions. He bought seven slaves who had become Muslims and gave them liberty while their disbelieving masters had been torturing them for accepting Islam. Sayyidina Bilal رضی اللہ عنہ was among them. As it were, Sayyidina Abu Bakr رضی اللہ عنہ had said to the Prophet ﷺ, "I and all my wealth are yours and you may use as you please," and the Prophet ﷺ did in fact do exactly that. In his last sermon, the Prophet ﷺ mentioned this characteristic of Abu Bakr رضی اللہ عنہ and gave explicit guidance about him as his *Khalifah* as, indeed, we have seen previously in Sayyidina Abu Sa'eed al-Khudri's رضی اللہ عنہ Hadith.

(١٩٩٢/٤١) عَنْ حُبَيْرِ بْنِ مُطْعِمٍ قَالَ آتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ امْرَأَةٌ فَكَلَّمَتْهُ فِي شَيْءٍ فَأَمَرَهَا أَنْ تُرْجَعَ إِلَيْهِ قَالَتْ يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ جِئْتُ وَلَمْ

أَجِدْكَ؟ كَأَنَّهُا تُرِيدُ الْمَوْتَ . قَالَ فَإِنْ لَمْ تَجِدْنِي فَاتِي أَبَا بَكْرٍ .

(رواه البخارى و مسلم)

(1992/41) Sayyidina Jubayr ibn Mut'im رَضِيَ اللَّهُ عَنْهُ reported that a woman came and spoke to the Prophet ﷺ about a matter. He asked her to come back later some time. She said, "Tell me if I come later and do not find you?" Jubayr ibn Mut'im رَضِيَ اللَّهُ عَنْهُ said that it seemed that she meant he may not be alive when she came back. He said, "If you do not find me then go to Abu Bakr."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: Perhaps the woman had come from a distant place and requested the Prophet ﷺ for something which he promised to do later on. When she asked what she would do if he were not alive the next time, he referred her to Sayyidina Abu Bakr رَضِيَ اللَّهُ عَنْهُ. Thus, this is a clear indication of Abu Bakr رَضِيَ اللَّهُ عَنْهُ is his *Khailfah* because of direct reference to him on the Prophet's ﷺ death.

(١٩٩٣/٤٢) عَنْ عَائِشَةَ، قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

”لَا يَنْبَغِي لِقَوْمٍ فِيهِمْ أَبُو بَكْرٍ أَنْ يُؤَمَّهُمْ غَيْرُهُ .“ (رواه الترمذی)

(1993/42) Sayyidah Ayshah رَضِيَ اللَّهُ عَنْهَا reported that Allah's Messenger ﷺ said, "It does not behove a people (or a group of them) who have Abu Bakr رَضِيَ اللَّهُ عَنْهُ Among them to have any body other than him as their *imam*."

(Jami' Tirmizi)

Commentary: These words say very explicitly that if Abu Bakr رَضِيَ اللَّهُ عَنْهُ is among the people then as long as he is there they must choose him as their *imam*. This is among those sayings of the Prophet ﷺ which point out to Abu Bakr رَضِيَ اللَّهُ عَنْهُ as his *Khalifah*.

(١٩٩٤/٤٣) عَنِ ابْنِ عُمَرَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَبِي

بَكْرٍ: ”أَنْتَ صَاحِبِي فِي الْغَارِ وَصَاحِبِي عَلَى الْحَوْضِ“ . (رواه الترمذی)

(1994/43) Sayyidina Abdullah ibn Umar رَضِيَ اللَّهُ عَنْهُ reported that Allah's Messenger ﷺ said to Sayyidina Abu Bakr رَضِيَ اللَّهُ عَنْهُ, "You were my Companion in the cave and in the Hereafter you will be my Companion at the *Kawthar* (pond)."

(Jami' Tirmizi)

Commentary: When the Prophet ﷺ began his *hijrah* from Makkah, he stayed for three days in a cave in the mountain *Thaur* near Makkah. Sayyidina Abu Bakr رَضِيَ اللَّهُ عَنْهُ was with him in the cave.

This was an unmatched example of faithfulness (there being tremendous risks) throughout the journey to Madinah but especially in the cave. The Prophet ﷺ, therefore, remembered it particularly. The Qur'an also mentions it

ثَانِي اثْنَيْنِ إِذْهُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا (التوبة، ٤٠:٩)
 {he being the second of the two; when they were both in the cave, when he said to his companions, "Grieve not, surely Allah is with us."}
 (at-Tawbah, 9:40)

We shall see further down in the words of Umar ؓ evidence of Abu Bakr's ؓ fidelity in the cave.

(١٩٩٥/٤٤) عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَانِي جِبْرِيلُ فَأَخَذَ بِيَدِي، فَأَرَانِي بَابَ الْجَنَّةِ الَّذِي يَدْخُلُ مِنْهُ أُمَّتِي، فَقَالَ أَبُو بَكْرٍ، يَا رَسُولَ اللَّهِ! وَدِدْتُ أَنِّي كُنْتُ مَعَكَ حَتَّى أَنْظُرَ إِلَيْهِ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَمَا إِنَّكَ يَا أَبَا بَكْرٍ! أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِي."

(رواه ابو داود)

(1995/44) Sayyidina Abu Hurayrah ؓ reported that Allah's Messenger ﷺ said, "Jibreel came to me, held my hand and pointed out to me the gate of Paradise through which my *ummah* will enter it." Sayyidina Abu Bakr ؓ (heard that and) said, "O Messenger of Allah ﷺ! I wish that I had been with you and seen the gate!" So, Allah's Messenger ﷺ said, "Know, O Abu Bakr, you will be the first of my *ummah* to enter Paradise."

(Sunan Abu Dawood)

Commentary: It is possible that the Prophet ﷺ spoke of the moments during *mi'raj* (ascension to heavens) when Sayyidina Jibreel ؑ showed him the gate of Paradise. It is also possible he may have taken the Prophet ﷺ to Paradise on some other occasion with Allah's permission. This can be a journey to the higher world just like *mi'raj* or it could be an inspiration. Any way, the Prophet ﷺ did give glad tidings to Sayyidina Abu Bakr ؓ that he would be the first person of his *ummah* to enter Paradise and this is a greater blessing than seeing the gate. Surely, this is proof that Sayyidina Abu Bakr ؓ is the most excellent of the *ummah*.

رضى الله عنه وارضاه.

(١٩٩٦/٤٥) عَنْ عُمَرَ قَالَ : أَبُو بَكْرٍ سَيِّدُنَا وَخَيْرُنَا وَاحِبُنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .
(رواه الترمذی)

(1996/45) Sayyidina Umar رضی اللہ عنہ said, "Abu Bakr رضی اللہ عنہ is our Sayyid (chief), the best of us and the most dear among us to Allah's Messenger ﷺ (no one else being as dear to the Prophet ﷺ as he)." (Tirmizi)

Commentary: This is Sayyidina Umar's رضی اللہ عنہ view of Sayyidina Abu Bakr's رضی اللہ عنہ merit in the light of the Prophet's ﷺ sayings and conduct of dealing.

(١٩٩٧/٤٦) عَنْ مُحَمَّدِ بْنِ الْحَنْفِيَّةِ، قَالَ : قُلْتُ لِأَبِي : أَيُّ النَّاسِ خَيْرٌ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ : أَبُو بَكْرٍ : قُلْتُ ثُمَّ مَنْ؟ قَالَ عُمَرُ : وَخَشِيتُ أَنْ يَقُولَ : عُثْمَانُ قُلْتُ ثُمَّ أَنْتَ؟ قَالَ مَا أَنَا إِلَّا رَجُلٌ مِّنَ الْمُسْلِمِينَ .
(رواه البخاری)

(1997/46) Sayyidina Muhammad ibn al-Hanafiyyah said that he asked his father (Sayyidina Ali رضی اللہ عنہ), "Who is the most excellent in the *ummah* after the Prophet ﷺ?" He said, "Abu Bakr." He asked, "Who next?" Abu Bakr." He asked, "Who next?" And, his father said "Umar." (Muhammad ibn al-Hanafiyyah said that) he feared that (if he asked again then) he would say "Uthman" (so I asked in this way "Then after Umar, you?" But, he said, "I am nothing more than a man among Muslims." (Saheeh Muslim)

Commentary: Muhammad ibn al-Hanafiyyah was Sayyidina Ali's رضی اللہ عنہ son, not from Sayyidah Fatimah رضی اللہ عنہا but another of his wives, Hanafiyyah whose real name was *Khawlah*. She was famous as Hanafiyyah after the name of her tribe. She was one of the captives taken from the *jihad* against the fake Prophet, Musaylimah Kazzab during Sayyidina Abu Bakr's رضی اللہ عنہ times and was given to Sayyidina Ali رضی اللہ عنہ. Muhammad ibn al-Hanafiyyah was a distinguished *tabi'ee* in knowledge, piety and righteousness. When he asked him if he was the most excellent man after Sayyidina Umar رضی اللہ عنہ, Sayyidina Ali رضی اللہ عنہ said humbly that he was an ordinary Muslim. Actually, at that time, he alone was the most excellent in the *ummah*. Sayyidina Uthman رضی اللہ عنہ had been martyred. While this is reported by Muhammad ibn al-Hanafiyyah, there are a number of

Ahadith from Sayyidina Ali عليه السلام in which he has declared that Sayyidina Abu Bakr عليه السلام and Sayyidina Umar are the most excellent of the *ummah*, "And if anyone places me above these two then I will apply the *hadd* (punishment according to *Shari'ah*) on him."

(١٩٩٨/٤٧) عَنْ ابْنِ عُمَرَ، قَالَ : كُنَّا فِي زَمَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَعْدِلُ بِأَبِي بَكْرٍ أَحَدًا، ثُمَّ عُمَرَ، ثُمَّ عُثْمَانَ، ثُمَّ نَتْرُكُ أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نُفَاضِلُ بَيْنَهُمْ.
(رواه البخارى)

(1998/47) It is reported by Sayyidina Abdullah Ibn Umar عليه السلام that in the times of the Prophet ﷺ they did not regard anyone equal to Sayyidina Abu Bakr عليه السلام. Then, (they placed) Umar عليه السلام and after him Uthman عليه السلام. Then, they left all the Companions of the Prophet ﷺ (by themselves), not giving excellence to one over another.
(Saheeh Bukhari)

Commentary: Sayyidina Ibn Umar عليه السلام means to say, "We observed the Prophet's ﷺ manner of treatment and regarded Abu Bakr عليه السلام as the best of his *ummah* followed by Umar عليه السلام, followed by Uthman عليه السلام. They were our elders and the Prophet ﷺ often consulted them in important matters. Ali عليه السلام was a young man during the Prophet's ﷺ times and had not yet attained that rank though he undoubtedly followed the three in excellence, and in some characteristics he was very prominent."

Besides, Ibn Umar عليه السلام has spoken about personalities. He has not touched upon the ranks and position on the basis of attributes like the *ashrah mubashirah* (ten given glad tidings), the Companions of *Badr*, the Companions of *Bay't Ridwan* (the allegiance under the tree), the first among the *Muhajirs* and *Ansars* (رضى الله عنهم اجمعين). He does not reject excellence on this basis but he only concerned himself with the merit of these three men in the Prophet's times. والله اعلم

(١٩٩٩/٤٨) عَنْ عُمَرَ، قَالَ : أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَتَّصِدَّقَ، وَوَأَفَّقَ ذَلِكَ عِنْدِي مَالًا، فَقُلْتُ : الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ إِنْ سَبَقْتُهُ يَوْمًا، قَالَ فَجِئْتُ بِنِصْفِ مَالِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «مَا بَقِيَتْ لَاهِلِكَ؟ فَقُلْتُ : مِثْلُهُ، وَأَتَى أَبُو بَكْرٍ بِكُلِّ مَاعِنْدَهُ : فَقَالَ يَا أَبَا بَكْرٍ

مَا أَبْقَيْتَ لِأَهْلِكَ؟“ فَقَالَ أَبْقَيْتُ لَهُمُ اللَّهَ وَرَسُولَهُ، قُلْتُ لَا أَسْبِقُهُ، إِلَى شَيْءٍ أَبَدًا.

(رواه الترمذی و ابو داود)

(1999/48) Sayyidina Umar رضی اللہ عنہ reported: Allah's Messenger ordered us to give *sadaqah* (contribute in Allah's cause) and he gave the order when (by a coincidence) I had much wealth. So I thought to myself that if ever I can surpass Abu Bakr, this is the time. I went home and from whatever I had there, I took exactly half of it and presented it to Allah's Messenger who asked me what I had left behind for my family. I told him that I had left home exactly what I had brought here. But, Abu Bakr brought all that he had and the Prophet ﷺ asked him what he had left home. He said that he had left for them Allah and His Messenger. So, I realised that I could never surpass Abu Bakr in anything."

(Jami' Tirmizi, Sunan Abu Dawood)

Commentary: It is possible that the fifty per cent brought by Sayyidina Umar رضی اللہ عنہ might have been more in value than the hundred per cent brought by Sayyidina Abu Bakr رضی اللہ عنہ. However, the motivation of Sayyidina Abu Bakr رضی اللہ عنہ was stronger and he left nothing for his family.

(۲۰۰۰/۴۹) عَنْ عُمَرَ، ذَكَرَ عِنْدَهُ أَبُو بَكْرٍ فَبَكَى وَقَالَ: وَدِدْتُ أَنَّ عَمَلِي كُلَّهُ مِثْلَ عَمَلِهِ يَوْمًا وَاحِدًا مِنْ أَيَّامِهِ، وَلَيْلَةً وَاحِدَةً مِنْ لَيَالِيهِ، أَمَا لَيْلَتُهُ، فَلَيْلَةُ سَارَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْغَارِ، فَلَمَّا انْتَهَيَا إِلَيْهِ قَالَ: وَاللَّهِ لَا تَدْخُلُهُ حَتَّى أَدْخُلَ قَبْلَكَ، فَإِنْ كَانَ فِيهِ شَيْءٌ أَصَابَ بَنِي دُونَكَ، فَدَخَلَ فَكَسَحَهُ، وَوَجَدَ فِي جَانِبِهِ ثِقْبًا، فَشَقَّ إِزَارَهُ، وَسَدَّهَا بِهِ، وَبَقِيَ مِنْهَا اثْنَانِ فَالْقَمَهُمَا رِجْلَيْهِ، ثُمَّ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَدْخُلْ، فَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَوَضَعَ رَأْسَهُ فِي حِجْرِهِ وَنَامَ فَلَدَغَ أَبُو بَكْرٍ فِي رِجْلِهِ مِنَ الْحَجَرِ، وَلَمْ يَتَحَرَّكَ مَخَافَةَ أَنْ يَنْتَبِهَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَقَطَتْ ذُمُوعُهُ، عَلَى وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَا لَكَ يَا أَبَا بَكْرٍ؟ قَالَ لِدُعْتِ، فَدَاكَ أَبِي وَأُمِّي، فَتَفَلَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَهَبَ مَا يَجِدُهُ، ثُمَّ انْتَقَضَ عَلَيْهِ، وَكَانَ سَبَبَ مَوْتِهِ، وَأَمَّا يَوْمُهُ،

فَلَمَّا قُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ارْتَدَّتِ الْعَرَبُ وَقَالُوا: لَا نُرَدِّي زَكَاةَ فَقَالَ: لَوْ مَنَعُونِي عَقَالًا لَجَاهَدْتُهُمْ عَلَيْهِ فَقُلْتُ : يَا خَلِيفَةَ رَسُولِ اللَّهِ فَالَيْ النَّاسِ وَارْفُقْ بِهِمْ فَقَالَ لِي : أَجَبَّارٌ فِي الْجَاهِلِيَّةِ وَخَوَارٌ فِي الْإِسْلَامِ؟ إِنَّهُ قَدْ انْقَطَعَ الْوَحْيُ وَتَمَّ الدِّينُ أَيْقُضْ وَأَنَا حَيٌّ.

(رواه رزين)

(2000/49) When Sayyidina Abu Bakr رضي الله عنه was mentioned before him, Sayyidina Umar رضي الله عنه began to weep. He said, "I wish with my heart that the deeds of all my life should be equal to the deeds of one day of his days of life and of one night of his nights of life (meaning that Allah may reward me for life long deeds as much as Abu Bakr would get for his deeds of one day and one night set out. I refer to that night when he set out with the Prophet for *hijrah* and (with intent to conceal themselves) went towards the cave (*Thawr*). When they came upon it (and the Prophet ﷺ wished to enter it), he said to Allah's Messenger, "By Allah, do not yet enter it. I will go in first and if there is something harmful inside (like a wild animal, snake, etc) then I will face that which happens and you will be safe." So Abu Bakr went in the cave, swept it clean. He found some holes when he plugged with pieces torn from his lower garment but two remained, so he placed both feet across them and then said to the Prophet ﷺ. "Now you may come in." So he went in. (Much of the night had passed and the Prophet ﷺ felt sleepy.) The Prophet ﷺ placed his head on Abu Bakr's lap and went to sleep, but, meanwhile, a snake stung Abu Bakr on his foot (and he felt much pain) but he did not even budge lest the Prophet ﷺ be disturbed and wake up. Finally, from the severity of the pain, tears dropped from his eyes and fell on the Prophet's ﷺ face. (He woke up and saw tears in Abu Bakr's eyes, so) he asked, "Abu Bakr, what's wrong?" He said, "May my parents be ransomed to you! A snake has bitten me." The Prophet ﷺ applied his saliva (where the snake had stung Abu Bakr رضي الله عنه) and the pain subsided immediately. Then (some time before Abu Bakr's death) the effect of the poison reappeared and he died of that. (In this way he became a martyr in the cause of Allah just like the Prophet ﷺ had got the effects of poison from Khaybar later on in life.) As for the day - thus far was Abu Bakr's deed of one night - (about which he had said he would like to get reward

for one day against his life long deeds)! It was that day of Abu Bakr's life when Allah's Messenger ﷺ died and Arabs (of some regions) turned apostae, refusing to pay *zakah*. So, Abu Bakr said, "If they refuse to give me even a tether¹ then I will wage *jihad* against them." I (Umar ؓ) said to him, "O *Khalifah* of the Messenger! (At this time,) treat these people gently and in a friendly manner." But, he said to me (angrily), "During pre-Islamic days, you were tough and powerful, have you turned weak and coward in Islam? (What a change!) The *wahy* (revelation) has stopped (coming with the departure of the Prophet), religion is perfected. Will it be made faulty? Will it be damaged? While I am alive? (That will not happen)." (Razeen)

Commentary: The concluding part about Sayyidina Umar's ؓ recommendation to treat the rejectors of *zakat* lightly and Sayyidina Abu Bakr's ؓ determined descision against them need to be explained.

With the death of the Prophet ﷺ a dangerous situation had arisen for Islam. The Companions ؓ were depressed. Besides, the Prophet ﷺ had instructed that an expedition be sent under the leadership of Sayyidina Usamah ؓ and Sayyidina Abu Bakr ؓ abided by this decision of the Prophet ﷺ and sent the large army under Sayyidina Usamah ؓ. Thus, much of armed strength was not at the disposal of the *Khalifah*. Further, during the last days of the Prophet ﷺ, Musaylimah, the liar, had claimed to be a Prophet ؓ and he had raised his head in Yamamah close to the Hijaz, and some tribes had taken his side. They had formed something like a government. Sayyidina Abu Bakr ؓ also addressed himself to this mischief and sent Sayyidina Khalid ibn Waleed ؓ with an army to tackle this man. It was under these circumstances that people of some regions of *Hijaz* (who were fresh Muslims) refused to pay *zakah*. Sayyidina Abu Bakr ؓ called that apostasy and declared

①. the word used in the Hadith is *Iqal*. The generally used sense of this word is the rope with which a camel's feet is tied so that it may not wander away. The other meaning of *iqal* is the young of a camel or goat. In that case the words of Hadith would mean: if they who refuse to pay *zakah* do not give the young of a camel or goat which is due on them then I will wage *jihad* against them. *Zakat* is a pillar of religion and rejecting it is to disbelieve. If people of a nation or region refuse to pay *zakah* then they are *murtid* (apostates) and liable to be killed.

jihad against them. that would leave no army at the centre and, if anyone were to attack Madinah or the hypocrites were to make mischief, there would be no army to defend. Therefore Sayyidina Umar رضي الله عنه and Sayyidina Ali رضي الله عنه suggested that the exigencies of time demanded that *jihad* should not be waged against rejectors of *zakah*. However, Allah had put into the heart of Sayyidina Abu Bakr رضي الله عنه that it was necessary to nip in the bud the mischief of apostasy and it could not be allowed time under any exigency whatsoever. *Zakah* is an essential part of religion, like *salah*. It was part of faith. To overlook refusal to pay *zakah* was like overlooking amendments in religion. So, he said "and because religion was completed and receipt of *wahy* had stopped it is our duty to protect religion in the form the Prophet ﷺ had left it for us." He concluded his speech with the words: "أَبْنَقُصُ الدِّينُ وَأَنَا حَيٌّ" "Is religion to shorten while I am alive?"

In this event we have to observe particularly that Sayyidina Umar رضي الله عنه had a view different from the steps of Sayyidina Abu Bakr رضي الله عنه was contemplating. But, later that very decision was regarded by him as extremely great and he felt that the deeds of his lifetime were inferior to that one deed of Sayyidina Abu Bakr رضي الله عنه. And, he conceded that! رضى الله تعالى عنهما وارضاهما.

SAYYIDINA UMAR IBN AL-KHATTAB رضي الله عنه

Having read the *Ahadith* about the first Khalifa which included sayings of the Prophet ﷺ and comments of other companions, we now read similar accounts about the second Khalifah, Sayyidina Umar رضي الله عنه.

(٢٠٠١/٥٠) عَنْ أَبِي هُرَيْرَةَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ
كَانَ فِيمَا قَبْلَكُمْ مِنَ الْأُمَمِ مُحَدِّثُونَ، فَإِنْ يَكُ فِي أُمَّتِي أَحَدٌ فَإِنَّهُ عُمَرُ.

(رواه البخارى ومسلم)

(2001/50) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "Among the earlier *ummah* there have been

muhaddath (who are blessed by Allah with inspiration). So, if there is one in my *ummah* (who is so blessed) then he is Umar."

(*Saheeh Bukhari, Saheeh Muslim*)

Commentary: *Muhaddath* is that fortunate slave of Allah who receives abundant inspirations from Allah. He has a special treatment from Allah and though he is not a Prophet, he is one of the *ummah*. The Prophet means to say that there were such people in previous *ummah* and if anyone has been given this blessing then he is Umar. The saying of the Prophet ﷺ is clear. There are people in his *ummah* too as they were among the previous *ummah* and Sayyidina Umar ﷺ is one of them.

(٢٠٠٢/٥١) عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ

جَعَلَ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَقَبْلَهُ . (رواه الترمذی)

(2002/51) Sayyidina Ibn Umar ﷺ reported that Allah's Messenger ﷺ said, "Allah has placed Truth on Umar's tongue and in his heart." (Jami' Tirmizi)

(٢٠٠٣/٥٢) عَنْ أَبِي ذَرٍّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ

”إِنَّ اللَّهَ وَضَعَ الْحَقَّ عَلَى لِسَانِ عُمَرَ يَقُولُ بِهِ“ . (رواه ابو داؤد)

(2003/52) Sayyidina Abu Zarr ﷺ reported that he heard Allah's Messenger ﷺ say, "Allah has placed Truth on Umar's tongue and he speaks only the truth." (Sunan Abu Dawood)

Commentary: The message of both *Ahadiith* is the same: whatever Sayyidina Umar ﷺ says with his tongue and gets in his heart is Truth. He thinks that which is True and speaks accordingly. But, that does not rule out possibility of mistake in deduction which even the Prophets ﷺ and liable to make, but they are informed by Allah and they make corrections. So, Sayyidina Umar ﷺ did commit error in deduction sometimes but when he learnt the truth, he made amends. Thus, among his mistakes in deduction or judgement were the one at the time of the Prophet's ﷺ death and his views on tackling the rejectors of *zakah*. He corrected himself when facts came to light.

(٢٠٠٤/٥٣) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 "لَوْ كَانَ بَعْدِي نَبِيٌّ لَكَانَ عُمَرُ بْنُ الْخَطَّابِ"
 (رواه الترمذی)

(2004/53) Sayyidina Uqbah ibn Aamir رضی اللہ عنہ reported that Allah's Messenger ﷺ said, "If we suppose that there were Prophet after me then he would be Umar."
 (Jami' Tirmizi)

Commentary: He said, "Allah has terminated prophethood with me and no Prophet will now come until the Last Day. (This is declared by the Qur'an too.) Suppose Allah had not decided that and there was to be a Prophet after me then he would be Umar ibn al-Khattab." Thus, his merits are highlighted in this *Hadith* too, as they have been in the previous.

(٢٠٠٥/٥٤) عَنْ عَلِيٍّ قَالَ : مَا كُنَّا تَبْعُدُ أَنَّ السَّكِينَةَ تَنْطِقُ عَلَى لِسَانِ عُمَرَ .
 (رواه البيهقي في دلائل النبوة)

(2005/54) Sayyidina Ali رضی اللہ عنہ said, "We did not think it impossible that peace and comfort should speak with Umar's tongue."
 (Dafa'il Nabuwah, by Bayhaqi)

Commentary: Sayyidina Ali رضی اللہ عنہ referred to the peace and tranquility that grew in hearts of listeners when Sayyidina Umar رضی اللہ عنہ spoke, and they did not think it impossible that Allah had placed this condition on his tongue and speech. Exponents of *Hadith* also say that the Arabic word *as-sakinah* which we have translated 'peace and tranquility' is a particular angel. Then it would mean that when he spoke, the particular angel of Allah spoke with his tongue.

(٢٠٠٦/٥٥) عَنْ ابْنِ عُمَرَ قَالَ، قَالَ عُمَرُ وَافَقْتُ رَبِّي فِي ثَلَاثٍ: فِي مَقَامِ
 إِبْرَاهِيمَ، وَفِي الْحِجَابِ وَفِي أُسَارَى بَدْرٍ .
 (رواه البخارى ومسلم)

(2006/55) Sayyidina Ibn Umar رضی اللہ عنہ reported that Sayyidina Umar رضی اللہ عنہ said, "My thinking abided with my Lord on three matters (on which His Command was about to be revealed): the station of Ibrahim, the *hijab* (or veil) and the captives of the Battle of Badr."
 (Saheeh Bukhari Saheeh Muslim)

Commentary: The fact is that in the *Ahadeeth* there are at least fifteen matters on which Sayyidina Umar's رضی اللہ عنہ thought or opinion coincided with the message of revelation. He wished, "Would that a revelation be received in such a way!" and, indeed, the revelation

did uphold his view. This Hadith names only three occasions:

- (1) Command about the station of Ibrahim,
- (2) Question of *hibaj* or veil and
- (3) Command on the captives of the Battle of *Badr*.

The station of Ibrahim (*Maqam Ibrahim*) is a white stone on which Sayyidina Ibrahim عليه السلام stood to build the *Ka'bah* (and the stone has the imprints of his feet till today. These imprints were made there miraculously). The stone is preserved from that day till today. It used to lie in the open near the *Ka'bah* till the times of Allah's Messenger ﷺ (but now it is encased¹).

Sayyidina Umar رضي الله عنه had expressed the wish to the Prophet ﷺ that it would have been wonderful if the station Ibrahim were made into a place of *salah*. Soon, the verse 125 of *surah al-Baqarah* was revealed:

“وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّى” (البقره ١٢٥:٢)

{Take to yourselves Ibrahim's station as a place for prayer.}

Simply, the verse tells us that the two *raka'at* after observing the *tawaf* should be offered near the station of Ibrahim. The jurist concur on the view that if the *salah* cannot be offered here then they may be offered anywhere else in the mosque (*Masjid al-Haram*).

The next matter concerned *Hijab*. Women were not required to observe it and the Prophet's ﷺ Companions رضي الله عنهم used to visit him at his home as any Muslim visited other houses. Sayyidina Umar رضي الله عنه wished that the Prophet's ﷺ wives رضي الله عنهن should be required to observe *hijab*. So the verse 52 of *al-Ahzab* was revealed:

“وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ” (سوره احزاب ٥٣:٣٣)

{And when you ask them (the Prophet's wives) of any goods, ask them from behind a curtain.}

The third matter concerned the captives of the Battle of *Badr*. Sayyidina Umar رضي الله عنه suggested that all of them should be killed because they were sworn enemies of the Prophet ﷺ and of Islam and to let them go scott free would be like letting poisonous snakes survive. However, Sayyidina Abu Bakr رضي الله عنه and Allah's Messenger

①. This was done in the times of Shah Faisal رحمه الله عليه.

ﷺ showed mercy and they set them free against payment of ransom. Then the verse of *an-Anfal* was revealed upholding Sayyidina Umar's ﷺ view.

In each of the three cases *wahy* upheld Sayyidina Umar's ﷺ opinion. But, he displayed manners and said, "My thinking abided three commands of Allah." Surely, this demonstrated his good manners and it was the teachings of the Prophet ﷺ put into practice.

(٢٠٠٧/٥٦) عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُمَّ
اعِزَّ الْإِسْلَامَ بِأَبِي جَهْلٍ بَنِي هِشَامٍ أَوْ بِعُمَرَ بْنِ الْخَطَّابِ فَاصْبَحَ عُمَرُ فَعَدَا عَلَى
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْلَمَ ثُمَّ صَلَّى فِي الْمَسْجِدِ ظَاهِرًا.

(رواه احمد والترمذی)

(2007/56) Sayyidina Ibn Abbas ﷺ reported that Allah's Messenger ﷺ made supplication (in the night): O Allah! Strengthen Islam through Abu Jahl ibn Hisham or Umar ibn al-Khattab. Then, Umar got up in the morning, came to the Prophet ﷺ and embraced Islam, and offered salah in the Masjid al-Haram openly. (Musnad Ahmad, Jami' Tirmizi)

Commentary: Allah has made this earth as the world of causes and effects. Planning and practical effort is necessary to achieve every aim, as also suitable men to help. Both Abu Jahl and Umar ibn al-Khattab were his greatest enemies and also of Islam but they both had tremendous capabilities. (Perhaps it was disclosed to the Prophet ﷺ that one of the two could be given guidance.) So, he made supplication at night.

This honour was the lot of Umar and he became a Muslim. He served Islam we and, especially in his ten years as Khalifah, he came out brightly in the *ummah*.

The story of his Islam is related in detail in *Mishkat* from *Dalail an-Nabuwah* of Abu Abdullah Haakim as narrated by Ibn Abbas ﷺ. The gist of it is: Abu Jahl a chief of Makkah and a wealthy man took responsibility to give away a hundred camels, and a thousand oqiyah silver as prize money to anyone who killed the Prophet ﷺ. Umar got Abu Jahl to confirm his offer and he agreed to pay that on spot. So, Umar took a sword in hand and

went to give his evil intention a practical shape. A man met him on the way and asked where he was going. He disclosed his intention. The man reminded him that the Bani Hashim should be feared (for, they would come out in the Prophet's ﷺ support and that would lead o blood-shed). Umar said, "It seems that you too have accepted Muhammad's ﷺ religion." the man said, "Let me tell you that your sister (Fatimah) and brother-in-law (Sa'eed ibn Zubayr) have also become Muslims." So, Umar marched straight to his sister's house. They were reciting the *surah Ta Ha*. Umar overheard them at the door and then had it opened and asked, "What were you reciting?" His sister told him that they had embraced Islam and she was reciting the verses of the *Qur'an*. He asked her to recite to him something of it. So, she began to recite *surah Ta Ha*. When she came to the verse: *اِنَّهٗ لَا اِلٰهَ اِلَّا هُوَ لَهُ الْاَسْمَاءُ الْاَحْسَنٰى* "Umar's condition changed abruptly. He exclaimed, "Surely. Only He, Allah, is worthy of worship!" He recited the *Kalimah Shahadah*.

He spent the night at his sister's house and was very eager to meet the Prophet ﷺ, saying, again and again, *"وَأَشُوْقَاهُ إِلَى مُحَمَّدٍ"*. Then Khabbab ibn al-Arat came to him and informed him that the Prophet ﷺ had made supplication to Allah to strengthen Islam with Umar or Abu Jahl, and he thought that the Prophet's ﷺ supplication was accepted for him. In the morning, Umar ﷺ met the Prophet ﷺ and embraced Islam. He said straight way, "We worshipped Laat and Uzza in the valleys and plains and on mountains peaks, but shall we worship Allah hidden from others? No. By Allah, we will worship Him openly in the courtyard of the *Ka'bah*. (till then Muslims did not offer *salah* in *Majsid al-Haram*).

Ibn Hajar has reproduced in *Fath al Bari* the report of Ibn Abbas ﷺ on the authority of Abu Ja'far ibn Abu Shaybah's Tareekh. It reads: On accepting Islam, Sayyidina Umar ﷺ resolved on the spot that they would offer *salah* in *Masjid al-Haram*, and they did that immediately. *Fath al-Bari* also carried Sayyidina Abdullah ibn Mas'ood's report on the authority of Ibn Abu Shaybah

①. Allah! There is no God but He. To Him belong the most Beautiful Names. (20:8)

and Tabarani:

وَاللّٰهُ مَا اسْتَطَعْنَا اَنْ نُصَلِّيَ حَوْلَ الْبَيْتِ ظَاهِرِيْنَ حَتّٰى اَسْلَمَ عُمَرُ.

"By Allah! Before Umar became Muslim, we did not dare to offer *salah* in public near Bayt Allah. (Only after Umar entered the folds of Islam was it possible to do that.)

Ibn Hajar رحمته الله has cited many Ahadith from different books about the Islam of Sayyidina Umar رحمته الله. They include: Sayyidina Mas'ood رحمته الله, Ibn Abbas رحمته الله, Anas رحمته الله, Sayyidah Ayshah رحمته الله, Ibn Umar رحمته الله and Sayyidina Ali رحمته الله. (Fath al-Bari, Manaqib Umar)

(٢٠٠٨/٥٧) عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بَيْنَ اَنَاوَانِيْمْ، اَتَيْتُ بِقَدَحٍ لَبَنٍ فَشَرِبْتُ حَتّٰى اِنْنِىْ لَا رِىَ الرَّىْ يَخْرُجُ فِىْ اَظْفَارِىْ ثُمَّ اَعْطَيْتُ فَضْلِىْ عُمَرَ بْنِ الْخَطَّابِ قَالُوْا فَمَا اَوَّلَتْهُ يَارَسُوْلَ اللَّهِ قَالَ الْعِلْمُ.

(رواه البخارى ومسلم)

(2008/57) Sayyidina Umar رحمته الله reported that he heard Allah's Messenger رحمته الله say, "While I was asleep a bowl-full of milk was brought to me. So I drank it to my fill to the extent that I could see it in my nails. Then I gave the milk that remained to Umar ibn al-Khattab that he might drink it." Some Companions رحمته الله asked him how he interpreted it and he said, "knowledge."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: The sufi scholars have said that the example of knowledge of Truth within overall knowledge is the example of milk. He who dreams that he is given milk to drink is, indeed, given knowledge of truth. Milk is the best diet for the human body so too knowlwdge of Truth as given by Allah is the best food for the soul.

We know from this Hadith that Sayyidina Umar رحمته الله had an abundant share in the knowledge of Truth that Allah had granted to the Prophet رحمته الله. This is borne out by the way he conducted the affairs of the Muslims *ummah* for ten years as a Khalifah of the Prophet رحمته الله after the death of Sayyidina Abu Bakr رحمته الله.

Scholars need pursue the work on the scholarly achievements of Sayyidina Umar رحمته الله, *Izalat ul-Khafa* ازالة الخفا by Shah Waliullah رحمته الله.
رحمة الله عليه.

(٢٠٠٩/٥٨) عَنْ أَبِي سَعِيدٍ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "بَيْنَا أَنَا نَائِمٌ، رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ، وَعَلَيْهِمْ قُمُصٌ، مِنْهَا مَا يَبْلُغُ الثَّدْيَ، وَمِنْهَا مَا دُونَ ذَلِكَ، وَعُرِضَ عَلَيَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يُجْرُهُ،" قَالُوا : فَمَا أَوَّلُ ذَلِكَ يَا رَسُولَ اللَّهِ؟ قَالَ "الْدِّينُ"

(رواه البخارى ومسلم)

(2009/58) Sayyidina Abu Sa'eed al-Khudri رضي الله عنه reported that he heard Allah's Messenger ﷺ say, "While I was asleep, I dreamt that people are brought to me, all of them wearing shirts. Some of the shirts reached only up to the chest and some a little below the chest. Umar ibn al-Khattab was also brought to me. His shirt was so long that it trailed on the ground and he dragged it along as he walked." Some of the Companions رضي الله عنهم asked him its interpretation and he said, "Religion."

(Saheeh Bukhari Saheeh Muslim)

Commentary: Dress and religion are compared in this way that the former protects a man from the vicissitude of weather and is an adornment too while religion is an adornment in the next world and a protection from punishment. Different people of his *ummah* were presented to the Prophet ﷺ in his dream. They were at different levels of piety and Sayyidina Umar رضي الله عنه had a perfect religion.

رضى الله عنه وارضاه

(٢٠١٠/٥٩) عَنِ الْمُسَوِّرِ بْنِ مَخْرَمَةَ، قَالَ : لَمَّا طَعِنَ عُمَرُ جَعَلَ يَأْتِمُ فَقَالَ لَهُ ابْنُ عَبَّاسٍ وَكَانَهُ يُحْزِرُهُ، يَا أَمِيرَ الْمُؤْمِنِينَ! وَلَا تَكُلْ ذَلِكَ لَقَدْ صَحِبْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَحْسَنْتَ صُحْبَتَهُ، ثُمَّ فَارَقَكَ وَهُوَ عَنْكَ رَاضٍ، ثُمَّ صَحِبْتَ أَبَا بَكْرٍ فَأَحْسَنْتَ صُحْبَتَهُ، ثُمَّ فَارَقَكَ وَهُوَ عَنْكَ رَاضٍ، ثُمَّ صَحِبْتَ الْمُسْلِمِينَ فَأَحْسَنْتَ صُحْبَتَهُمْ وَلَئِنْ فَارَقْتَهُمْ لَتَفَارِقَنَّهُمْ وَهُمْ عَنْكَ رَاضُونَ، قَالَ : أَمَّا مَا ذَكَرْتُ مِنْ صُحْبَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِضَاهُ فَإِنَّمَا ذَلِكَ مِنْ اللَّهِ مَنْ بِهِ عَلَى وَأَمَّا مَا ذَكَرْتُ مِنْ صُحْبَةِ أَبِي بَكْرٍ وَرِضَاهُ فَإِنَّمَا ذَلِكَ مِنْ اللَّهِ مَنْ بِهِ عَلَى، وَأَمَّا مَا تَرَى مِنْ جَزَعِي، فَهُوَ مِنْ أَجْلِكَ وَمِنْ أَجْلِ أَصْحَابِكَ وَاللَّهِ لَوْ أَنَّ لِي طَلَاعُ الْأَرْضِ ذَهَبًا لَأَفْتَدَيْتُ بِهِ مِنْ عَذَابِ اللَّهِ قَبْلَ أَنْ أَرَاهُ.

(رواه البخارى)

(2010/59) Sayyidina Miswar ibn Makhramah ؓ narrated: when Umar ؓ was stabbed (by Abu Lulu Majoosi) he showed signs of agony. Sayyidina Ibn Abbas ؓ supposed that he cried in agony from lack of patience, so to comfort him, he said, "O Chief of the Faithful! Do not express agony. (Remember the blessings of Allah, how great bounties He bestowed on you!) You have been the friend and companion of Allah's Messenger ﷺ and you discharged the rights of the company well so that the Prophet ﷺ parted from you while he was pleased with you. Then, you were the companion of his Khaifah, Abu Bakr ؓ and discharged rights of his company well, and he too separated from you while he was pleased with you (and made you Khalifah after him). Then (in your reign as Khalifah) you kept good relations with all Muslims (giving their rights to them) and if you leave them now, you will part from them while all of them are pleased with you." (He meant to say that if the Prophet ﷺ then Abu Bakr ؓ and then all the Muslims were pleased with him, that is a sign that Allah is pleased with him. So, he must not show signs of unrest and agony. Remember Allah's blessings and be calm.) Sayyidina Umar ؓ said in reply to Sayyidina Ibn Abbas ؓ, "What you have said about the company of Allah's Messenger ﷺ and his being pleased with me, it is Allah's choicest blessing on me. And what you have said similarly of the company of Abu Bakr ؓ and his being pleased with me, that too was Allah's favour on me. (That was not my personal achievement.) And as for the expression of pain and restlessness (it is not because of the wound but) it is because of you people (lest you involve yourselves in trial and mischief. And as for how I will fare in the Hereafter) by Allah! My conduct is that if I had gold as much as would fill up the earth then I would give all that up to ransom myself from the punishment of Allah before I see it." (Saheeh Bukhari)

Commentary: The concluding portion of Sayyidina Umar's ؓ reply to Sayyidina Ibn Abbas ؓ was based on a saying of the Prophet ﷺ, "Umar is a closed door to mischief and trials" As long as he lived, the *ummah* would be safe from *fitan* but when he dies the door will open for mischief and trials. And it happened exactly like that. A series of mischievous acts were perpetrated by devils of jinn and men and it come to such a pass in the final days of

Sayyidina Uthman رضي الله عنه that he was martyred by those who called themselves Muslims. This was followed by a civil war that left thousands of companions and tabi'eens dead (martyrs). This is what had worried Sayyidina Umar رضي الله عنه in his dying moments, making him forget his wounds. After that he exclaimed that if he had as much gold as would fill up the earth, he would give all that up to seek release from Allah's punishment even before seeing it. This was to let Sayyidina Ibn Abbas رضي الله عنه known that truly he feared the punishment. I understand that this fear in him is evidence of his perfect faith and perfect awareness of Divinity. The greater one's faith and awareness the greater his fear of Allah. The Prophet said: *انا اعلمكم بالله واخشاكم* (I have more knowledge and awareness of Allah than you, and also have more fear to Him than you). The Qur'an says frequently that those of His slaves are more deserving of Allah's mercy and Paradise who fear Him constantly. The fate of the believing righteous men is described in *surah al-Bayyinah* and then they are said to be *خير البرية* (the best of creatures). They will reside in eternal Paradise in the next world. They will be pleased with Allah. And, the final words are:

”ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ“ (البينه ٩٨:٨)

{That is for him (who is a righteous believer) who fears his Lord (that is, His grasp and punishment)}

Martyrdom

The wound that is mentioned in this Hadith was the one that caused his death.

Iran was conquered in his times. The Majoosis, that were taken captives in the war, were distributed among the Muslims to serve them as slaves and servants in accordance with laws of *Shari'ah*. Their masters were required to look after them, feed and clothe them and treat them well. There was among these captives an unfortunate wretched, Abu Lulu, who was given to the well-known Companion, Mughira ibn Sha'bah رضي الله عنه. He conspired to murder Sayyidina Umar رضي الله عنه Farooq. He took a dagger and treated it well in poison. In the night, he concealed himself in the mihrab (arch) of the mosque. It was Sayyidina Umar's رضي الله عنه habit that he offered the

fajr salah very early after dawn and recited long surah therein. It was the 27th of Zul Hajj and he began the *fajr salah* and had just called out the *takbeer tahreemah* when the wretched Irani Majoosi stabbed Sayyidina Umar رضي الله عنه three times in the belly. He fell down unconscious. Sayyidina Abdur Rahman ibn Awf رضي الله عنه quickly took his place and led the worshipper through a brief salah. Abu Lu Lu tried to run away from the mosque but the rows of worshippers obstructed his passage like a thick wall. He wounded thirteen other Companions رضي الله عنهم in his attempt to flee away — seven of them were martyred. Meanwhile the salah was over and the wretched man was apprehended and he committed suicide with the same dagger. Sayyidina Umar رضي الله عنه was carried home and he regained consciousness in a little while and he completed his salah in this condition. His first question was, "Who was my murderer?" He was told that he was Abu Lu Lu Majoosi. He thanked Allah that He had given him martyrdom at the hands of a disbeliever, and was convinced that his prayer was accepted. He used to pray: "O Allah, grant me martyrdom. And let me die in the city, Madinah, of your Messenger." Once his daughter, Sayyidah Hafsah رضي الله عنها heard this prayer on his tongue and asked him, "How is it possible that you will be martyred and die in this city of Madinah." (She had thought that martyrdom in the cause of Allah can only take place during *jihad* against disbelievers). He said, "Allah is All-Powerful. If He chooses He will bestow both blessings on me." Anyway, he was convinced that he would be martyred. He appointed Sayyidina Suhayb رضي الله عنه as imam in his place. He also appointed six top Companions (all of whom were from the ten who were given glad tidings of Paradise) to select a Khalifah from among themselves within three days of his death.

He then instructed his son, Abdullah رضي الله عنه to go to Sayyidah Ayshah رضي الله عنها and convey to her his salaam. He requested her to allow him to be buried next to Sayyidina Muhammad صلى الله عليه وسلم and Sayyidina Abu Bakr رضي الله عنه, but if she was not willing to give her the permission then the *jannat ul Baqee'* was better for him. Sayyidina Abdullah ibn Umar رضي الله عنه met her and she said, "I had thought of that place for myself but now I prefer him to me."

When Sayyidina Abdullah ibn Umar رضي الله عنه conveyed to his father

her permission, he thanked Allah and said, "This was my cherished ambition."

He was murdered on 27th Zul Hajjah on Wednesday and died on Sunday, 1st Muharram.

When his funeral Salah was about to be offered, Sayyidina Ali عليه السلام said about him that which we will read in the next pages¹. Sayyidina Suhayb رضي الله عنه led the funeral salah and he was buried next to Sayyidina Abu Bakr رضي الله عنه in the Rawdah. رضى الله تعالى عنه وارضاه

❶. Hadith # 155 by Ibn Abu Mulaykh.

MERITS OF THE SHAYKHAYN¹

We have read already the merits of Sayyidina Abu Bakr رضي الله عنه and Sayyidina Umar رضي الله عنه. Now, we will read some Ahadith in which the Prophet's ﷺ sayings about the excellences of both these Companions are found together. He has often spoken of them with himself to show that they were his close friends. We begin with Sayyidina Ali's رضي الله عنه statement as narrated by Sayyidina Abbas رضي الله عنه.

(٢٠١١/٦٠) عَنْ ابْنِ أَبِي مُلَيْكَةَ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ وَضِعَ عُمَرُ عَلَى سَرِيرِهِ فَتَكَنَّفَهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ قَبْلَ أَنْ يُرْفَعَ وَأَنَا فِيهِمْ فَلَمْ يَرْعِنِي إِلَّا رَجُلٌ أَخَذَ مِنْكَبِي فَإِذَا عَلَيَّ فَرَحَمَ عَلَيَّ عُمَرُ وَقَالَ مَا خَلَقْتَ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ بِمِثْلِ عَمَلِهِ مِنْكَ وَأَيُّمُ اللَّهُ إِنْ كُنْتُ لَا ظُنُّنَّ أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ وَحَسِبْتُ أَنِّي كُنْتُ كَثِيرًا أَسْمَعُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ ذَهَبْتُ أَنَا وَأَبُوبَكْرٍ وَعُمَرُ وَدَخَلْتُ أَنَا وَأَبُوبَكْرٍ وَعُمَرُ وَخَرَجْتُ أَنَا وَأَبُوبَكْرٍ وَعُمَرُ.

(رواه البخارى ومسلم)

(2011/60) Ibn Abu Mulaykah (a tabi'ee) reported having heard Sayyidina Ibn Abbas رضي الله عنه say: When (the dead body of) Umar was placed on the wooden plank (to give him a bath), the people gathered around him. They prayed for him and beseeched Allah for His mercy before he should be carried away, and I was one of them. Suddenly, I felt someone holding my shoulder (and I saw that) he was Ali ibn Abu Talib. He was praying for (Allah's) mercy on Umar and he said, "You have not left behind you a person whose deeds I may imitate and take them to Allah. And by Allah, I always thought that Allah would join you with your two companions (Allah's Messenger ﷺ and Abu Bakr), for, often did I hear the Prophet ﷺ say, "I, Abu Bakr and Umar

❶. Shaykhayn: two Shaykhs, Abu Bakr and Umar.

went (on that work)." Or, "I entered (the mosque or that place) and, with me, Abu Bakr and Umar also entered. And, I came out and Abu Bakr and Umar also came out."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: Sayyidina Ali عليه السلام could mean by 'Allah will join you with your two Companions' that "you will be buried with them" or "you will go to Paradise with them," or he could have meant both the things. He has made it amply clear that the Prophet ﷺ had a very close relationship with his two companions.

It is also clear from his initial words (lamenting that Sayyidina Umar عليه السلام had not left behind one whose deeds he could perform and take with him to Allah) that he wished to perform deeds like those Sayyidina Umar عليه السلام had done.

Hafiz Ibn Hajr has explained this Hadith thus:

"And Ibn Abu Shaybah and Musadad has reported from Ja'far Sadiq who from his father Muhammad (Baqir) who from Sayyidina Ali عليه السلام words of similar import. The transmission is authentic. And this report is a good evidence for the report of Ibn Abbas because these narrators are the progeny of Sayyidina Ali عليه السلام." (Fath al-Bari v14 p 374 Ansari Press Delhi)

وقد اخرج ابن ابى شيبه ومسدد
من طريق جعفر بن محمد عن
ابيه عن علي نحو هذا الكلام
وسنده صحيح وهو شاهد جيد
لحديث ابن عباس لكون
مخرجه من ال على رضى الله
عنهم. (فتح الباري جز ١٤ صفحه
٣٧٤ طبع انصارى دهلى)

(٢٠١٢/٦١) عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَمَا رَجُلٌ يَسُوقُ بَقْرَةً إِذْ أَعْيَى فَرَكَبَهَا فَقَالَتْ إِنَّا لَمْ نُخْلَقْ لِهَذَا، إِنَّمَا خُلِقْنَا لِحَرَاثَةِ الْأَرْضِ، فَقَالَ النَّاسُ سُبْحَانَ اللَّهِ بَقْرَةٌ تَتَكَلَّمُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنِّي أَوْمِنُ بِهِ أَنَا وَأَبُوبَكْرٍ وَعُمَرُ وَمَا هُمَا ثُمَّ وَقَالَ بَيْنَمَا رَجُلٌ فِي غَنَمٍ لَهُ إِذْ عَدَّ الذَّنْبُ عَلَى شَاةٍ مِنْهَا فَأَخَذَهَا، فَأَذْرَكَهَا صَاحِبُهَا فَاسْتَقْدَمَهَا، فَقَالَ لَهُ الذَّنْبُ فَمَنْ لَهَا يَوْمَ السَّبْعِ يَوْمَ لَا رَاعِيَ لَهَا غَيْرِي؟ فَقَالَ النَّاسُ سُبْحَانَ اللَّهِ ذَنْبٌ يَتَكَلَّمُ فَقَالَ أَوْمِنُ بِهِ أَنَا وَأَبُوبَكْرٍ وَعُمَرُ وَمَا هُمَا ثُمَّ. (رواه البخارى)

(2012/61) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said: A man was driving a cow but (soon) he got tired and mounted on its back. The cow muttered, "We were not created for this, but we were created to till the ground." So, (some of the people (there said, "Glory be to God! Can a cow speak?" Allah's Messenger ﷺ said, "I believe (that it did happen) and Abu Bakr and Umar too (believe)," although as the narrator said) they (both) were not present in that assembly. The Prophet ﷺ also said, "While a man was shepherding his sheep, a wolf attacked and seized one of them. The shepherd chased it and rescued the sheep, and the wolf said to him, "Who will (protect and care for) them on *yawm us-sab'* the day when there will be no shepherd for the sheep but I?" So, the people said, "Glory be to Allah! Does a wolf speak?" Allah's Messenger ﷺ said, "I believe that it is true and Abu Bakr and Umar too believe," though both of them were not there."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: The reality of faith is that one should believe in whatever Allah's Messenger ﷺ says on being informed through revelation. One should not doubt it in the least even if it cannot be understood on the basis of normal working of world's affairs. Whatever the Prophet ﷺ said about the cow and wolf speaking was a fact and that is why some of those present expressed surprise and he assured them of its veracity by saying that he believed in it. And he also named Abu Bakr رضي الله عنه and Umar رضي الله عنه among the believers although both of them were not present in that assembly. Thus it was not that he had taken their names to please them and it is evidence, and his testimony, that both of them were nearest to him in perfect faith and that he singled them out for that. It is also an example of Sayyidina Ali's رضي الله عنه statement in the previous Hadith that the Prophet ﷺ mentioned them with him. *رضي الله عنهما وارضاهما*

The words "*yawm us-sab'*" in the Hadith have not been translated. Commentators have forwarded various suggestions but I feel that they refer to the days near the Last Day when its signs are seen and men will cease to care for their animals who will wander about in the wild. Therefore, *yawm us-sab'* is the Day of the beasts. But Allah knows best.

(٢٠١٣/٦٢) عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ ذَاتَ يَوْمٍ
وَدَخَلَ الْمَسْجِدَ وَأَبُو بَكْرٍ وَعُمَرُ أَحَدُهُمَا عَنْ يَمِينِهِ وَالْآخَرُ عَنْ شِمَالِهِ وَهُوَ
أَخَذَ بِأَيْدِيهِمَا فَقَالَ، "هَكَذَا نُبْعَثُ يَوْمَ الْقِيَامَةِ". (رواه الترمذی)

(2013/62) Sayyidina Ibn Umar رضی اللہ عنہما said that one day the Prophet ﷺ came out and entered the mosque, Abu Bakr رضی اللہ عنہ and Umar رضی اللہ عنہ with him, to his right and left. The Prophet ﷺ had held their hands and he said, "The three of us will be raised on the Day of Resurrection in this way." (Jami' Tirmizi)

Commentary: The Prophet ﷺ displayed to the people that just as the three of them walked together that day, they would be with each other on the Day of Resurrection. Undoubtedly, this is their distinction shared by no one else and the Prophet ﷺ let other Companions رضی اللہ عنہم know of that.

(٢٠١٤/٦٣) عَنْ حُذَيْفَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي لَا
أَدْرِي مَا بَقَائِي فَيَكُمُ فَاقْتَدُوا بِالَّذِينَ مِنْ بَعْدِي أَبِي بَكْرٍ وَعُمَرُ. (رواه الترمذی)
(2014/63) Sayyidina Huzayfah رضی اللہ عنہ reported that Allah's Messenger ﷺ said, "I do not know how long I will remain among you, so follow these two, Abu Bakr and Umar, after me." (Jami' Tirmizi)

Commentary: It was disclosed to the Prophet that he will be survived by Sayyidina Abu Bakr رضی اللہ عنہ and Sayyidina Umar رضی اللہ عنہ who will be his caliphs one after the other. So, he advised his Companions to obey them.

(٢٠١٥/٦٤) عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبُو بَكْرٍ
وَعُمَرُ سَيِّدَا كَهُولِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ
(رواه الترمذی)

(2015/64) Sayyidina Anas رضی اللہ عنہ reported that Allah's Messenger ﷺ said, "Abu Bakr and Umar will be the chiefs of the middle-aged inhabitants of Paradise, the earliest and the latest except the Prophets and the Messengers." (Jami Tirmizi)

Commentary: Sayyidina Abu Bakr رضی اللہ عنہ and Sayyidina Umar رضی اللہ عنہ will be the chiefs of those people who reach middle age and died and are entitled to enter Paradise because of their righteous deeds

irrespective of when they had lived in this world — the earliest times or the latest. Also, these two will be placed in a rank higher than the rest but lower than the Prophets and Messengers who will be superior most in Paradise. The same saying of the Prophet ﷺ is transmitted by *Ibn Majah* as narrated by Sayyidina Ali رضي الله عنه.

(٢٠١٦/٦٥) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ نَبِيٍّ إِلَّا وَلَهُ وَزِيرَانِ مِنْ أَهْلِ السَّمَاءِ وَوَزِيرَانِ مِنْ أَهْلِ الْأَرْضِ فَأَمَّا وَزِيرَايَ مِنْ أَهْلِ السَّمَاءِ فَجِبْرِيلُ وَمِيكَائِيلُ وَأَمَّا وَزِيرَايَ مِنْ أَهْلِ الْأَرْضِ فَأَبُوبَكْرٌ وَعُمَرُ.

(رواه الترمذی)

(2016/65) Sayyidina Abu Sa'eed al Khudri رضي الله عنه reported that Allah's Messenger ﷺ said, "Every Prophet has two wazeer (ministers) from the dwellers of the heaven (angels) and two wazeer from the inhabitants of the earth. So, my wazeer from the dwellers of the heaven are Jibreel and Mika'eel and my wazeer from the earthlings are Abu Bakr and Umar."

(Jami Tirmizi)

Commentary: The Prophet's ﷺ relationship with these two men was like the one of the head of the government with his ministers. He always consulted them..رضى الله عنهما وارضاهما

SAYYIDINA UTHMAN رضي الله عنه

(٢٠١٧/٦٦) عَنْ عَائِشَةَ اسْتَأْذَنَ أَبُو بَكْرٍ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ عَلَى فِرَاشِهِ عَلَيْهِ مِرْطٌ لِي، فَأَذِنَ لَهُ، وَهُوَ عَلَى حَالِهِ، فَقَضَى إِلَيْهِ حَاجَتَهُ، ثُمَّ انْصَرَفَ، ثُمَّ اسْتَأْذَنَ عُمَرُ فَأَذِنَ لَهُ، وَهُوَ عَلَى تِلْكَ الْحَالَةِ فَقَضَى إِلَيْهِ حَاجَتَهُ، ثُمَّ انْصَرَفَ، ثُمَّ اسْتَأْذَنَ عُثْمَانُ فَجَلَسَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْلَحَ عَلَيْهِ ثِيَابَهُ، وَقَالَ اجْمَعِي عَلَيْكَ ثِيَابِي، فَأَذِنَ لَهُ، فَقَضَى إِلَيْهِ حَاجَتَهُ، ثُمَّ انْصَرَفَ، فَقُلْتُ يَا رَسُولَ اللَّهِ : لَمْ أَرَكَ فَرَعْتَ لِأَبِي بَكْرٍ وَعُمَرَ كَمَا فَرَعْتَ لِعُثْمَانَ؟ فَقَالَ يَا عَائِشَةُ إِنَّ عُثْمَانَ رَجُلٌ حَيٌّ، وَإِنِّي خَشِيتُ أَنْ أَذِنْتُ لَهُ، عَلَى تِلْكَ الْحَالَةِ أَنْ لَا يَبْلُغَ إِلَيَّ حَاجَتَهُ..... وَفِي رِوَايَةٍ قَالَ لَهَا أَلَا

أَسْتَحْي مِنْ رَجُلٍ تَسْتَحْي مِنْهُ الْمَلَائِكَةُ. (رواه مسلم)
 (2017/66) Sayyidah Ayshah رضى الله عنها said: (My father) Abu Bakr sought the Prophet's permission to come in. He was lying down on my bed and had covered himself with my cloak, and he gave him permission to enter and continued to lie down as he had been. (Abu Bakr came in) after discussing what he had to, he went away. Then Umar came and asked for permission to enter and was given that while the Prophet ﷺ continued to lie down as he had been. Then he too went away after attending to what had brought him. Then Uthman sought permission to come in, so the Prophet ﷺ sat up and arranged his garments and instructed me to cover myself up properly. He then gave him permission to enter (He came in and) after saying what he had come to say, he went away. (When he had gone) I submitted, "Messenger of Allah! I did not see you arranging yourself for Abu Bakr and Umar as you did for Uthman." He said, "Uthman is one who is (naturally inclined to be) modest. I feared that if I had called him while I lay as I had been then he (would have gone away soon and) would not have said what he had come to say."
 (Saheeh Muslim)

Commentary: How much was Sayyidina Uthman رضي الله عنه overcome with modesty! And how much the Prophet ﷺ respected him for that!

In another version of this same Hadith also in Saheeh Muslim, the Prophet's ﷺ answer to Sayyidah Ayshah رضي الله عنها was: "أَلَا" "Shall I not be modest to one to whom the angels are modest?"

It is worth remembering that this happened before the hijab was imposed. For, Sayyidina Umar رضي الله عنه was also a ghayr mahram for Sayyidah Ayshah رضي الله عنها and the Prophet ﷺ did not ask her to observe hijab.

(٢٠١٨/٦٧) عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَبَّابٍ قَالَ شَهِدْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَحُكُّ عَلَى تَجْهِيزِ جَيْشِ الْعُسْرَةِ فَقَامَ عُثْمَانُ فَقَالَ يَا رَسُولَ اللَّهِ عَلَى مِائَةِ بَعِيرٍ بِأَخْلَاسِهَا وَأَقْتَابِهَا فِي سَبِيلِ اللَّهِ ثُمَّ حَضَّ عَلَى الْجَيْشِ، فَقَامَ عُثْمَانُ فَقَالَ يَا رَسُولَ اللَّهِ عَلَى مِائَةِ بَعِيرٍ بِأَخْلَاسِهَا وَأَقْتَابِهَا فِي سَبِيلِ اللَّهِ ثُمَّ

حَضَّ عَلَى الْجَيْشِ، فَقَامَ عُثْمَانُ فَقَالَ يَا رَسُولَ اللَّهِ عَلَى ثَلَاثِمِائَةِ بَعِيرٍ
بِأَحْلَاسِهَا وَأَقْتَابِهَا فِي سَبِيلِ اللَّهِ، فَأَنَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ
مِنَ الْمِنْبَرِ وَهُوَ يَقُولُ، مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هَذِهِ مَا عَلَى عُثْمَانَ مَا عَمِلَ
بَعْدَ هَذِهِ. (رواه الترمذی)

(2018/67) Sayyidina Abdur Rahman ibn Khabbab رضی اللہ عنہ said that he presented himself before the Prophet ﷺ when (sitting on the minbar) he was urging people to help the *jaysha al-ushrah* (army of distress, for Battle of Tabook). Sayyidina Uthman رضی اللہ عنہ got up and said, "O Messenger of Allah! I am responsible for a hundred camels with their cloths and saddles (that is, with full equipment) in Allah's path. Afterwards, the Prophet ﷺ urged the people to help the army and Uthman got up again and said, "O Messenger of Allah! I am responsible for (another) two hundred camels with their cloths and saddles in Allah's path." Again the Prophet ﷺ appealed for help to the army and (for the third time) Uthman got up and said, "O Messenger of Allah! I am responsible for (another) three hundred camels with cloths and saddles in Allah's path." (Abdur Rahman ibn Khabbab رضی اللہ عنہ said that) he saw Allah's Messenger ﷺ coming down the minbar and saying: "مَا عَلَى عُثْمَانَ مَا عَمِلَ بَعْدَ هَذِهِ" "Nothing will go against Uthman after what he has done today and his monetary sacrifice no matter what he does." He said that twice.

(Jami Tirmizi)

Commentary: The Prophet ﷺ had decided in 9 AH to lead an army towards Shaam (Syria). They advanced till Tabook which was within the borders of Shaam during those days. The army encamped there for about twenty days and through Allah's Mercy, the objective was achieved without combat. So they returned from there and that is why the battle is known as the Battle of Tabook. The Hadith refers to the army as *Jaysh al-Ushrah*. The word *ushrah* means hardship, difficult times, distress. When they had advanced, Madinah was in the grip of famine and because of that, hard times. It was very hot. In terms of those days, the army was very large — a formidable thirty thousand, but they had a low number of riding beasts and very little provision. That is why it was called "جيش العسرة" *jaysh al-usrah*.

In view of that the Prophet ﷺ took extraordinary measures to urge people to contribute physically and monetarily to war efforts. It was not his practice to make such appeals for help in battles. Sayyidina Uthman contributed most in this battle. He gave six hundred camels with cloths and saddles. The exponents of Hadith have said on the basis of other Ahadith that he contributed another three hundred and fifty camels too, fifty horses and one thousand Ashrafis. The Prophet ﷺ accepted these gifts of Sayyidina Uthman ﷺ and in the presence of all people said: “مَاعَلَى عُثْمَانَ مَاعَمِلٌ بَعْدَ هَذِهِ” which means that this deed and this sacrifice by themselves are enough for Uthman to gain Paradise and Allah's pleasure. If we picture the difficult conditions for which this army was known as the army of distress then we will estimate his contribution more highly.

(Details of this battle may be seen in books of seerah and history.)

(٢٠١٩/٦٨) عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ قَالَ جَاءَ عُثْمَانُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَلْفِ دِينَارٍ فِي كُمِهِ حِينَ جَهَّزَ جَيْشَ الْعُسْرَةِ فَنَشَرَهَا فِي حِجْرِهِ، فَرَأَيْتُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْلِبُهَا فِي حِجْرِهِ وَيَقُولُ مَا ضَرَّ عُثْمَانَ مَاعَمِلٌ بَعْدَ الْيَوْمِ مَرَّتَيْنِ. (رواه احمد)

(2019/68) Sayyidina Abdur Rahman ibn Samurah ﷺ reported that when the Prophet ﷺ was making arrangements for necessary things for the *jaysh al-usrah* (army of distress for the Battle of Tabook). Sayyidina Uthman ﷺ brought one thousand dinars (ashrafis) in his sleeve and put them in the Prophet's ﷺ lap. (Abdur Rahman ibn Samurah ﷺ said:) I saw the Prophet turning them over in his lap and saying: “مَا ضَرَّ عُثْمَانَ مَاعَمِلٌ بَعْدَ الْيَوْمِ” (Nothing will harm Uthman after today whatever he does.) He said that twice.

Commentary: The turning of the Ashrafis over in his lap was to display his inner pleasure.

We had read in the previous Hadith that the Prophet ﷺ had given Sayyidina Uthman ﷺ similar glad tidings when he had donated camels. True Believers do not become neglectful on receiving such tidings. Rather, they are inspired to seek Allah's

pleasure and to love Him with a greater religious zeal.

(٢٠٢٠/٦٩) عَنْ أَنَسٍ، قَالَ : قَالَ لَمَّا أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَبَيْعَةِ الرِّضْوَانِ كَانَ عُثْمَانُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى مَكَّةَ، فَبَايَعَ النَّاسُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ عُثْمَانَ فِي حَاجَةِ اللَّهِ وَحَاجَةِ رَسُولِهِ" فَضَرَبَ بِأُحْدَى يَدَيْهِ عَلَى الْأُخْرَى فَكَانَتْ يَدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعُثْمَانَ خَيْرًا مِنْ أَيْدِيهِمْ لِأَنفُسِهِمْ. (رواه الترمذی)

(2020/69) Sayyidina Anas رضی اللہ عنہ said: When Allah's Messenger ﷺ asked people (at Hudaybiyah) to take the *Bayat Ridwan* (oath of allegiance of Allah's pleasure), Uthman had gone to Makkah as an envoy of Allah's Messenger. When all those (who were present) took the oath of allegiance, Allah's Messenger ﷺ said, "Uthman (is not here and) has gone to Makkah on work for Allah and His Messenger. (If he were here, he would have sworn allegiance with all of you, so I will take the oath on his behalf)." Then he struck one of his hand on his other hand (as is done in swearing allegiance). (Sayyidina Anas, the narrator, who was one of those who took the oath, said:) The hand of Allah's Messenger with which he took the oath on their own behalf. (Jami Tirmizi)

Commentary: The Bayat Ridwan is a well-known case. It is also mentioned in the Qur'an.

In 6 AH, the Prophet ﷺ decided to go to Makkah to perform Umrah. He had seen a dream and his Companions رضی اللہ عنہم had insisted on the journey. Everyone who learnt of his intention, joined in with him to perform *Umrah*. Their number rose to one thousand four hundred. They did not inform the Makkans aforehand because they had formed an intention to perform *Umrah*, the month was Zu Qu'dah which is one of the sacred months and even the idolaters respected these months during which they refrained from fighting. However, the idolaters of Makkah were the worst enemies of the Prophet ﷺ and Islam and when they learnt of his intention, they resolved not to let the Muslims enter Makkah. At Hudaybiyah (more than twenty miles from Makkah), the Prophet ﷺ learnt of their resolve, so he broke journey there with his Companions رضی اللہ عنہم and sent Sayyidina Uthman to Makkah as his envoy. He was

chosen because some of the Quraysh leaders were related to him and his mission was to convince their chiefs that the Muslims had come only to perform *Umrah* whereafter they would return to Madinah.

Sayyidina Uthman رضي الله عنه did not return when he was expected back and the Muslims were conveyed the news somehow that the disbelievers had killed him. The Prophet ﷺ and his Companions رضي الله عنهم were saddened at this news and he took an oath from them to fight *jihad* in Allah's cause and be prepared for martyrdom. This oath of allegiance was taken under a tree. The Qur'an proclaims that Allah was specially pleased with those who swore allegiance and it is known as Bay'at Ridwan.

While all the Companions رضي الله عنهم who were present at Hudaibiyah placed their hands on the Prophet's ﷺ as a token of their allegiance, the Prophet ﷺ placed one of his hands on the other on behalf of Sayyidina Uthman رضي الله عنه who was at Makkah. Indeed, this is among the greatest merits of Sayyidina Uthman رضي الله عنه.

It was learnt later that he was alive. He came back from Makkah with the news that the idolaters were not prepared to let the Muslims perform *Umrah*. Their envoys came to the Prophet ﷺ one after the other and finally the Peace Treaty of Hudaibiyah was concluded which the Qur'an has characterised as "فتح مبین" *fath mubeen* (a clear victory). Readers may see books of history and seerah for details on the event.

(٢٠٢١/٧٠) عَنْ مُرَّةَ بْنِ كَعْبٍ، قَالَ : سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ الْفِتْنَةَ فَقَرَّ بِهَا فَمَرَّ رَجُلٌ مُقَنَّعٌ فِي ثَوْبٍ فَقَالَ "هَذَا يَوْمِيذٌ عَلَى الْهُدَى" فَقُمْتُ إِلَيْهِ فَإِذَا هُوَ عُثْمَانُ ابْنُ عَفَّانَ، قَالَ : فَأَقْبَلْتُ عَلَيْهِ بِوَجْهِهِ فَقُلْتُ : هَذَا؟ قَالَ "نعم"

(رواه الترمذی وابن ماجه)

(2021/70) Sayyidina Murrah ibn Ka'ab رضي الله عنه reported that he heard Allah's Messenger ﷺ saying about some of the mischief that will arise in the *ummah* after his death. He referred to them as happening in near future. A man passed by (while he was speaking) and the Prophet ﷺ said pointing out to him. "This man will follow guidance during the coming days of trial." (The narrantor, Murrah, on hearing that from the Prophet ﷺ) went

towards the man (to see who he was) and saw that he was Uthman ibn Affan. Murrah made him face the Prophet ﷺ and asked, "Is he the one (about whom you said that he would follow guidance in times of trial)?" He said, "Yes (he is the one)!"

(Tirmizi Ibn Majah)

Commentary: The Prophet said that Sayyidina Uthman ؓ would emerge as the rightly-guided one in the *fitan* that would take place after the Prophet's ﷺ death. The very first *fitan* was a civil war against Sayyidina Uthman ؓ himself and he was killed very mercilessly in that. In view of the Prophet's ﷺ sayings, the *ahl us-Sunnah* believe that Sayyidina Uthman ؓ was on the right path and those who obstructed him were on the wrong path

نَعُوذُ بِاللَّهِ تَعَالَى مِنَ الشُّرُورِ وَالْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ.

(we seek refuge in Allah from mischiefs and trials — the apparent among them and the unseen.)

(٢٠٢٢/٧١) عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَائِطٍ مِنْ حِيطَانِ الْمَدِينَةِ، فَجَاءَ رَجُلٌ فَاسْتَفْتَحَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "اِفْتَحْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ" فَفَتَحْتُ لَهُ، فَإِذَا أَبُو بَكْرٍ، فَبَشَّرْتُهُ، بِمَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهُ ثُمَّ جَاءَ رَجُلٌ فَاسْتَفْتَحَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "اِفْتَحْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ" فَفَتَحْتُ لَهُ، فَإِذَا عُمَرُ، فَأَخْبَرْتُهُ، بِمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَمِدَ اللَّهُ، ثُمَّ اسْتَفْتَحَ رَجُلٌ، فَقَالَ لِي "اِفْتَحْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ، عَلَى بَلْوَى تُصِيبُهُ"، فَإِذَا عُثْمَانُ فَأَخْبَرْتُهُ، بِمَا قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَحَمِدَ اللَّهُ، ثُمَّ قَالَ اللَّهُ الْمُسْتَعَانُ

(رواه البخارى و مسلم)

(2022/71) Sayyidina Abu Musa al-Ash'ari ؓ said: I was with the Prophet ﷺ in a garden of Madinah when someone came and requested for the gate to be opened. So the Prophet ﷺ said, "Open the gate for him and give him the glad tidings of Paradise." I opened the gate and found that he was Abu Bakr. I gave him the tidings of Paradise and he praised Allah. Then, another person came and requested that the gate should be opened, and the Prophet ﷺ said, "Open the gate for him and

convey to him the good news of Paradise." So, I opened the gate to find Umar at it and I told him what the Prophet ﷺ had said and he praised Allah. Then someone else asked that the gate should be opened. The Prophet ﷺ said, "Open the gate for him and give him glad tidings of Paradise against a great calamity that he will face." I (opened the gate and) found Uthman there. I told him what the Prophet ﷺ had said and he praised Allah and said *الله المستعان* (Allah is the Helper against the calamity which I will face).
(Saheeh Bukhari, Saheeh Muslim)

Commentary: The Hadith uses the word *حائط* (*Ha'it*) for 'garden'. It is an enclosed garden and has four walls around it and a gate leads into it. (In another version of this Hadith it is stated that the Prophet ﷺ had deputed Sayyidina Abu Musa al-Ashary رضي الله عنه to guard the gate and allow no one in without his permission.) In each of the cases, Abu Musa رضي الله عنه had not known who was on the other side of the gate until he had opened it and in the first two cases the Prophet's ﷺ instructions were indential. The third time the Prophet ﷺ said that the person should be allowed in, giving the glad tidings but also told of a calamity he would face. Sayyidina Uthman رضي الله عنه, the man on the other side of the gate, thanked Allah and sought His help against the calamity. We shall know more about the hardship he was to face from the following Ahadith.

(٢٠٢٣/٧٢) وَعَنْ ثُمَامَةَ بْنِ حَزَمٍ الْقَشِيرِيِّ، قَالَ شَهِدْتُ الدَّارَ حِينَ أَشْرَفَ عَلَيْهِمْ عُثْمَانُ فَقَالَ أُنْشِدُكُمْ اللَّهَ وَالْإِسْلَامَ هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ الْمَدِينَةَ وَلَيْسَ بِهَا مَاءٌ يُسْتَعَذَّبُ غَيْرَ بئرِ رُوْمَةَ فَقَالَ : "مَنْ يَشْتَرِي بِئرَ رُوْمَةَ يَجْعَلْ دَلْوَهُ مَعَ دِلَاءِ الْمُسْلِمِينَ بِخَيْرِ لَهُ مِنْهَا فِي الْجَنَّةِ" فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي وَأَنْتُمْ الْيَوْمَ تَمْنَعُونَنِي أَنْ أَشْرَبَ مِنْهَا حَتَّى أَشْرَبَ مِنْ مَاءِ الْبَحْرِ؟ فَقَالُوا : اللَّهُمَّ نَعَمْ : فَقَالَ : أُنْشِدُكُمْ اللَّهَ وَالْإِسْلَامَ، هَلْ تَعْلَمُونَ أَنَّ الْمَسْجِدَ ضَاقَ بِأَهْلِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : "مَنْ يَشْتَرِي بُقْعَةً أَلٍ فَلَانٍ فَيَرِيذُهَا فِي الْمَسْجِدِ بِخَيْرِ لَهُ مِنْهَا فِي الْجَنَّةِ؟ فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي فَأَنْتُمْ الْيَوْمَ تَمْنَعُونَنِي أَنْ أَصَلِّيَ فِيهَا رَكْعَتَيْنِ؟ فَقَالُوا : اللَّهُمَّ نَعَمْ : قَالَ أُنْشِدُكُمْ اللَّهَ وَالْإِسْلَامَ، هَلْ تَعْلَمُونَ إِنِّي جَهَّزْتُ

جَيْشِ الْعُسْرَةِ مِنْ مَالِي؟ قَالُوا : اَللّٰهُمَّ نَعَمْ، قَالَ اُنْشِدْكُمْ اللّٰهَ وَالْاِسْلَامَ، هَلْ تَعْلَمُوْنَ اَنْ رَّسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلٰى نَبِيْرِ مَكَّةَ وَمَعَهُ اَبُو بَكْرٍ وَعُمَرُؓ وَاَنَا فَتَحَرَّكَ الْجَبَلُ حَتّٰى تَسَاقَطَتْ حِجَارَتُهُ بِالْحَضِيضِ، فَرَكَضَهُ بِرِجْلِهِ قَالَ : اُسْكُنْ نَبِيْرًا ! فَاِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيْقٌ وَشَهِيدَانِ قَالُوا اَللّٰهُمَّ نَعَمْ قَالَ اللّٰهُ اَكْبَرُ ! شَهِدُوْا وَرَبِّ الْكَعْبَةِ اِنِّىْ شَهِيدٌ ثَلَاثًا .

(رواه الترمذى ، والنسائى والدارقطنى)

(2023/72) Thumarah ibn Hazm al-Qushayri رحمه الله said: I was present at Uthman's رحمه الله house when he addressed (the rebels who had surrounded his house) from the upper room: I adjure you by Allah and Islam, (and ask you) Are you aware that when Allah's Messenger ﷺ came to Madinah (having observed the hijrah), there was no well of fresh water apart from Bi'r Ruma (and that belonged to a Jew who sold its water at a high price). Allah's Messenger asked, "Who among Allah's slaves will buy it and allow all Muslims to take its water that Allah might give him better than that in Paradise?" So, I bought it from my capital (and placed it in *waqf*). And today you forbid me its water so that I am compelled to drink salty water." They answered نعم اللهم (By Allah, Yes!).

Then Uthman again said: I adjure you by Allah and Islam, do you know the mosque built by Allah's Messenger ﷺ became too small for the worshippers, so he said, "Which slave of Allah will buy the piece of land of so-and-so family (which is adjacent to the mosque) and add it to our mosque so Allah might grant him a better piece in Paradise?" So, I bought it from my capital (and added it to the mosque). And today you prevent me from offering two raka'at salah in it." So they said, اللهم نعم (By Allah, yes!)

Uthman then said: I adjure you by Allah and Islam, do you know I had equipped the army of the Battle of Tabook from my capital? They confirmed نعم اللهم (By Allah, yes!).

Then he said to them: I adjure you by Allah and Islam and ask you, do you know that Allah's Messenger ﷺ was on the mountain Thabir in Makkah and Abu Bakr, Umar and I were with him when the mountain shook and its stones fell down on the ground below, so he kicked his foot hard on the mountain

and said اسكن ثبير (Stop Thabir!) because, at this time, a Prophet, a Truthful one and two martyrs are on you?" The people confirmed that اللهم نعم.

Then Uthman said: Allahu Akbar! They too have testified. (And he also said:) By the Lord of the Ka'bah. I am (going to be) a martyr. He said that thrice. (Jami Tirmizi, Sunan Nasai, Daraqutni)

Commentary: After Sayyidina Umar ؓ was martyred, the committee he had formed selected Sayyidina Uthman ؓ as Khalifah. He was as unanimously accepted Khalifah as Umar ؓ before him and Abu Bakr ؓ before Umar ؓ. He remained Khalifah for about twelve years. Towards the last years of his office, the civil strike showed signs of emergence which the Prophet ﷺ had spoken of frequently. The siege to which this Hadith refers was the last step by the rebels. The siege was laid by the rebels of Egypt and Iraq who were incited by a hypocrite Abdullah ibn Saba who was really a Jew. (Facts about this mischief may be seen in books on seerah and history).

The siege was so severe that Sayyidina Uthman ؓ could not even go to the mosque and water could not be provided to him and his family. The rebels demanded that he should resign from office, but Sayyidina Uthman ؓ cited a guidance of Allah's Messenger ﷺ whereby he considered it better to give up his life at the hands of the rebels.

Sayyidina Uthman ؓ was Khalifah of the world's biggest and strongest government and the rebellion could have been crushed easily. But, he did neither command nor permit anyone to use force against the rebels. He was very compassionate. Besides, he could not allow killing of a fellow Muslim to save his own life, so, till the last moment, he tried to pacify the rebels through negotiations, his address which is referred to in the Hadith was part of these negotiations. The narrator of the Hadith, Thumamah ؓ, heard this address with his own ears. His final words suggest that he had known that the culmination would be martyrdom as foretold by the Prophet ﷺ frequently. Thus, he resigned himself to innocent martyrdom and his was a unique example of innocent martyrdom and sacrifice. We will see shortly the account of how he prepared himself for martyrdom.

The Hadith tells us of the Mount *Thabir* which rocked when the Prophet ﷺ and his three Companions ﷺ were on top of it. The Prophet gave it a kick and asked it to stop, for, it had those people on it. A similar case took place at Uhud in Madinah as we will read in the following Hadith.

(٢٠٢٤/٧٣) عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعِدَ أَحَدًا وَأَبُوبَكْرٍ وَعُمَرُ وَعُثْمَانُ، فَرَجَفَ بِهِمْ، فَضْرَبَهُ بِرِجْلِهِ، فَقَالَ أَتُبْتُ أَحَدًا فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ.

(رواه البخارى)
(2024/73) Sayyidina Anas ﷺ said that (one day) the Prophet ﷺ ascended the Mount Uhud and Abu Bakr, Umar and Uthman (accompanied him). The Mount Uhud began to shiver because of them (and it shook), so the Prophet kicked it with his foot and said, "O Uhud! Stop! at this moment, a Prophet of Allah, a Siddiq (Truthful one) and two martyrs are on you."

(Saheeh Bukhari)

Commentary: Undoubtedly the movement in the mountain was a miracle of the Prophet, and naming two martyrs Sayyidina Umar ﷺ and Sayyidina Uthman ﷺ, was another miracle. The former was martyred about twelve years after and the latter twenty four years after the Prophet's ﷺ death. Surely, he was informed by Allah's *wahy*.

(٢٠٢٥/٧٤) عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عُثْمَانُ! إِنَّهُ لَعَلَّ اللَّهَ يَقْمِصُكَ فَمِصًّا فَإِنْ أَرَادُوكَ عَلَى خَلْعِهِ فَلَا تَخْلَعْهُ لَهُمْ.

(رواه الترمذى وابن ماجه)

(2025/74) Sayyidina Ayshah رضي الله عنها said that the Prophet ﷺ said to Sayyidina Uthman ﷺ (one day), "O Uthman! Perhaps Allah will clothe you with a shirt, and if people ask you to take it off then do not take it off on their saying."

(Jami Tirmizi, Sunan Ibn Majah)

Commentary: The exponents of Hadith interpret it as Allah would grant him caliphate and then he must not listen to them and must not resign. This instruction of the Prophet ﷺ is acknowledged by Sayyidina Uthman ﷺ himself in the following Hadith.

(٢٠٢٦/٧٥) عَنْ أَبِي سَهْلَةَ قَالَ لِي عُثْمَانُ يَوْمَ الدَّارِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ عَاهَدَ إِلَيَّ عَهْدًا فَأَنَا صَابِرٌ عَلَيْهِ .
(رواه الترمذی)

(2026/75) Abu Sahlah said, "Sayyidina Uthman عليه السلام said to me on the day his house was besieged and he was martyred that Allah's Messenger ﷺ had given him an instruction to which he would adhere with patience."
(Jami Tirmizi)

Commentary: Abu Sahlah was the freed slave of Sayyidina Uthman عليه السلام. He was present in the house at the time of the siege. He joined other sympathisers in asking him to use force to which Sayyidina Uthman عليه السلام replied in the words we have read in the Hadith of Sayyidah Ayshah رضي الله عنها above.

He was finally killed — an innocent martyr — while he adhered to the Prophet's ﷺ instructions.

(٢٠٢٧/٧٦) عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ فِتْنَةً وَقَالَ يُقْتَلُ هَذَا فِيهَا مَظْلُومًا يَعْنِي عُثْمَانَ .
(رواه الترمذی)

(2027/76) Sayyidina Ibn Umar عليه السلام reported that the Prophet ﷺ mentioned a great civil strife and, referring to Sayyidina Uthman, said, "This man will be martyred wrongfully."

(Jami Tirmizi)

Commentary: Indeed, this saying is another of the Prophet's miracles for he let his Companions عليهم السلام know of a *fitan* that would take place some twenty four years after his death. Obviously, this was disclosed to him by Allah through a *wahy*.

(٢٠٢٨/٧٧) عَنْ مُسْلِمِ بْنِ سَعِيدٍ مَوْلَى عُثْمَانَ إِنَّ عُثْمَانَ أَعْتَقَ عِشْرِينَ عَبْدًاوَدَعَا بِسَرَاوِيلَ فَشَدَّهَا عَلَيْهِ وَلَمْ يَلْبَسْهَا فِي جَاهِلِيَّةٍ وَلَاإِسْلَامٍ وَقَالَ إِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَارِحَةَ فِي الْمَنَامِ وَأَبَا بَكْرٍ وَعُمَرَ، فَقَالُوا لِي: إِصْبِرْ فَإِنَّكَ تُفْطِرُ عِنْدَنَا الْقَابِلَةَ فَدَعَا بِمُصْحَفٍ فَنَشَرَهُ بَيْنَ يَدَيْهِ فَقَتَلَ وَهُوَ بَيْنَ يَدَيْهِ
(رواه ابن احمد والموصلي)

(2028/77) The freed slave of Sayyidina Uthman عليه السلام, Muslim ibn Sa'eed, reported that (on the day he was martyred) Sayyidina Uthman عليه السلام set twenty slaves free and asked for seraweel (trousers) to be brought to him (and wore that), and he bound

them up on him strongly. He had never worn them before, neither in pre-Islamic days nor during Islam. He said, "Last night I saw the Prophet ﷺ in my dream and Abu Bakr and Umar with him. They said to me: Uthman, be patient. You will break fast tomorrow with us." He then asked for (a copy of) the Qur'an to be brought to him and, placing it before him, he opened it (and began reciting from it). He was then martyred while the Qur'an was before him.

(Musnad Ahmad, Musnad Abu Ya'la Moosli)

Commentary: Sayyidina Uthman ؓ had realised through his firm faith that the rebels would martyr him and his dream was the last unseen message. He then made all preparations for his martyrdom. The morning after the dream was Friday and he kept a fast and did many righteous deeds. He released twenty slaves and wore trousers which he had never worn. The Arabs generally wore the *tahband* (a lower garment wrapped round the waist) which he too wore always. However, because he was too modest, he wore trousers instead of tahband on that day and he bound them to his waist strongly so that even after martyrdom this portion of his body should not be exposed. He then sat down to recite the Qur'an and the rebels killed him in this state. We learn from reports that he was reciting the end of part 1 of the Qur'an and was at the verse 137 of *al-Baqarah*:

فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ. (البقرة ١٣٧)

{So Allah will suffice you against them; and He is the Hearer, the Knower}

This is Allah's proclamation that He would seize revenge from the cruel people.

(We have sufficed to translate and explain the Ahadith briefly. Details may be seen in Shah Waliullah's "ازالة الخفا" *Izalat ul-Khafa* and seerah and history books.)

The Ahadith of Sayyidina Uthman mentioned so far have not recalled his two important merits which distinguish him from all Companions and rightly-guided Caliphs. He was married to two of the daughters of the Prophet ﷺ one after the other, and was thus known as *zun nurayn* (he of two lights). The second distinction was that he migrated with the Prophet's ﷺ daughter, Sayyidah

Ruqayyah رضى الله عنها twice first from Makkah to Ethopia, and the second to Madinah. Let us see a few Ahadith on these things.

(٢٠٢٩/٧٨) عَنْ أَنَسٍ أَنَّ أَوَّلَ مَنْ هَاجَرَ مِنَ الْمُسْلِمِينَ إِلَى الْحَبَشَةِ بِأَهْلِهِ عُثْمَانُ بْنُ عَفَّانٍ فَخَرَجَ وَخَرَجَ مَعَهُ بِابْنَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحْتَبَسَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُهُمَا فَجَعَلَ يَخْرُجُ يَتَوَكَّفُ الْأَخْبَارَ فَقَدِمَتْ امْرَأَةٌ مِنْ قُرَيْشٍ مِنْ أَرْضِ الْحَبَشَةِ فَسَأَلَهَا فَقَالَتْ: يَا أَبَا الْقَاسِمِ! رَأَيْتُهُمَا قَالَ: عَلَى أَيِّ حَالٍ رَأَيْتَهُمَا؟ قَالَتْ: رَأَيْتُهُ، وَقَدْ حَمَلَهَا عَلَى حِمَارٍ مِنْ هَذِهِ لِدَبَابَةٍ وَهُوَ يَسُوقُ بِهَا يَمْشِي خَلْفَهَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَحِبَهُمَا اللَّهُ إِنَّ كَانَ عُثْمَانُ بْنُ عَفَّانٍ لَأَوَّلَ مَنْ هَاجَرَ إِلَى اللَّهِ بِأَهْلِهِ بَعْدَ لُوطٍ.

(رواه الطبرانی فی الکبیر والبیہقی وابن عساکر)

(2029/78) Sayyidina Anas رضى الله عنه Said that the first of the Muslims to set on *hijrah* was Sayyidina Uthman ibn Affan رضى الله عنه. He took his wife (Sayyidah Ruqayyah رضى الله عنها, the daughter of the Prophet رضى الله عنه) along with him to Ethiopia. (Then for a long time) Allah's Messenger رضى الله عنه did not receive any news from them and he used to go out and wait for information and try to get news from someone. So a woman of the Quraysh came (to Makkah) from Ethiopia and he asked her (about them). She said, "Abul Qasim! I have seen them both." He asked, "How did you find them?" She said, "I saw Uthman had made Ruqayyah sit on a slow-moving *himar*¹ and he followed her on foot." Allah's Messenger رضى الله عنه said, "May Allah be with them! (And may He protect them!)" He then remarked, "After (Allah's Messenger رضى الله عنه) Lut, Uthman is the first person who has taken his wife along on *hijrah* in Allah's path." (Mu'jam Kabeer, Tabarani, Bayhaqi, Ibn Asakir)

Commentary: Four daughters were born on Sayyidah Khadijah رضى الله عنها, the first wife of the Prophet رضى الله عنه. They were Sayyidah Zaynab رضى الله عنها, Ruqayyah رضى الله عنها, Umm Kulthum رضى الله عنها and Fatimah رضى الله عنها. (They were apart from two or three sons who died in childhood). The eldest, Sayyidah Zaynab رضى الله عنها was married to Abu al-Aas ibn al-Rabee' and she continued to reside with him. Sayyidah Ruqayyah and Umm Khuthum were

①. It is a donkey, but the Mawlana has suggested in the Urdu text to leave it untranslated because it is bigger than the donkey in our country.

betrothed to the two sons of the Prophet's ﷺ uncle, Abu Lahab, Utbah and Utaybah. Before they could be married, the Prophet ﷺ gave the call of Islam and Abu Lahab and his wife opposed him tooth and nail and even harassed him. The *surah Lahab* was revealed condemning Abu Lahab and his wife, Umm Jamil. So, they compelled their sons to renounce their engagement with the Prophet's daughters. This was, indeed the working of Allah's ways to prevent the righteous daughters going into an impure atmosphere.

إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ (يوسف ١٠٠:١٢)

{Surely my Lord is Subtile unto whom He will} (Yusuf, 12:100)

Then the Prophet ﷺ married the elder of the two, Ruqayyah رضي الله عنها, to Sayyidina Uthman رضي الله عنه. This was at Allah's command (as is known from another Hadith). The Makkans persecuted the initial Muslims and were very hard-hearted. The Prophet ﷺ had known that the Christian king of Ethiopia was a kind man and a just ruler. So, he advised his Companions that those who could may migrate to Ethiopia. Accordingly, some people decided to go and the first one to undertake the journey was Sayyidina Uthman رضي الله عنه who took his wife Sayyidah Ruqayya رضي الله عنها, the Prophet's ﷺ daughter along. Then for quite some time there was no news from them till a woman came from there and informed the Prophet ﷺ that she had seen his daughter side ride a slow moving *himar*¹ and Uthman walked behind it. (Perhaps it was made to walk slowly that Sayyidah Ruqayyah might not feel uncomfortable.) The Prophet ﷺ prayed for them and commented that Sayyidina Uthman رضي الله عنه was the first person after Prophet Lut عليه السلام to set on *hijrah* with his wife only for the sake of Allah — leaving behind home and everything. How difficult it must have been in those days to travel as far away as Ethiopia leaving behind everything.

This was the first *hijrah* (migration) in Islam and it was a small group of people who undertook it but it was soon followed by a larger group. They stayed there for many years, and Sayyidina Uthman too resided a few years whereafter he returned to Makkah, only to learn that the Prophet ﷺ had migrated to Madinah. So, he

❶. As stated in previous footnote though *himar* is a donkey, the Arabian donkey is larger so that word is retained.

took his wife and son (Abdullah, born at Ethiopia) and migrated to Madinah. Thus he is the one who set on two *hijrah* (migrations) and has this distinction among the Khalifas too. رضى الله عنه وارضاه

In the second year, the Battle of Badr was fought. Sayyidah Ruqayyah رضى الله عنها fell ill during these days and the Prophet ﷺ instructed Sayyidina Uthman to stay behind and look after her. He assured him that Allah would reward him as a fighter at Badr, and he would also get a share in the spoils, Sayyidah Ruqayyah رضى الله عنها could not recover and died before the Prophet's ﷺ return to Madinah. The Prophet ﷺ was much grieved at her death.

(٢٠٣٠/٧٩) عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقِيَ عُثْمَانَ بْنَ عَفَّانَ وَهُوَ مَغْمُومٌ لَهْفَانٌ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا شَأْنُكَ يَا عُثْمَانُ؟ قَالَ يَا رَسُولَ اللَّهِ وَأُمِّي وَهَلْ دَخَلَ عَلَى أَحَدٍ مِنَ النَّاسِ مَا دَخَلَ عَلَى تَوْفِيتِ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدِي رَحِمَهَا اللَّهُ وَأَنْقَطَعَ الظُّهْرُ وَذَهَبَ الصُّهْرُ فِيمَا بَيْنِي وَبَيْنَكَ إِلَى الْخِرَالِ أَبَدٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّقُوا ذَلِكَ يَا عُثْمَانُ قَالَ إِي وَاللَّهِ أَقُولُهُ يَا رَسُولَ اللَّهِ! فَبَيْنَمَا هُوَ يُحَاوِرُهُ إِذْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعُثْمَانَ، هَذَا جَبْرِيلُ يَا عُثْمَانُ! يَأْمُرُنِي عَنْ أَمْرِ اللَّهِ أَنْ أَرْوِّجَكَ أُنْخَتَهَا أَمْ كُلُّثُومٌ عَلَى مِثْلِ صِدَاقِهَا وَعَلَى مِثْلِ عَشْرَتِهَا فَرَوَّجَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَّاهَا.

(رواه ابن عساکر)

(2030/79) Sayyidina Sa'eed ibn Musayyib reported that Allah's Messenger ﷺ met Sayyidina Uthman ibn Affan رضى الله عنه who was very greived. Allah's Messenger ﷺ said to him (on seeing his condition), "Uthman what is wrong with you?" He said, "O Mesenger of Allah! May my parents be ransomed to you. Has anyone faced a tragedy as I have? Your daughter, my wife, has died. May Allah be merciful to her. My back is broken (from grief) and my relationship with you as your son-in-law has ceased with that (and I am thus deprived of the blessing)." Allah's Messenger ﷺ said to him, "Uthman, is it as you say (are you grieved at the loss)?" He said, "O Messenger of Allah! I say on oath that it is as I have said." Just as he was conversing with

him, the Prophet ﷺ (interrupted himself and) said, "O Uthman! This is Jibreel! He has come with Allah's command that I should marry my daughter Ruqayyah's sister, Umm Kulthum, to you at the same dower and same conditions as were agreed for Ruqayyah." Then Allah's Messenger ﷺ married Umm Kulthum to Uthman. (Ibn Asakir)

Commentary: Sa'eed ibn Musayyib was a tabi'ee and he must have heard it from a Companion whose name he has not disclosed. Such Ahadith are called *mursal*. However, he is one of those great tabi'ee whose reports of this nature are accepted. Besides, this is supported by many other Ahadith.

(٢٠٣١/٨٠) عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ أَزَوِّجَ كَرِيمَتَيَّ مِنْ عُثْمَانَ. (رواه ابن عدى والدارقطنى وابن عساكر)
(2031/80) Sayyidina Ibn Abbas ؓ reported that the Prophet ﷺ said, "Allah Commanded me through *wahy* (revelation) that I should marry both my dear daughters to Uthman."

(Ibn Adi, Daraqutni, Ibn Asakir)

Commentary: We know from this Hadith too that the Prophet ﷺ had married his first daughter, Ruqayyah, to Sayyidina Uthman ؓ at Allah's Command and she died in the second year after *hijrah*. Then, he married his second daughter, Umm Kulthum رضى الله عنها, too to Uthman ؓ at Allah's Command.

(٢٠٣٢/٨١) عَنْ عِصْمَةَ بِنِ مَالِكٍ الْخِطَمِيِّ قَالَ: لَمَّا مَاتَتْ بِنْتُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَحْتَ عُثْمَانَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : زَوِّجُوا عُثْمَانَ، لَوْ كَانَ لِي ثَلَاثَةٌ لَزَوَّجْتُه، وَمَا زَوَّجْتُه، إِلَّا بِأَوْحَى مِنَ اللَّهِ. (رواه ابن عساكر)

(2032/81) Sayyidina Ismah ibn Maalik al-Khitimmi ؓ reported that when the daughter of Allah's Messenger ﷺ died who had been married to Sayyidina Uthman ؓ (Sayyidah Umm Kulthum), he said to the people, "Get Uthman married. If I had a third daughter, I would have married her to Uthman. And, I had married my daughters to Uthman on the Command of Allah through *wahy*." (Ibn Asakir)

Commentary: Sayyidah Umm Kulthum was married to Sayyidina

Uthman after her elder sister had died in 2 AH but she herself died in 9 AH. So, the Prophet ﷺ advised his Companions ﷺ to marry their unmarried daughter or sister to Sayyidina Uthman ﷺ. If he had a third unmarried daughter, he would have given her in marriage to Sayyidina Uthman ﷺ, in which case, he would not have requested them. He also said that he did not marry his two daughters to Sayyidina Uthman ﷺ on his own but was commanded by Allah to do that.

This shows how highly Uthman ﷺ was held in the sight of Allah and His Messenger ﷺ.

(٢٠٣٣/٨٢) عَنْ عُثْمَانَ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ مَوْتِ ابْنَتِهِ الْأَخِيرَةِ يَا عُثْمَانُ! لَوْ أَنَّ عِنْدِي عَشْرًا لَزَوَّجْتُكَهُنَّ وَاحِدَةً بَعْدَ وَاحِدَةٍ فَإِنِّي عَنْكَ رَاضٍ.

(رواه الطبرانی فی الاوسط والدارقطنی فی الافراد ابن عساکر)

(2033/82) Sayyidina Uthman ﷺ said that Allah's Messenger ﷺ said to him when his second daughter (Umm Kulthum رضي الله عنها) died, "O Uthman! If I had ten daughters then I would have married (all of) them to you one after the other because I am very pleased and happy with you."

(Ma'jam Awsat, Tabarani, Afrad, Daraqutni, Ibn Asakir)

Commentary: We had read in the Hadith prior to the above that on the death of Sayyidah Umm Kulthum رضي الله عنها the Prophet ﷺ had urged his Companions ﷺ to marry their unmarried daughter or sister to Sayyidina Uthman ﷺ, saying that if he had a third daughter, he would have given her in marriage to him. In this Hadith, he is quoted as assuring Sayyidina Uthman that if he had ten daughters, he would give them in marriage to him one after the other. There is no contradiction in the two sayings, for, he was assuring Sayyidina Uthman ﷺ that he was pleased and happy with him. This was the best way to console Sayyidina Uthman ﷺ in his bereavement which spoke of the Prophet's nobility and extreme good manners صلى الله عليه وبارك وسلم. Some versions give a greater number, but the Prophet's objective is not contradicted by that.¹

①. The Shia scholars and writers of our times have begun to write such things as belie even their own earlier authorities whose statements are very clear. One of these is that the Prophet ﷺ had only one ... (Continued on Next Page...)

We close this chapter on merits of Sayyidina Uthman رضي الله عنه Zun Nurayn with the Hadith of Sayyidina Ali رضي الله عنه.

(٢٠٣٤/٨٣) عَنْ ثَابِتِ بْنِ عُبَيْدٍ أَنَّ رَجُلًا قَالَ لِعَلِيِّ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي أَرْجِعُ إِلَى الْمَدِينَةِ وَأَنْتُمْ سَائِلِي عَنْ عُثْمَانَ فَمَاذَا أَقُولُ لَهُمْ؟ قَالَ أَخْبِرْهُمْ أَنَّ عُثْمَانَ كَانَ مِنَ الَّذِينَ "أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ". (رواه ابن مردويه وابن عساكر)

(2034/83) Thabit ibn Ubayd رضي الله عنه reported that a man said to Sayyidina Ali رضي الله عنه, "I am going to Madinah. Those people will ask me about Uthman رضي الله عنه, so (tell me) what answer should I give them?" Sayyidina Ali رضي الله عنه said, "Let them know that Uthman was among those worshippers of Allah (about whom Allah has said in the Qur'an):

أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (المائدة: ٩٣)

{Believe (firmly) and do righteous deeds, and again abstain (from the forbidden things) and believe (in Allah's commandments) then fear (Allah) and do good. And Allah loves the good-doers.}" (*al-Ma'idah*, 5:93) (Ibn Mardawiyah, Ibn Asakir)

(...Continued from Previous page...) daughter, Sayyidah Fatimah رضي الله عنها while the others were not his daughters but daughters of Sayyidah Khadijah رضي الله عنها from her former husband. This is a lie and an invention which only Shia scholars can dare to present. This is not the place to write on that in detail. Readers may refer to verse 59 of *surah al-Ahzab* on the veil ... يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجَكُمْ (O Prophet, say to your wives and daughters... Both words 'wives' and 'daughters' are plural forms showing that he had many of each.

A far-sighted, researcher, scholar and writer of these times, Mawlana Muhammad Nafi' has written a very authoritative book on this subject Banat Arba'ah (Four Daughters). Spread over about four hundred and fifty pages the contents encompass the Ahadith of the books of ahl us sunnah on history and genealogy, also books of the Shias, the reports of their ma'soomineen scholars, and on history, genealogy. He has proved beyond doubt from these their own earlier authorities, that Sayyidah Zaynab رضي الله عنها, Sayyidah Ruqayyah رضي الله عنها, Sayyidah Umm Kulthum رضي الله عنها and Sayyidah Fatimah رضي الله عنها were four daughters of the Prophet ﷺ. This book also gives a comprehensive life account of these daughters رضي الله عنهن and their respected mother, Sayyidah Khadijah رضي الله عنها. May Allah reward the writer Mawlana Nafi' with the best of rewards and may He accord his book approval among the scholars.

Commentary: Sayyidina Ali عليه السلام had made Kufa as the capital city. The man who was going to Madinah and had asked Sayyidina Ali عليه السلام the question was perhaps a close associate. He wondered how he should handle questions about Sayyidina Uthman عليه السلام on the basis of Sayyidina Ali's عليه السلام views. We must remember that in those days Sayyidina Uthman عليه السلام had become a disputed personality. He had been martyred and his killers claimed love for Sayyidina Ali عليه السلام. The answer Sayyidina Ali عليه السلام gave him is actually an extract of the text of verse 93 of *surah al-Ma'idah*. Man should pass a life of faith, righteous, deeds, God-fearing attitude (piety) and kindness. Such people will not be asked about anything in the Hereafter and they are loved by Allah. Sayyidina Uthman عليه السلام was among these slaves of Allah.

We must bear in mind that the Prophet ﷺ had explained the word احسان (*Ihsaan*) used in this Hadith. He said a man may worship Allah and obey His Commands in such a way as though he sees Allah. Obviously, this is the highest degree of faith and belief. May Allah enable this writer and the readers to achieve something of the condition of *ihsan*.

SAYYIDINA ALI عليه السلام

(٢٠٣٥/٨٤) عَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ خَيْبَرَ: "لَأُعْطِينَ هَذِهِ الرَّأْيَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ،" فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهُمْ يَرْجُونَ أَنْ يُعْطَاهَا فَقَالَ "أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ؟" فَقَالُوا: هُوَ يَا رَسُولَ اللَّهِ يَشْتَكِي عَيْنَيْهِ قَالَ: فَارْسِلُوا إِلَيْهِ" فَاتَى بِهِ فَبَصَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَيْنَيْهِ فَبَرَأَ حَتَّى كَانَ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّأْيَةَ فَقَالَ عَلِيُّ يَا رَسُولَ اللَّهِ! أَقَاتِلْهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ قَالَ: "انْفُذْ عَلَى رِسَالِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَاخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ

لَكَ حُمْرُ النَّعَمِ. (رواه البخارى ومسلم)

(2035/84) Sayyidina Sahl ibn Sa'd رضي الله عنه reported that Allah's Messenger ﷺ said on the day of Khaybar, "Tomorrow, I will give this banner to one at whose hands Allah will give us victory over Khaybar. He loves Allah and His Messenger and Allah and His Messenger love him.." In the morning, the people came to Allah's Messenger ﷺ, all of them hoping to be given the banner. But he said, "Where is Ali ibn Abu Talib?" They said, "He has pain in his eyes (so he has not come here)." The Prophet ﷺ said, "Send someone to bring him here." So, he was called. Then Allah's Messenger ﷺ put his saliva in both his eyes and he recovered as though he never had pain in his eyes. He then gave him the banner (a sign that he would be commander of the army that day). Sayyidina Ali رضي الله عنه asked him, "O Messenger of Allah, shall I fight them till they become like us (and become Muslims)?" He said, "Go forward gently until you are in their region. Invite them to Islam. Tell them what rights of Allah they have to give. By Allah! If one of their men is guided to Allah through you then that is better for you than your receiving red camels in spoils of war."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: Khaybar is about 184 km (125 miles) from Madinah to its south. The Jews lived there. They were the ones who had been driven out of Shaam (Syria) in the past and had settled here. They were all wealthy people. At Khaybar they had built strong forts and they possessed a large inventory of weapons and ammunition for war. Their lands were green and fertile.

Those Jews who were expelled from the surrounding areas of Madinah for their rebellion and mischief had also settled here. They bore tremendous malice for the Muslims, and always conspired against them. Therefore, they were a constant threat to the Muslims.

In 6 AH, the Prophet ﷺ returned to Madinah from Hudaibiyah after concluding a 10 year peace treaty with the Quraysh. He spent almost the whole month of Zul Hajjah at Madinah. In Muharrum 7 AH, he advanced to Khaybar to tackle the dangerous enemy there. He had only 1500 Companions رضي الله عنهم in his army. They encamped near Khaybar at a suitable place. He invited them to join Islam but

if they were reluctant then they should pay the *jizyah*. If they rejected both proposals then the Muslims would fight them as they were commanded by Allah to fight them till they became Muslims or paid the *jizyah*.

The Jews of Khaybar rejected all proposals arrogantly and were ready to fight.

They had plenty of war weapons and abundant provision in their strong forts and were confident that the Muslims could never gain victory over them. The war began. The Muslims captured their forts one after another but one of their forts defied them. Every Muslim effort was repulsed. It was then that Allah's Messenger ﷺ said, "Tomorrow I will give the standard to one who loves Allah and His Messenger and is dear to them, and Allah will give us perfect victory at his hands." Either the Jews will accept Islam or become subservient to us and pay the *jizyah*." The Prophet ﷺ did not name the man to whom he hoped to give the banner but only said what we have read in the Hadith and, indeed, that was a great honour and merit and many people cherished it, Sayyidina Ali ؑ was not present. The next day when the Prophet ﷺ asked for him, he was told that he suffered from eye trouble. The Prophet ﷺ instructed the people to send someone to fetch him and when he came he applied his salvia to both his eyes and he was relieved of pain right on the moment. Then the Prophet ﷺ gave him the standard, a sign that he would lead the army that day. Sayyidina Ali ؑ then sought instruction on what he had to do and the Prophet ﷺ said to him, "If Allah guides even a single person at your hands and he believes then that is better for you than your collecting spoils of war that comprise many red camels." (Red camels were then regarded precious treasure by the Arabs). The Prophet ﷺ was very clear, "Our aim is not to collect the war booty. Our main aim is that Allah's creatures may be guided." This should be the objective of *jihad* and warriors must conduct themselves accordingly. The narrator has narrated the Hadith only to the extent Sayyidina Ali's merits are disclosed, no further. He has not touched upon the battle itself or the result which was as the Prophet ﷺ had said — victory at the hands of Sayyidina Ali ؑ. We can read about the battle in books of seerah and history.

We learnt of two miracles of the Prophet ﷺ in this Hadith. (1) He applied his salvia in the eyes of Sayyidina Ali ؓ and they were restored to normality. (2) He foretold outright victory for the Muslims.

The lesson we learn from the Hadith is that Sayyidina Ali ؓ loved Allah and His Messenger and he was dear to them too. Paradise belongs to Allah! This indeed is the belief of the *alhus-sunnah wal Jama'at*. However, it does not follow that no one else has this honour. In fact, every believer has this honour according to the degree of his belief. The Qur'an says:

”قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ

غَفُورٌ رَحِيمٌ“ (آل عمران ٣:٣١)

{Say: "If you love Allah then follow me. Allah will love you, and forgive you your sins. And Allah is forgiving, Merciful.}

(Aal-Imran, 3:31)

(٢٠٣٦/٨٥) عَنْ زُرَّيْنِ حُبَيْشٍ قَالَ، قَالَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ : وَالَّذِي فَلَقَ

الْحَبَّةَ وَبَرَأَ النَّسَمَةَ أَنَّهُ لَعَهْدَ النَّبِيِّ الْأُمِّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَنْ

لَا يُحِبُّنِي إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُنِي إِلَّا مُنَافِقٌ.

(رواه مسلم)

(2036/85) Zirr bin Hubaysh reported that Sayyidina Ali ؓ said, "By Him Who split the Grain and created the soul, the unlettered Prophet ﷺ told me particularly that only a truthful believer shall love me and a hypocrite would hate me.

(Saheeh Muslim)

Commentary: Indeed, Allah bestowed his choicest blessings on Sayyidina Ali ؓ. He was among the first people to accept the Prophet's ﷺ call. He was the Prophet's ﷺ paternal cousin and the Prophet ﷺ loved him. He was married to the Prophet's ﷺ daughter, Sayyidah Fatimah رضى الله عنها and thus had the honour of being his son-in-law. He accompanied the Prophet ﷺ in most of the battles and always fought courageously putting his life at risk he achieved great feats. Indeed, he loved Allah and His Messenger and was loved by them. In short, these merits and many others entitle him to be loved by every true believer. If anyone dislikes him then it must be understood that he is a hypocrite.

Nevertheless, love for him is only that love which is approved by Allah and His Messenger ﷺ and is within the limits of *Shari'ah* otherwise those people are also claimants who regard him divine, or those who hold that Allah had sent Jibreel عليه السلام to him but he went to Sayyidina Muhammad ﷺ ibn Abdullah by mistake. Similarly, there are the Shias of the Isma'ili and Nasriyah sects who hold the polytheistic beliefs that their Imams are images of God and own Divine attributes and capabilities. Also, the *Ithna ashriyah* hold that eleven people of Sayyidina Ali's descendants are named by Allah as innocent Imams in the same way as Prophets are named and they are worthy of worship, superior to all previous Prophets, recipients of *wahy* and the Book, performers of miracle and having authority over the universe. Obviously, this love is like the love of the Christians for Sayyidina Isa عليه السلام who were led by that love to polytheism and Hell. Those who love Sayyidina Ali in the above ways are polytheists — associators with Allah or with the Prophet ﷺ. He is absolved of them and fed up with them. The love for Sayyidina Ali ﷺ that is approved by Allah and His Messenger is the one that the righteous men of the *ahl us-sunnah wal Jama'at* have for him.

Those who hate Sayyidina Ali ﷺ are hypocrites. They are particularly the *Khawarij* and *Nawasib* who accused him of veering off Qur'anic guidance and said that he had erred from the religious path. It was a wretched one among them Abdur Rahman ibn Maljim who martyred Sayyidina Ali ﷺ.

After the martyrdom of Sayyidina Uthman ﷺ, differences did crop up among the Companions ﷺ leading to the battles of *jamal* and *siffin*. There was misunderstanding among them. None of the Companions ﷺ despised Sayyidina Ali ﷺ as one religiously astray. Their differences were on the plain of deduction and each side declared that the others were Believers and Muslims, and after the battle they regretted having fought each other. Finally, the compromise struck by Sayyidina Hasan ﷺ proved that they did not hate each other but their differences were differences of reasoning. The Prophet ﷺ had said about Sayyidina Hasan ﷺ:

“إِنِّي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يَصْلَحَ بِهِ بَيْنَ فِتْنَتَيْنِ عَظِيمَتَيْنِ مِنَ الْمُسْلِمِينَ”

(This, my son is a great leader. Allah will get two large groups of Muslims to compromise through his efforts.)

This Hadith makes it clear that people on both sides were Muslims, none of them was a hypocrite.

Finally, it is worth nothing that this Hadith of Zirr ibn Hubaysh is preceded in Saheeh Muslim by Ahadith narrated by Sayyidina Anas رضي الله عنه, Bara ibn Azib رضي الله عنه, Abu Hurayrah رضي الله عنه, and Abu Sa'eed al-Khudri رضي الله عنه through different lines of transmission. The message is "to love the Ansar is a sign of faith, and to despise them is a sign of hypocrisy."

The words of the Hadith of Sayyidina Bara ibn Aazib رضي الله عنه in Saheeh Muslim are: The Prophet ﷺ said:

"Only he will love the Ansar who is a true Believer and only he will despise them who is a hypocrite. He who loves the Ansar, Allah loves him and he who hates them, Allah hates him."

لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُهُمْ
إِلَّا مُنَافِقٌ مَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ وَمَنْ
أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ.

The Prophet ﷺ had said at different times about different Companions رضي الله عنهم that to show love of them was a sign of faith while to show hatred smacked of hypocrisy. But, certainly Sayyidina Ali رضي الله عنه did possess a distinction in this regard, and may Allah cause us to love Him, His Messenger and all those whom they love and who love them.

(٢٠٣٧/٨٦) عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ إِلَى تَبُوكَ فَاسْتَخْلَفَ عَلِيًّا قَالَ أَتَخْلِفُنِي عَلَى الصِّيَّانِ وَالنِّسَاءِ قَالَ أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.

(رواه البخاري و مسلم)

(2037/86) Sayyidina Sa'd ibn Abu Waqqas رضي الله عنه reported that when Allah's Messenger ﷺ went for the Battle of Tabook, he appointed Sayyidina Ali رضي الله عنه as his Khalifah at Madinah and left him behind. But he said, "Do you leave me as Khalifah over children and women?" The Prophet ﷺ said to him, "Are you not pleased that your rank with me is what Haroon's was with

Musa except that there is no Prophet after me."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: We have mentioned the Battle of Tabook and its extraordinary significance when discussing the merits of Sayyidina Uthman رضي الله عنه. This was the last battle in which the Prophet ﷺ participated and, perhaps the most important. Thirty thousand Companions رضي الله عنهم participated in it. They included all the Believers of Madinah who could join the Prophet ﷺ, only the hypocrites remained behind on various excuses. (There were also three or four truthful Believers who could not join the warriors though they had every intention to go.) The Prophet's wives رضي الله عنهن, his daughter, Sayyidah Fatimah رضي الله عنها and her children, and the families of all other warriors were left behind in Madinah. The journey was to a distant land most likely a lengthy one of long duration, so the Prophet ﷺ decided to leave behind a deputy who could handle any external or internal threat. He found Sayyidina Ali رضي الله عنه most appropriate for the occasion.

Some evil hypocrites spread the rumour that he was not taken along because he was unworthy and was, therefore, left in Madinah to look after women and children. Sayyidina Ali رضي الله عنه asked the Prophet ﷺ if that was so but he said to him, "Are you not happy that you should be to me as Haron was to Musa except that there will be no Prophet after me?"

It is stated in verse 142 of *surah al-A'raf* that when Allah called Prophet Musa عليه السلام to Toor Sina to give him the Torah, he asked his elder brother Sayyidina Haroon عليه السلام to deputise for him over the Banu Isra'il. It was to this that the Prophet ﷺ pointed out. Without doubt, this was a great honour and merit of Sayyidina Ali رضي الله عنه. It is also a fact that he was chosen because of his close relationship with the Prophet ﷺ and some other reasons. (Sayyidina Abu Bakr رضي الله عنه and Umar رضي الله عنه and other Companions رضي الله عنهم were participants in the battle and the Prophet ﷺ, nevertheless, wanted to keep them with him for consultation.)

The Shia scholars point out that the appointment of Sayyidina Ali رضي الله عنه as Khalifah by the Prophet is evidence that he was most worthy of the post after the Prophet's ﷺ death. However, it does not need much commonsense to reject this idea. There is a

difference in selecting someone as a deputy during one's temporary absence and as a Khalifah on a permanent basis after death.

If Prophet Haroon عليه السلام had taken over the place of Prophet Musa عليه السلام after the latter's death then perhaps there could have been some logic in this argument. But, as it is, Prophet Haroon عليه السلام died in the lifetime of Prophet Musa عليه السلام, forty years before Prophet Musa's عليه السلام death. Yusha' became Khalifah thereafter.

It is also worth remembering that while he went to the battle and appointed Sayyidina Ali عليه السلام as his Khalifah, he asked Abdullah ibn Umm Maktoom عليه السلام to act as Imam in his absence though Sayyidina Ali عليه السلام was more meritorious than him. I suppose that the Prophet ﷺ had done it because the appointment of Sayyidina Ali عليه السلام may not be taken as evidence of his permanent selection later on. *والله اعلم*

(٢٠٣٨/٨٧) عَنْ عُمَرَ بْنِ حُصَيْنٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ عَلِيًّا مِنِّي وَأَنَا مِنْهُ وَهُوَ وَلِيُّ كُلِّ مُؤْمِنٍ. (رواه الترمذی)

(2038/87) Sayyidina Imran ibn Husayn عليه السلام reported that the Prophet ﷺ said, "Ali is mine and I am his. And, he is the friend of all Believers." (Jami' Tirmizi)

Commentary: Only this concluding portion of the full Hadith in Tirmizi is reproduced in Mishkat. The gist of the fuller Hadith is: The Prophet ﷺ had sent Sayyidina Ali عليه السلام as the commander of an army. They were victorious but some of the participants did not regard one of his action as correct, so they complained to the Prophet ﷺ about it. The Prophet ﷺ did not like what they said because their complaint was incorrect. So, he said, as a measure of trust and confidence, and demonstration of special relationship. "ان علياً مني وأنا منه (Surely Ali is mine and I am his). He had, in fact, expressed his close relationship with Sayyidina Ali عليه السلام in these words often as well will know in the next Hadith.

The Prophet ﷺ had expressed closeness to other Companions رضي الله عنهم too in similar words. Thus, there is a Hadith in Saheeh Muslim about a Companion رضي الله عنه who was martyred in a battle, Sayyidina Julaybeeb عليه السلام. He stood next to his corpse and said "هَذَا مِنِّي وَأَنَا مِنْهُ" (This Julaybeeb is mine and I am his) (Saheeh Muslim v2 p 295). In

the same way, he said about the tribesmen Asha'reen of Abu Musa al-Ash'ary that "هُم مِئِي وَأَنَا مِنْهُمْ" (They are mine and I am theirs). The background was their behaviour in collecting provision of everyone at one place, when some of them lacked it, and sharing it equally. This Hadith is also found in Saheeh Muslim v 2 p 302.

The last sentence of the Hadith refers to Sayyidina Ali عليه السلام as "وهو ولي كل مومن" wali of all Believers. This word *wali* means friend, helper or guardian. It is used in the Qur'an too in one of these meanings.

In this Hadith, it is used to imply a friend. Every Believer must have a relationship of a friend and love with Sayyidina Ali عليه السلام. This is his right because of his close relationship with the Prophet ﷺ.

May Allah grant me and all Believers love for Him, His Messenger ﷺ and all who love them and are dear to them (among whom Sayyidina Ali عليه السلام surely has a distinct rank).

(٢٠٣٩/٨٨) عَنْ حُبْشِيِّ بْنِ جُنَادَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ عَلَيَّ مِئِي وَأَنَا مِنْ عَلِيٍّ، وَلَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ عَلِيٌّ. (رواه الترمذی)

(2039/88) Sayyidina Hubshi ibn Junadah رضی اللہ عنہ reported that Allah's Messenger ﷺ said, "Ali is from me and I from him. And (This important message) from me may be conveyed by me or by Ali." (Jami' Tirmizi)

Commentary: To be able to understand the Hadith, we must keep the background in mind. Makkah was liberated in 8 AH and the Islamic government was set up there. Next year the *surah al-Bara'at* (or *at-Tawbah*) was revealed. It contains important Commands concerning the idolaters and disbelievers. For example, the covenant concluded with them must be annulled because of their violation and mischiefs, idolaters or unbelievers should not be allowed into the *Masjid al-Haram*, etc. The Prophet ﷺ sent Sayyidina Abu Bakr رضی اللہ عنہ as Ameer of Hajj with instructions to convey to the disbelievers and idolaters coming from different areas the commands of Allah which are revealed in this surah and all those verses of this surah. The Prophet realised after Abu Bakr had gone away that among the Arabs a covenant can be revoked

only by a chief himself or his closest relative acting on his behalf, otherwise the revocation is invalid. So, he sent Sayyidina Ali عليه السلام on his behalf, being his paternal cousin and son-in-law. It is at this time and in this context that he said:

“عَلَيَّ مِنْي وَأَنَا مِنْ عَلِيٍّ وَلَا يُؤَدِّي عَنِّي إِلَّا أَنَا أَوْ عَلِيٌّ.....”

"Ali is from me and I from Ali and (this important message) from me may be conveyed by me or by Ali."

In short, he explained why he had to send Sayyidina Ali عليه السلام on the heels of Sayyidina Abu Bakr عليه السلام.

When they met, Sayyidina Abu Bakr عليه السلام asked him if he had been sent as ameer or follower and Sayyidina Ali عليه السلام replied that he had been sent as a follower while "You continue to be the ameer. My task is limited to this act."

Whatever happened was dictated by Allah. If Sayyidina Ali عليه السلام had been sent as ameer straightaway then that could have been construed as evidence of Sayyidina Ali's عليه السلام Khalifah after the Prophet ﷺ. Thus by sending Sayyidina Abu Bakr عليه السلام as ameer of Hajj the *ummah* has thus been protected from that misunderstanding. Allah then put the realisation into the Prophet's ﷺ heart about the Arab tradition and he sent Sayyidina Ali to convey the message. In this way Allah guided the Muslims that their ameer and the Prophet's ﷺ Khalifah should be Sayyidina Abu Bakr عليه السلام. This is exactly like the suggestion in his heart from Allah when he was ill that he should appoint Sayyidina Abu Bakr عليه السلام as Imam to lead the congregation in his place. ان ربنا لطيف لما يشاء.

(٢٠٤٠/٨٩) عَنِ ابْنِ عُمَرَ قَالَ أَخِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَصْحَابِهِ، فَجَاءَ عَلِيٌّ تَدْمَعُ عَيْنَاهُ، فَقَالَ : أَخِيَّتَ بَيْنَ أَصْحَابِكَ وَلَمْ تَوَاحِ بَيْنِي وَبَيْنَ أَحَدٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ.
(رواه الترمذی)

(2040/89) Sayyidina Ibn Umar عليه السلام reported that (after *hijrah*, on coming to Madinah) Allah's Messenger ﷺ created a *muakhah* among his Companions رضي الله عنهم (ties of fraternity among them). Sayyidina Ali came to him (sad and grief-stricken), tears rolling down his eyes. He said, "You have created *muakhah* between

every two of the Companions but you have not created such a one between me and another." The Prophet ﷺ said, "You are my brother in this world and the next." (Jami' Tirmizi)

Commentary: When the Prophet ﷺ and his Companions came to Madinah, these Muhajirs belonged to different tribes and different places. The Prophet ﷺ created a *muakhah* between every one Ansar and one Muhajir whereby an Ansar became a brother of a Muhajir. Thus, they shared one another's grief and heppiness, looked after their needs like real brothers and no one felt lonely and helpless. Thus, Abu al-Darda Ansar became brother of Salman Farsi. They were not related in anyway before that neither did they belong to the same nation. Sayyidina Ali had not been paired with anyone and feeling lonely he complained to the Prophet ﷺ who said, "انت اخي في الدنيا والاخرة" "You are my brother both in this world and in the next." Naturally, he must have been elated on hearing this. Surely, the closeness that he enjoyed with the Prophet ﷺ was reserved only for him — he was the Prophet's paternal cousin, among the first to respond positively to his call to Islam and his son-in-law. رضى الله عنه وارضاہ.

(٢٠٤١/٩٠) عَنْ أَنَسٍ قَالَ : كَانَ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَيْرٌ فَقَالَ اللَّهُمَّ آتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلُ مَعِيَ هَذَا الطَّيْرَ فَجَاءَهُ عَلَى فَأَكَلَ مَعَهُ.
(رواه الترمذی)

(2041/90) Sayyidina Anas said that the Prophet ﷺ had a (roasted or cooked) bird to eat. So, he prayed, "O Allah! Send to me one who is dearest to You among Your creatures and who would join me in eating this bird." Suddenly, Sayyidina Ali came there and he joined the Prophet in eating that bird.

(Jami Tirmizi)

Commentary: The Shia deduce from this Hadith that Sayyidina Ali was dearer to Allah than every other creature including Sayyidina Abu Bakr and Sayyidina Umar. But, if we go by that reasoning then the Prophet is also including among them. Therefore, the exponents of Hadith have explained that the Prophet's prayer means: "O Allah! Send to me one who is among those dearest to You..." And surely Sayyidina Ali is one of

the dearest creatures of Allah.

Allama Ibn al-Jawzi has classified this Hadith as *mawdoo* (fabricated). However Ibn Hajar disagrees with him, but confirms that it is *da'eef* (weak).¹

(٢٠٤٢/٩١) عَنْ عَلِيٍّ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا دَارُ

الْحِكْمَةِ وَعَلِيٌّ بَابُهَا. (رواه الترمذی)

(2042/91) Sayyidina Ali عليه السلام reported that Allah's Messenger ﷺ said, "I am the house of wisdom and Ali is its door."

(Jami Tirmizi)

Commentary: Sayyidina Ali عليه السلام became a Believer in his childhood and since then remained in the Prophet's ﷺ company and training. So he enjoys a higher rank of the Prophet's ﷺ teachings. That is why the Prophet ﷺ said "أَنَا دَارُ الْحِكْمَةِ وَعَلِيٌّ بَابُهَا" (I am the city of knowledge and Ali is its gate.)

However, it is wrong to suppose that only he possesses the knowledge and wisdom taught by the Prophet ﷺ and it cannot be learnt from anyone else but him. The Qur'an says often that Allah sent the Prophet as His Messenger among the *ummis* (unlettered) and he read out to them Allah's verses and taught them the Book of Allah and wisdom. This confirms that all the Companions رضي الله عنهم learnt the Book and wisdom according to their individual capacities. Hence, all of them are doors and means of the knowledge and wisdom received through the Prophet ﷺ.

When Sayyidina Ali عليه السلام responded to the Prophet's ﷺ call and believed, he was only eight or ten years old, or a little more. He was only that much receptive to the Prophet's ﷺ teachings as a child of this age is. But, when Abu Bakr رضي الله عنه accepted Islam on the same day, his age was over forty years and he was naturally as receptive as one should be at this age. Therefore, he had a share of Prophet's ﷺ knowledge and wisdom greater than the other Companion's رضي الله عنهم collective share.

When the Prophet ﷺ appointed him Imam in his place during his illness that was actually the Prophet's certificate for his superior knowledge of the Book and wisdom. Then the Companions رضي الله عنهم confirmed that when they appointed him their Khalifah and Imam.

①. See 787 اجوبة الحافظ ابن حجر العسقلاني عن احاديث المصاييح صفحة (Beirut)

We must also remember that the Prophet ﷺ mentioned the distinction of different Companions ﷺ in different departments of knowledge as we will see while reading the virtues of different Companions ﷺ.

The tabi'een learnt the Prophet's ﷺ knowledge from different Companions ﷺ. Allah got the *muhaddith* to preserve them in Books of Hadith. That will guide the *ummah* till the Last Day.

We must also bear in mind that Ibn al-Jawzi and Ibn Taymiyah and others have declared that the Hadith “انا دار الحكمة الخ” as *mawdoo'*. Even Imam Tirmizi has declared it “هذا حديث غريب منكر” (This Hadith is *gharib munkar* — a degree of weak Hadith)

The Hadith is unapproved and unworthy of transmission in the eyes of the scholars of Hadith.

(٢٠٤٣/٩٢) عَنْ أُمِّ عَطِيَّةَ قَالَتْ : بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَيْشًا، فِيهِمْ عَلِيٌّ قَالَتْ، فَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَافِعٌ يَدَيْهِ يَقُولُ اللَّهُمَّ لَا تُمِتَّنِي حَتَّى تُرِيَنِي عَلِيًّا.
(رواه الترمذی)

(2043/92) Sayyidah Umm Atiyah رضى الله عنها reported that Allah's Messenger ﷺ sent an army (on an expedition) and Sayyidina Ali ﷺ was a participant of it. She heard Allah's Messenger ﷺ make supplication with his hands raised (in prayer), "O Allah! Do not take me away from this world till You let me see Ali."

(Jami Tirmizi)

Commentary: This is a demonstration of the extreme love the Prophet ﷺ had for Sayyidina Ali ﷺ, the reasons for which we have mentioned previously.

(٢٠٤٤/٩٣) عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِ حَسَنِ وَحُسَيْنٍ. فَقَالَ : مَنْ أَحَبَّنِي وَأَحَبَّ هَذَيْنِ وَأَبَاهُمَا وَأُمَّهُمَا كَانَ مَعِيَ فِي دَرَجَتِي يَوْمَ الْقِيَامَةِ.
(رواه الترمذی)

(2044/93) Sayyidina Ali ibn Abu Talib ﷺ said that the Prophet ﷺ held the hand of (both his grandsons) Hasan ﷺ and Husayn ﷺ and said, "He who loves me, both of them, their father and their mother (Sayyidina Ali ﷺ and Sayyidah Fatima رضى الله عنها) will, on the Day of Resurrection, be in Paradise at the (same) degree as mine and with me."

(Jami Tirmizi)

Commentary: We have read in volume two a Hadith of Sayyidina Anas رضي الله عنه reproduced from Saheeh Bukhari and Saheeh Muslim about a man who asked the Prophet ﷺ (When is the Last Hour?) and he said, "You ask about it but what preparations have you made for it?" He said, "I have not done much for it except that I love Allah and His Messenger ﷺ." The Prophet ﷺ said, "انت مع من احبت" "You are with whom you love." The meaning is, "You may rest assured, in the Hereafter you will be with those you love." On hearing this, all the Companions رضي الله عنهم were so happy that they never had been as happy since becoming Muslims. Sayyidina Anas رضي الله عنه said:

فَإِنَّا أُحِبُّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبَا بَكْرٍ وَعُمَرَ وَأَرْجُوا أَنِ أَكُونَ مَعَهُمْ
بِحُبِّي إِيَّاهُمْ .

(As for me, I love the Prophet ﷺ, Abu Bakr رضي الله عنه and Umar رضي الله عنه and hope that only because of that I will be with them in the Hereafter).

This is Allah's mercy that He will place those who love His Messenger ﷺ and the loved ones with these very sacred people. (Without doubt Sayyidina Hasan رضي الله عنه, Sayyidina Husayn رضي الله عنه, Sayyidah Fatimah رضي الله عنها, Sayyidina Ali رضي الله عنه are those whom the Prophet ﷺ loved dearly). Thus for the fortunate ones who love the beloved of Allah's Sayyidina Muhammad ﷺ and those whom he loves, the mercy of Allah will place them with the Prophet ﷺ. May Allah caues me and the readers to love His beloved, Sayyidina Muhammad ﷺ.

(٢٠٤٥/٩٤) عَنْ عَلِيٍّ قَالَ: كُنْتُ شَاكِيًا فَمَرَّ بِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَقُولُ: اللَّهُمَّ إِنْ كَانَ أَجَلِي قَدْ حَضَرَ فَأَرْحِنِي وَإِنْ كَانَ مُتَأَخِّرًا فَأَرْقِنِي وَإِنْ كَانَ بَلَاءٌ فَصَبِّرْنِي، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَيْفَ قُلْتَ، فَأَعَادَ عَلَيْهِ مَا قَالِ فَضَرَبَهُ بِرِجْلِهِ وَقَالَ: اللَّهُمَّ عَافِهِ (شَكَّ الرَّاَوِي) أَوْ أَشْفِهِ، قَالَ فَمَا اشْتَكَيْتُ رَجَعَنِي بَعْدُ

(رواه الترمذی)
(2045/94) Sayyidina Ali رضي الله عنه said: I had fallen ill (and was in much pain). Allah's Messenger ﷺ came across me while I was praying, "O Allah, if my appointed time has come then grant me

peace (give me death and relief from the pain). And if my death is delayed then grant me a life of ease and comfort. And if this (illness and pain) is a trial (from you) then grant me patience (that I may not complain)." Allah's Messenger ﷺ asked me, "What did you say?" So (What I had said in prayer) I repeated to him. He hit me with his foot and prayed 'اللَّهُمَّ عَافِهِ' (O Allah grant him health). (The narrator doubts that he might have said:) 'اللَّهُمَّ أَشْفِهِ' (O Allah cure him). After that I never had that complaint.

(Jami' Tirmizi)

Commentary: Indeed this was a miracle of the Prophet ﷺ.

(٢٠٤٦/٩٥) عَنْ عَلِيٍّ أَنَّهُ قِيلَ لَهُ، نَرَاكَ فِي الْحَرِّ الشَّدِيدِ وَعَلَيْكَ ثِيَابُ الشِّتَاءِ، وَنَرَاكَ فِي الشِّتَاءِ وَعَلَيْكَ ثِيَابُ الصَّيْفِ وَتَمْسَحُ الْعَرَقَ، فَقَالَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَزَقَ فِي عَيْنَيَّ وَأَنَا أَرْمُدُ فَمَا اشْتَكَيْتُهُمَا حَتَّى السَّاعَةِ وَدَعَا لِي فَقَالَ اللَّهُمَّ اذْهَبْ عَنْهُ الْحَرَّ وَالْبَرْدَ فَمَا وَجَدْتُ حَرًّا وَلَا بَرْدًا حَتَّى يَوْمِي هَذَا.

(رواه الطبراني في الاوسط)

(2046/95) Sayyidina Ali ﷺ reported that some people said to him, "We observe that in severe heat you wear garments of winter and we observe that in winter you wear garments of summer and wipe perspiration." So, he said, "Once, my eyes ached and Allah's Messenger ﷺ applied his saliva into them. Since then I have never had eye trouble and he prayed for me: 'اللَّهُمَّ اذْهَبْ عَنْهُ الْحَرَّ وَالْبَرْدَ' (O Allah! keep summer and winter away from him). Since then I have not felt heat or cold."

(Mu'ajam Awsat, Tabarani)

Commentary: The supplication of the Prophet ﷺ had miraculous effects, no doubt.

(٢٠٤٧/٩٦) عَنْ عَلِيٍّ لَقَدْ رَأَيْتُنِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنِّي لَأَرِبُطُ الْحَجَرَ عَلَى بَطْنِي مِنَ الْجُوعِ وَإِنَّ لَصَدَقَةَ مَالِي لَتَبْلُغُ أَرْبَعِينَ أَلْفَ دِينَارٍ.

(رواه احمد)

(2047/96) Sayyidina Ali ﷺ Said, "I have seen myself with Allah's Messenger ﷺ in such a way that I tied a stone on my belly to fight off hunger. (But now, by the Grace of Allah) the zakah on my wealth works out at forty thousand Ashrafis."

(Musnad Ahmad)

Commentary: In the Book of *ar-Riqaq* (Softening of Hearts), we have seen those Ahadith which tell us that the Prophet ﷺ chose for himself and his family a life of poverty and had prayed to Allah for that. They went without meals for days together and he sometimes did tie stone on his bally to ward off pangs of hunger. Sayyidina Ali ؑ was among his closest relatives and he too had to do it sometimes. He discloses in this Hadith how his condition changed.

It is indeed an honour and very meritorious to opt for a life on the pattern of the Prophet ﷺ but if Allah grants wealth to anyone from lawful sources and he fulfils his obligations in this regard then that is also a blessing of Allah. In that chapter of this Book, we have also transmitted Prophet's ﷺ sayings on this subject. Allah did grant Sayyidina Ali ؑ the honour to live on the Prophet's ﷺ pattern and also granted him wealth:

ما احسن الدين والدنيا لو اجتمعا.

(٢٠٤٨/٩٧) عَنِ الْبَرَاءِ بْنِ عَازِبٍ وَزَيْدِ بْنِ أَرْقَمَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا نَزَلَ بِغَدِيرِ خُمٍّ أَخَذَ بِيَدِ عَلِيٍّ فَقَالَ : أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالُوا بَلَىٰ قَالَ ، أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَىٰ لِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ؟“ قَالُوا بَلَىٰ قَالَ : اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ. اللَّهُمَّ وَالِ مَنْ وَاَلَاهُ. وَعَادِ مَنْ عَادَاهُ فَلَقِيهِ، عُمَرُ بَعْدَ ذَلِكَ فَقَالَ لَهُ : هَيْنَا يَا بْنَ أَبِي طَالِبٍ! أَصَبَحْتَ وَأَمْسَيْتَ مَوْلَىٰ كُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ.

(رواه احمد)
(2048/97) Sayyidina Bara ibn Azib ؓ and Sayyidina Zayd ibn Arqam ؓ reported that when Allah's Messenger ﷺ alighted at Ghadeer Khumm and stayed there, he held the hand of Sayyidina Ali ؑ and said (to those Companions who were there): "أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ" (Do you not know that I am more friendly to the Muslims than they are themselves?) They all said, "Certainly it is so!" The Prophet ﷺ (then) said: "أَلَسْتُمْ تَعْلَمُونَ أَنِّي أَوْلَىٰ لِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ؟" (Do you not know that I am more a friend of a Muslim than he is himself?), and they all said, "اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ. اللَّهُمَّ وَالِ مَنْ وَاَلَاهُ. وَعَادِ مَنْ عَادَاهُ" (O Allah, he to whom I am a friend then this Ali is also his friend. O Allah, he who is friendly to Ali, You keep friendship with him; and he who is unfriendly with him,

You too be hostile to him). Then Sayyidina Umar رضي الله عنه met Sayyidina Ali رضي الله عنه and said, "Congratulations to you, O Ibn Abu Talib. Every morning and every evening, you are friend and beloved of every believing man and believing woman!"

(Musnad Ahmad)

Commentary: This happened on the return journey after performing *Hajjat ul-Wada'* at Ghadeer Khumm (or, the Pond of Khumm) which is about three miles from al-Juhfah on the route from Makkah to Madinah. The Prophet ﷺ reached this place on 18th Zul Hajjah with all his Companions رضي الله عنهم who had joined him for the Hajj from Madinah and its surroundings. He broke his journey there and assembled his Companions رضي الله عنهم and delivered a sermon. If we collect all the reports in different books of Hadith, we will learn that he spoke of some important matters, one of which pertained to Sayyidina Ali رضي الله عنه that we have read in the Hadith. He spoke about it with emphasis.

The verse 6 of *al-Ahzab* reads:

”النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ“ (الاحزاب ٦:٣٣)

(The Prophet is ever closer to the Believers than their own selves.)

It is natural for man to be concerned deeply about himself but it is the right of our Prophet, Sayyidina Muhammad ﷺ that as Believers we should love him more than our own selves. It is in reference to this verse that the Prophet ﷺ had asked the Believers if they did not know that he had a greater right to their friendship and love than their own selves. All those present confirmed his words unanimously. He then asked if it was not correct that every Believer must love him and be concerned of him more than he is of himself, and they all again agreed to it. He then said, "O Allah! (Be witness that) Ali is also a friend and beloved of him whose friend and beloved I am. O Allah! I pray to You that You be friend to him who be friends Ali and antagonise him who antagonises Ali." Then Sayyidina Umar رضي الله عنه congratulated Sayyidina Ali رضي الله عنه that Believers — men and women — love him always.

Having explained the Hadith, I now wish to enlighten readers that the Shia scholars present this Hadith as their most strong support for their faith. They hold that in this sermon at Ghadeer

Khummm the Prophet ﷺ had appointed Sayyidina Ali ﷺ as his successor and Khalifah, and the Imam of the *ummah*. According to them, this, indeed, was the aim of his sermon. They argue that the word مولیٰ (*mawla*) in the Hadith means master, owner and ruler, and the Hadith means: those whose master and ruler I am, Ali ﷺ is also their master and ruler. This was, therefore, a proclamation of Sayyidina Ali's ﷺ Khilafat and rulership over the *ummah*. Readers will see in the following lines how worthless is this argument.

The fact is that many Arabic words have more than twenty meanings. The word *mawla* is one of them. The Arabic dictionary "القاموس المحيط" *al-Qamus al-Muheet* gives twenty one meanings of مولیٰ *mawla* (v4 p404).

المولیٰ:۔	(۱) المالك	(۲) والعبد	(۳) والعق
(۴) والمعق	(۵) والصاحب	(۶) والقريب	كابن العم ونحوه
(۷) والجار	(۸) والحليف	(۹) والابن	(۱۰) والعم
(۱۱) والنزيل	(۱۲) والشريك	(۱۳) وابن الاخت	(۱۴) والولى
(۱۵) والرب	(۱۶) والناصر	(۱۷) والمنعم	(۱۸) والمنعم عليه
(۱۹) والمحب	(۲۰) والتابع	(۲۱) والصهر-	

The same meanings are also found in "اقرب الموارد" *Aqrab al-Mawrid* (v2 p1488) and also in the most reliable dictionary on Hadith "النهاية لابن الاثير الجزرى فى غريب الحديث والاثر" (*an-Nihayat li Ibn al-Atheer al-Juzi fi Gharib al-Hadith*). Allamah Tahir Patni has reproduced the text of an-Nihayat in Majma' Bihar al-Anwar (v5 p112, Da'irat ul-Ma'arif, Hyderabad, India).

The Misbah al-Lughat the Arabic-Urdu dictionary has given the meanings of almost all those words that are given (as meanings of *mawla*) in al-Qamoos al-Muheet and Aqrabal-Mawarid (p968).

المولیٰ:۔ مالک و سردار، غلام آزاد کرنے والا، آزاد شدہ، انعام دینے والا، جس کو انعام دیا جائے، محبت کرنے والا، ساتھی، حلیف، پڑوسی، مہمان، شریک، بیٹا، چچا کا بیٹا، بھانجا، چچا، داماد، رشتہ دار، ولی، تابع

Some of the meanings given in Arabic-English Lexicon¹ by Edward William Lane are:

①. Part 8, p 3061.

مولیٰ : A lord, chief, son of a paternal uncle or a relation, son of a sister, a freedman, one whom the emancipator is bound to aid and whose property he inherits if he dies having no heir, a slave. (The other meaning in the Urdu text are: an emancipator, one who rewards, one who is rewarded, one who loves, a companion, a sworn friend, a neighbour, a guest, a partner, a son, an uncle, a son-in-law, a relative, a patron, a subordinate.)

If such a word with multi-meanings is used in the Qur'an or Hadith or any eloquent literature then its sense and implication is brought out in the text itself, or the context points out to it. Similarly, in the Hadith under discussion, the context brings out the meaning of the word mawlan. The concluding supplication is:

”اللهم وال من والاه وعاد من عاداه“

(O Allah! Be friend him who be friends Ali and antagonise him who antagonises Ali.)

It is very clear, therefore, that the word mawla is used in the Hadith for friend, beloved, and the words ”من كنت مولاه فعلى مولاه“ would mean what we have stated above in the explanation.

Then after the Prophet's ﷺ death whatever happened is undeniable proof of what we have said. Not one of the thousands of Companions ﷺ and not even Sayyidina Ali ﷺ or those who were very close to him — none of them had taken the Prophet's ﷺ saying at Ghadeer Khumm to imply Sayyidina Ali's ﷺ succession, *Khalifat* or *Imamat*. If they had understood the Prophet ﷺ to mean that then Sayyidina Ali ﷺ or anyone else would surely have protested that hardly seventy-two days in the past, the Prophet ﷺ had spoken in such a way at Ghadeer Khumm and had proclaimed Sayyidina Ali ﷺ as *Khalifah*. In fact, no one including Sayyidina Ali ﷺ suggested this meaning and everyone accepted Sayyidina Abu Bakr ﷺ as *Khalifah* and swore allegiance to him. Rather, if we accept the contention of the Shia then the question arises why Sayyidina Ali ﷺ did not press for adherence to the Prophet's ﷺ instructions. It was a *fard* (an absolute obligation) on him to get the Prophet's ﷺ will discharged, and if there was a confrontation, he should have taken a stand and used force. This is what the grandson of Sayyidina Hasan ﷺ, Hasan the Third had said to a

man who subscribed to the extreme belief about Sayyidina Ali عليه السلام and cited this saying of the Prophet ﷺ من كنت مولاه فعلى مولاه in support of his Khilafat. Hasan the Third said to this man:

"If what you people say is true — that Allah and His Messenger ﷺ had appointed Ali عليه السلام as Khalifah after the Prophet ﷺ — then Ali عليه السلام is the worst criminal because he did not obey the Prophet's ﷺ command.¹ (We seek refuge in Allah from being rude.)

ولو كان الا مر كما تقولون ان
الله جل وعلى ورسوله صلى الله
عليه وسلم اختارا علياً لهذا
الامر والقيام على الناس بعده
فان علياً اعظم الناس خطيئة
وجرماً اذ ترك امر رسول الله
صلى الله عليه وسلم.

Then, as the man cited the Prophet's saying من كنت مولاه فعلى مولاه, Hasan the Third said:

"Listen! I swear by Allah, if Allah's Messenger ﷺ had to appoint Ali عليه السلام as Khalifah then he would have spoken clearly and unambiguously as he had spoken about *salah*, *fasting*, *zakah* and *Hajj*. He would have said explicitly: O People! This Ali عليه السلام would be ruler after me. Hence, listen and obey him.²

اما والله لو يعنى رسول الله صلى
الله عليه وسلم بذلك الامر
والسلطان والقيام على الناس لا
فصح به كما أفصح بالصلوة
والزكاة والصيام والحج ولقال
: ايها الناس ان هذا الولي بعدى
فاسمعوا واطيعوا.

However, the question remains: what was the Prophet's ﷺ purpose by these words. Why he spoke in the way he did about Sayyidina Ali عليه السلام.

The fact is that the Prophet ﷺ had sent Sayyidina Ali عليه السلام to Yaman with three hundred men sometime before Hajjat ul-Wada. He had met the Prophet ﷺ at Makkah during the Hajjat ul-Wada. While they were in Yaman, some of his friends did not agree with him over some issues and these people had also come to perform the Hajj and some of them seized the opportunity to complain to

①. Izalah al-Khifa v1 p223, (1329 AH) Umdah al-Mutabah Press, Lucknow

②. Izalah al-Khifa v1 p223, Lucknow

the Prophet ﷺ about it, and they also mentioned it to other people¹ which, indeed, was a grave mistake on their part. The Prophet ﷺ convinced those people who had complained to him of the correctness of Sayyidina Ali's ﷺ actions, and they were satisfied. However, they had already spoken to others and the devil took advantage of the situation and showed seeds of discord. The Prophet ﷺ — when he learnt of it — found it necessary to let the people know that Sayyidina Ali ﷺ held a high rank of appreciation and love. Hence, he assembled his Companions ﷺ at Ghadeer Khumm and delivered the sermon, held Sayyidina Ali ﷺ by the hand and said: "من كنت مولاه فعلي مولاه، اللهم وال من والاه وعاد من عاداه" The meaning of these words is repeated here: "O Allah! He to whom I am a friend, this Ali is also his friend. O Allah! He who is friendly with Ali, You keep friendship with him; and he who is hostile to him, You too be hostile to him." In fact, as we have said earlier, the words of prayer by themselves highlight the meaning of the word mawla as 'beloved', 'friend' in this Hadith.

In short, the saying of the Prophet ﷺ من كنت مولاه فعلي مولاه الخ does not refer to the issue of Khilafah or Imamah. I hope that whatever I have written would suffice for every true Believer.

(إِنَّ فِي ذَلِكَ لَذِكْرٌ لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ)

(ق ٥٠: ٣٧)

{Surely in that is an admonition to him who has a heart, or gives ear while he is mindful.}

(Qaf, 50:37)

(٢٠٤٩/٩٨) عَنْ عَلِيٍّ قَالَ : بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ قَاضِيًا فَقُلْتُ يَا رَسُولَ اللَّهِ! تُرْسِلْنِي وَأَنَا حَدِيثُ السِّنِّ وَلَا عِلْمَ لِي بِالْقَضَاءِ فَقَالَ : إِنَّ اللَّهَ سَيَهْدِي قَلْبُكَ وَيَثْبُتَ لِسَانُكَ إِذَا تَقَاضَى إِلَيْكَ رَجُلَانِ فَلَا تَقْضِ لِلأَوَّلِ حَتَّى تَسْمَعَ كَلَامَ الْآخِرِ فَإِنَّهُ أَحْرَى أَنْ يَتَبَيَّنَ لَكَ الْقَضَاءُ قَالَ : فَمَا شَكَّكَ فِي قَضَاءٍ بَعْدَ . (رواه الترمذی وابوداؤد وابن ماجه)

(2049/98) Sayyidina Ali ﷺ said: Allah's Messenger ﷺ sent me to Yaman (meaning, decided to send me there) as Qadi (judge). I said to him, "O Messenger of Allah! You send me as a

①. See Saheeh Bukhari (Kitab al-Maghazi, Chapter: Ali Ibn Abu Talib and Khalid ibn al-Waleed to Yaman... and al-Bidayah wa an-Nihayah v5 p106 (Beirut).

judge while I am young and I have no knowledge of judgement (disputes, decision of cases)." He said, "Allah will guide your heart and keep your tongue firm (that is, He will put in your heart and make your tongue speak that which is correct and true). When two people bring a case to you, do not decide in favour of him who brings (the case) first till you have heard the second party. This method will be more useful to you in giving judgement." (Sayyidina Ali said:) Thereafter I never had doubt in passing judgement (because of the Prophet's teachings and prayer).
(Jami' Tirmizi, Sunan Abu Dawood, Ibn Majah)

Commentary: This event is found in different books of Hadith narrated by different narrators. Some of them give some additional detail. We get a full picture when we keep all these reports before us. The report in Kanz ul-Ummal on the authority of Ibn Jarir is:

{Some of the Yamanites met the Prophet ﷺ and said, "Do send to us someone who teaches us religion and *Shari'ah* and decides our disputes and cases in the light of Allah's Book" So, the Prophet ﷺ instructed Sayyidina Ali رضي الله عنه to go to Yaman. He said, "Those people might bring to me cases about which I have no knowledge." The Prophet ﷺ placed his hand on Sayyidina Ali's chest and said "إِذْهَبْ فَإِنَّ اللَّهَ سَيَهْدِي قَلْبَكَ وَيُثَبِّتُ لِسَانَكَ" (Go! Surely Allah will guide your heart and keep your tongue Firm). He said that after that he never felt doubt in deciding any case}

(Kanz ul-Ummal, v13 p113)

There is yet another version, also on the authority of Sayyidina Ali رضي الله عنه in Kanz ul-Ummal as transmitted by Mustadrak Haakim, Ibn Sa'd, Musnad Ahmad, Ibn Jarir, etc.

{When I said to the Prophet ﷺ that I was young and had no insight in deciding cases, he placed his hand on my chest and said "اَللّٰهُمَّ ثَبِّتْ لِسَانَهُ وَاهْدِ قَلْبَهُ" (O Allah make his tongue firm and guide his heart)}

Sayyidina Ali رضي الله عنه then said "فَمَا أَشْكَلَ عَلَيَّ قَضَاءٌ بَعْدُ" "Thereafter, no dispute was difficult for me to decide." (Kanz ul-Ummal, v13 p125)

I believe that when the Prophet ﷺ placed his hand on Sayyidina Ali's رضي الله عنه chest and prayed, he was confident that his prayer was accepted, so he said, "إِنَّ اللَّهَ سَيَهْدِي قَلْبَكَ وَيُثَبِّتُ لِسَانَكَ" (Surely Allah will guide your heart and make your tongue firm.) The letter س in this word "سيهدي" expresses the belief. This is as

the Qur'an says about Sayyidina Musa عليه السلام who said to his people

”كلا انى معى ربه سيهدين.“ (الشعراء ٢٦:٦٢)

{Surely with me is my Lord — He will guide me.}

(ash Shu'ara, 26:62)

It is a fact and one of the confirmed realities of the *ummah* that as a result of the Prophet's ﷺ prayer, Sayyidina Ali عليه السلام was blessed with a perfect ability to decide cases and disputes. He enjoyed a distinction in this regard. Surely this is his great merit and a miracle of the Prophet ﷺ.

(٢٠٥٠/٩٩) عَنْ عَلِيٍّ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فِيكَ

مَثَلٌ مِنْ عِيسَى ابْنِ مَرْيَمَ أَبْغَضَتْهُ الْيَهُودُ حَتَّى بَهَتُوا أُمَّهُ، وَأَحَبَّتْهُ النَّصَارَى حَتَّى
أَنْزَلُوهُ، مَنْزِلَتَهُ الَّتِي لَيْسَتْ لَهُ، “ ثُمَّ قَالَ : يَهْلِكُ فِي رَجُلَانِ مُحِبٌّ مُفْرِطٌ
يُفْرِطُنِي بِمَا لَيْسَ فِيَّ وَمُبْغِضٌ يَحْمِلُهُ شَنَايَ عَلَى أَنْ يَبْهَتَنِي . (رواه احمد)

(2050/99) Sayyidina Ali عليه السلام said: Allah's Messenger ﷺ said to me, "O Ali, you have a great resemblance to Isa ibn Maryam. The Jews hated him so much that they slandered his mother, Maryam, and the Christians loved him so much that they raised him to a position that was not his." Sayyidina Ali عليه السلام then said: (Surely it will be so.) Two kinds of people will perish on my account — they who love me to the point of exaggeration and will praise me for what I do not deserve, and they who hate me beyond limit so that their hatred drives them to slander me.

(Musnad Ahmad)

Commentary: Whatever Sayyidina Ali عليه السلام said on the basis of the Prophet's saying was demonstrated during the *Khilafah*. The Khwarij despised him so much that they called him an apostate, a disbeliever and one liable to be killed and a hard-hearted among them, Abdur Rehman ibn Muljam martyred him. On top of that this wretched man termed his evil deed *jihad* of the highest order and a mean to Paradise. There were also those who went to the point of exaggeration in loving him who raised him to Divine status or those who said that he was the one entitled to Prophethood and Messengership but Sayyidina Jibreel عليه السلام had committed a mistake in delivering Allah's revelation to Sayyidina Muhammad ﷺ. There were also those who said that he was the Prophet's ﷺ successor

and Khalifah, and Imam of the *ummah*, that he was as innocent as the Prophet ﷺ and worthy of obedience, and had Divine attributes enabling him to direct affairs of the universe.

There are about fifty sects of these people who exceed the limits concerning Sayyidina Ali ﷺ.

Many of them are now found only in books and we do not think that they exist any more in the world. Of those that survive, the *ithna ashriyah* are in a large number. They are also known as *Imamiyah*. These days they are generally called Shia. They believe that besides Sayyidina Ali ﷺ, Allah and His Messenger ﷺ had nominated eleven other *Imams* of the *ummah* and their rulers. Like him, they are all innocent and worthy of obedience and superior to all Prophets عليهم السلام. We can learn more about them from the book of Shah Abdul Aziz Dehlavi رحمه الله عليه, *Tuhfah Ithna Ashriyah*. The Urdu books of Mawlana Muhammad Abdul Shakoor Farooqi and my book *Irani Inqilab, Imam Khumaini aur Shi'ayat* also throw light on this sect.

(٢٠٥١/١٠٠) عَنْ صُهَيْبٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلِيِّ : مَنْ أَشَقَى الْأَوَّلِينَ؟ قَالَ، الَّذِي عَقَرَ النَّاقَةَ يَا رَسُولَ اللَّهِ قَالَ صَدَقْتَ فَمَنْ أَشَقَى الْآخِرِينَ؟ قَالَ، لَا عِلْمَ لِي يَا رَسُولَ اللَّهِ قَالَ : الَّذِي يَضْرِبُكَ عَلَى هَذِهِ وَأَشَارَ إِلَى يَافُوخِهِ فَكَانَ عَلَى يَقُولٍ لِأَهْلِ الْعِرَاقِ : وَدِدْتُ أَنَّهُ، قَدْ أَنْبَعَتْ أَشْقَاكُمْ فَيُخَضَّبُ هَذِهِ يَغْنَى لِحَيْتِهِ، مِنْ هَذِهِ، وَوَضَعَ يَدَهُ عَلَى مَقْدِمِ رَأْسِهِ .
(رواه الطبراني في المعجم الكبير)

(2051/100) Sayyidina Suhayb رضي الله عنه reported that the Prophet ﷺ asked Sayyidina Ali رضي الله عنه (one day), "(Tell me) who was the most hard-hearted person among the earlier *ummah*?" He said, "O Messenger of Allah, (He was) the man (of Thamud) who hamstrung the she-camel (which Allah had created from the rock of a mountain as a miracle for Prophet Salih عليه السلام)." The Prophet ﷺ said, "You have spoken the truth. (Now, tell me) who will be the most hard-hearted among the people of later times?" He said, "I have no knowledge of that." The Prophet ﷺ said, pointing towards Sayyidina Ali's forehead, "(The most hard-hearted will be) he who will smite you here (with his

sword and your beard will be dyed (with blood). Then (because of this saying of the Prophet ﷺ) Sayyidina Ali ﷺ used to (hold his beard and) say, "O People of Iraq! I wish that a hard-hearted man among you must rise and dye my beard with blood from my forehead here!" (Mu'ajam Kabeer)

Commentary: In the last part of the Qur'an in surah *ash-Shams* (verse 11-12) this man is mentioned:

”كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا إِذِ انْبَعَثَ أَشْقَاهَا“ (الشمس ٩١: ١٢-١١)

{The Thamid belied (the truth) in their insolence when the beast of them uprose}

The man is referred to as the basest or extremely hard-hearted and wretched. Sayyidina Ali ﷺ had given his answer on the basis of these verses.

I think that the Prophet's first question to Sayyidina Ali ﷺ was by way of an introduction to the second one and he foretold him that he would be martyred. He gave him all details of how he would be killed. Sayyidina Ali ﷺ regarded the Prophet's ﷺ fore warning as a glad tiding for himself and he let the people know that he was waiting for the wicked man to strike. Indeed, about thirty years after the Prophet's ﷺ death, Sayyidina Ali ﷺ was martyred رضى الله عنه وارضاه. Indeed, it was a miracle of the Prophet ﷺ that he foretold the event and how it would happen.

Sayyidina Ali's ﷺ Martyrdom

The compiler of *Majma' al-Fawa'id* has written details of Sayyidina Ali's ﷺ martyrdom on the authority of Isma'il ibn Rashid immediately following the foregoing account of Suhayb. We will present its synopsis but, before we do that, let us look into the background of the Khuwarij. They were a part of Sayyidina Ali's ﷺ army and because of their foolishness and adamancy they regarded a decision of Sayyidina Ali ﷺ as incorrect and (may Allah forgive us!) contrary to Qur'anic teachings. This is why they opposed him and took to rebellion. Their numbers ran into many thousands but when Sayyidina Ali ﷺ clarified the facts, a large number of them reformed and rejoined him. However, a majority of them stuck to the erring path and were ready to fight and kill.

Finally, Sayyidina Ali عليه السلام had to use force (and the war is known as the Battle of Naharwan) as a result of which many of them were eliminated. Of the few who survived, three — Bark ibn Abdullah, Amr ibn Bakr Tamimi and Abdur Rahman ibn Muljam went to Makkah and conspired to eliminate the ruling class, particularly three men: Sayyidina Hu'awiyah عليه السلام, Sayyidina Amr ibn al-Aas عليه السلام and Sayyidina Ali عليه السلام. Bark, Amr and Abdur Rahman Muljam each took upon himself the responsibility to kill each of the three men in that order. They covenanted on that and agreed to execute their strategy on 17th Ramadan when these people would emerge to offer Fajr salah. In those days, the salah was led by the Khalifah or an ameer appointed by him.

Bark went to Damascus the capital city of Sayyidina Mu'awiyah عليه السلام. Amr Tamimi went to Egypt where Sayyidina Amr ibn al-Aas عليه السلام was the ameer and Abdur Rahman ibn Muljam went to Kufa the capital city of Sayyidina Ali عليه السلام.

On the 17th of Ramadan as Sayyidina Mu'awiyah عليه السلام came out for the Fajr salah, Bark attacked him with his sword but he sensed his presense and tried to run away. Nevertheless, Bark was able to inflict a deep wound on one of his buttocks. Bark was arrested (and later on killed). A doctor was summoned and he suggested branding of the wound with red, hot iron because the sword that struck him was poisoned. He suggested as an alternative a dose of medicine that would render him unable to sire children anymore. Mu'awiyah عليه السلام chose the second alternative because he could not hope to endure the hot iron. He said that he had two sons, Yazeed and Abdullah, and that was enough. Mu'awiyah عليه السلام recovered after treatment.

Amr Tamimi was already to eliminate Amr ibn al-Aas عليه السلام, but Divine decree favoured him. He became severely ill in the night and could not attend the fajr salah on 17th Ramadan. He asked Kharijah ibn Habib to substitute for him. As he stood up to lead the congregation Amr took him to be Amr ibn Al-Aas عليه السلام and attack him with his sword and he fell down a martyr. Amr was arrested and taken to Sayyidina Amr ibn al-Aas عليه السلام. he thus learnt that he had committed a mistake and, the wretched man that he was, he said to Amr ibn al-Aas عليه السلام, "O sinner! I had intended to kill you."

Sayyidina Amr ibn al-Aas رضي الله عنه said, "You had formed that intention but Allah's intention was otherwise." Then, he was killed in *qisas* (retaliation) for Kharijah ibn Habib.

The third wretched and most hard-hearted man Abdur Rahman ibn Muljam hid himself on 17th Ramadan well before the Fajr salah on the route to the mosque. Sayyidina Ali رضي الله عنه used to call out *as-salah as-salah* the moment he stepped out of his house till he reached the mosque, urging men to hurry for the salah. That morning as he followed his practice the wretched murderer rushed head-on and struck the sword on his forehead and fled from there but was nabbed by men around and brought to Sayyidina Ali رضي الله عنه. He said to his elder son Hasan رضي الله عنه, "If I survive, I will decide about him as I like. I may forgive him or kill him in *qisas*. And if I die, he must be killed according to the law of *qisas* of *Shari'ah*, but his body should not be mutilated because I have heard Allah's Messenger ﷺ say that even if a biting dog is killed he should not be mutilated."

Sayyidina Ali رضي الله عنه died of the wound. Sayyidina Hasan then commanded that the murderer should be killed. The people who were very angry burned down his corpse.

MERITS OF THE FOUR KHALIFAS

In some of his sayings, the Prophet ﷺ mentioned the virtues of all four Khalifas together just as he has mentioned the two and also the three Companions at one time. We narrate some of his sayings in this regard here.

(٢٠٥٢/١٠١) عَنْ عَلِيٍّ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رَحِمَ اللَّهُ أَبَا بَكْرٍ فَإِنَّهُ زَوْجُنِي ابْنَتَهُ وَحَمَلَنِي إِلَى دَارِ الْهَجْرَةِ وَأَعْتَقَ بِلَا لَأٍ مِنْ مَالِهِ، رَحِمَ اللَّهُ عُمَرَ يَقُولُ الْحَقُّ وَإِنْ كَانَ مُرًّا تَرَكَهُ الْحَقُّ وَمَا لَهُ صَدِيقٌ، رَحِمَ اللَّهُ عُثْمَانَ تَسْتَحْيِيهِ الْمَلَائِكَةُ، رَحِمَ اللَّهُ عَلِيًّا اللَّهُمَّ أَدْرِ الْحَقَّ مَعَهُ، حَيْثُ دَارَ .

(رواه الترمذی)

(2052/101) Sayyidina Ali رضي الله عنه reported that Allah's Messenger

ﷺ said, "May Allah's mercy be on Abu Bakr. He gave me his daughter (Ayshah) in marriage, and made arrangements for me (of conveyance, etc.) to reach the Dar ul-Hijrah, Madinah, and bought Bilal with his capital and set him free. May Allah's mercy be on Umar. He speaks what is True though it may be bitter. His true-speaking has left him without a true friend. May Allah's mercy be on Uthman before whom even the angels display bashfulness. And may Allah's mercy be on Ali. O Allah, let truth accompany. May he remain with Truth and may Truth remain with him."

(Jami' Tirmizi)

Commentary: The Prophet ﷺ has called for Allah's mercy on all four caliphs in this saying. He has recalled three deeds of Sayyidina Abu Bakr ؓ. He gave his daughter in marriage to the Prophet ﷺ. He had at least eight other wives besides her but the marriage with Sayyidah Ayshah رضى الله عنها is of significance. The Prophet's ﷺ first wife Sayyidah Khadijah رضى الله عنها was a woman of perfect faith and wisdom and she had relieved him of worries on account of domestic needs and so he was at peace. Naturally, her death caused him immense grief. He received a suggestion from the unseen world that he should marry Ayshah رضى الله عنها, the daughter of Sayyidina Abu Bakr ؓ. She was a child but the Prophet ﷺ believed that the suggestion was from Allah. A pious woman Khawlah bint Hakim brought to him the proposal from Sayyidina Abu Bakr ؓ. Not only was Sayyidah Ayshah رضى الله عنها a child but she had already been engaged to the son of Jubayr ibn Mut'im who was very well-off like Abu Bakr ؓ. The Prophet's financial condition was not unknown to anyone. In spite of that Abu Bakr ؓ decided to give his daughter to him in marriage to be able to give solace to the Prophet's heart and earn auspiciousness for himself and his daughter.

The Prophet ﷺ also recalled Sayyidina Abu Bakr's ؓ help during the hijrah. He was with the Prophet throughout the journey besides looking after other arrangements. His third deed was that he purchased Sayyidina Bilal ؓ and set him free. He had been the slave of a cruel disbeliever of Makkah who tortured him mercilessly only because he had believed in Allah. Abu Bakr ؓ paid the price he demanded and relieved Sayyidina Bilal ؓ of his

predicament. The Prophet ﷺ named only Bilal ؓ although he had set many other slaves free in this manner.

The Prophet ﷺ then recalled the characteristics of Sayyidina Umar ؓ. He did not care whether the creatures were pleased or angered if he followed Truth in all his affairs. Such a person is dear to Allah and His Messenger ﷺ and is worthy of Divine mercy.

The Prophet ﷺ next remembered Sayyidina Uthman ؓ as one to whom even the angels showed modesty. (we have read about this aspect in the chapter on his merits).

Next he recalled Sayyidina Ali ؓ for whom he prayed for Allah's mercy and beseeched Allah. "Let him be on Truth always and let Truth be with him."

The sequence in which the Prophet ﷺ took these four names discloses their merit in the ummah and their ranks in this order. It was also an indication of the order of their Khalifah. Indeed, there are many other sayings of the Prophet ﷺ in which this sequence is maintained. They all indicate to their order of succession.

(٢٠٥٣/١٠٢) عَنْ ابْنِ عُمَرَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

أَرْحَمُ أُمَّتِي بِأُمَّتِي أَبُو بَكْرٍ وَأَشَدُّهُمْ فِي أَمْرِ اللَّهِ عُمَرُ وَأَكْرَمُهُمْ حَيَاءُ عُثْمَانُ بْنُ

عَفَّانٍ وَأَقْضَاهُمْ عَلَى بَنِي أَبِي طَالِبٍ . (رواه ابن عساکر)

(2053/102) Sayyidina Abdullah ibn Umar ؓ reported that Allah's Messenger ﷺ said, "Of the people of my *ummah*, the most merciful to them is Abu Bakr ؓ, and the severest of them regarding Allah's commands is Umar ؓ, and the noblest of them is Uthman ibn Affan ؓ in modesty, and the most just of them (in deciding cases) is Ali ibn Abu Talib ؓ." (Ibn Asakir)

Commentary: The Prophet ﷺ has mentioned the characteristic of each of his Khalifahs in which he excelled over the rest of the *ummah*. Sayyidina Abu Bakr ؓ, Umar ؓ, Uthman ؓ and Ali ؓ ibn Abu Talib each was outstanding as the most merciful, the most severe in matters of Allah's injunctions and rights, in modesty which a Hadith describes as a department of faith, and in passing fair judgements in cases of disputes etc. which, indeed, was Allah's choicest blessing and a peculiarity of *Khalifah*.

(٢٠٥٤/١٠٣) عَنْ أَبِي هُرَيْرَةَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ فَضَّلَ عَلَى أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ فَقَدَرَدَ مَا قُلْتُهُ، وَكَذَّبَ مَا هُمْ أَهْلُهُ.

(رواه الرافعي)

(2054/103) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said, "If anyone gives excellence (to some other person) over Abu Bakr, Umar, Uthman and Ali then he rejects what I have said and belies their rank on which they are (in the sight of Allah). (al-Raf'ee)

Commentary: The Muslims are agreed on the excellence of these four Companions over the *ummah* and the Prophet's ﷺ sayings in this regard are very clear. If anyone believes otherwise then he is guilty of rejecting the Prophet's ﷺ sayings.

(٢٠٥٥/١٠٤) عَنْ أَنَسٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا يَجْتَمِعُ حُبُّ هَؤُلَاءِ الْأَرْبَعَةِ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ فِي قَلْبٍ مُنَافِقٍ.

(رواه الطبراني في الاوسط وابن عساكر)




(2055/104) Sayyidina Anas رضي الله عنه reports that Allah's Messenger ﷺ said, "The love of these four (my companions and friends) Abu Bakr, Umar, Uthman and Ali cannot come together in the heart of an hypocrite." (Mu'jam Awsat, Tabarani, Ibn Asakir.)

Commentary: Indeed, the *ahl us-Sunnah wal Jama'at* hold it as part of faith to love all the four Companions رضي الله عنهم. If an unfortunate one despises any of these four then his faith is invalid and he is deprived of belief.

As we have already pointed out these four people are mentioned by the Prophet ﷺ in this sequence and it is also the order of their rank.

A Fact About Their Excellence

There are fewer Ahadith about the merits of Sayyidina Abu Bakr رضي الله عنه and Sayyidina Umar رضي الله عنه than there are about Uthman رضي الله عنه whose number is relatively larger. Those about Sayyidina Ali's رضي الله عنه merits are the most — very many, indeed. The reason is that the Companions رضي الله عنهم were acquainted with the merits of Abu Bakr رضي الله عنه and Umar رضي الله عنه and they did not need to look out for the Ahadith on their merits and then convey to other members of the *ummah*.

Sayyidina Uthman  faced rebellion and opposition towards the end of his *Khilafah* and there was much character assassination — these moves were led by the hypocrite Abdullah ibn Saba. Therefore, it became necessary to acquaint the masses with his merits which were, therefore, searched and made known. Similarly, Sayyidina Ali  also faced stiff opposition and his personality became disputable especially because of the Khawarij who regarded him as liable to be killed because of mischief in religion and trial of *ummah*. So, Ahadith on his merits too had to be searched. Also, there were many who regarded it rewarding to invent Ahadith about his merits, many of those lived a seemingly righteous life. The *muhadditheen* could not always sift the fabricated Ahadith from the authentic and so some of them found their way in our books. That is why Ahadith of Sayyidina Ali's  merits are found in exceptionally large number and it is necessary to examine them from a critical point of view on the principles laid down in this field. I have reached an age and become so weak and unhealthy that I cannot undertake this task but I pray that Allah may raise someone among those worthy to do this task and complete it.

THE REMAINING OF THE TEN GIVEN GLAD TIDINGS

The Prophet ﷺ had named ten of his Companions ﷺ as dwellers of Paradise. They are called the *ashrah mubashsharah* (ten who were given the glad tidings). We will read the Hadith about it as transmitted by Tirmizi.

The four Caliphs, whose merits we have already read, are among the ten. The Prophet ﷺ named them before everyone else. Now, we read about the rest.

(٢٠٥٦/١٠٥) عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَبُو بَكْرٍ فِي الْجَنَّةِ وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدُ ابْنُ أَبِي وَقَّاصٍ فِي الْجَنَّةِ، وَسَعِيدُ ابْنِ زَيْدٍ فِي الْجَنَّةِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ.
(رواه الترمذی)

(2056/105) Sayyidina Abdur Rahman ibn Awf ﷺ said that the Prophet ﷺ said, "Abu Bakr will go to Paradise, Umar will go to Paradise, Uthman will go to Paradise, Ali will go to Paradise, Talhah will go to Paradise, Zubayr will go to Paradise, Abdur Rahman ibn Awf will go to Paradise, Sa'ad ibn Abu Waqqas will go to Paradise, Sa'eed ibn Zayd will go to Paradise, and Abu Ubaydah ibn al-Jarrah will go to Paradise." (Jami' Tirmizi)

Commentary: Obviously, the Prophet ﷺ announced this after being informed accordingly through revelation from Allah. The scholars of the ahl us-Sunnah have concluded from this Hadith that these ten people are more excellent than the other Companions and all the *ummah*. Of course, the Prophet ﷺ has also given glad

tidings to other people at different times that they would go to Paradise.

We reproduce the Ahadith of the merits of these people in the same order in which they are named in the above Hadith.

Talhah Ibn Ubaydullah رضي الله عنه

(٢٠٥٧/١٠٦) عَنْ جَابِرٍ قَالَ : نَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى طَلْحَةَ بْنِ عُيَيْدٍ اللَّهِ، قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى شَهِيدٍ يَمْشِي عَلَى وَجْهِ الْأَرْضِ فَلْيَنْظُرْ إِلَى طَلْحَةَ
(رواه الترمذی)

(2057/106) Sayyidina Jabir رضي الله عنه reported that when he saw Sayyidina Talhah ibn Ubaydullah رضي الله عنه, Allah's Messenger ﷺ said, "If anyone finds pleasure in looking at a martyr walking on the face of the earth then he must look at Talhah ibn Ubaydullah."
(Jami' Tirmizi)

Commentary: The Prophet ﷺ had been informed that Sayyidina Talhah would be martyred. The style of this saying highlights the merit of Sayyidina Talhah رضي الله عنه and the extraordinary approval of martyrdom. He was martyred about twenty-five years after the Prophet's ﷺ death in the Battle of Jamal. Indeed, that was a miracle of the Prophet ﷺ.

(٢٠٥٨/١٠٧) عَنِ الزُّبَيْرِ قَالَ : كَانَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ دِرْعَانِ، فَتَهَضَّ إِلَى الصَّخْرَةِ فَلَمْ يَسْتَطِيعْ فَقَعَدَ طَلْحَةُ تَحْتَهُ، حَتَّى اسْتَوَى عَلَى الصَّخْرَةِ، فَسَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَوْجَبَ طَلْحَةُ
(رواه الترمذی)

(2058/107) Sayyidina Zubayr رضي الله عنه said: The Prophet ﷺ was wearing two coats of mail in the Battle of Uhud. He decided to climb up to a rock but was unable to do that (because of the weight of the extra material he had on him). So, Talhah رضي الله عنه sat down (that he may step on him and climb up). The Prophet ﷺ placed his foot on his back and ascended the rock. I (Zubayr رضي الله عنه) heard Allah's Messenger ﷺ say "أَوْجَبَ طَلْحَةُ" "Talhah has made (Paradise) certain for him."
(Jami' Tirmizi)

Commentary: The Hadith tells us that it is proper to employ means to achieve one's ends like victory over the enemy and

wearing coat of mail. It is also a sunnah.

(٢٠٥٩/١٠٨) عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ : رَأَيْتُ يَدَ طَلْحَةَ شَلَاءَ وَقِيَ بِهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ.
(رواه البخارى)

(2059/108) Sayyidina Qays ibn Hazim reported that he had seen Talha's عليه السلام hand had wilted. This was the hand with which he had protected the Prophet ﷺ in the Battle of Uhud (from the enemy swords).
(Saheeh Bukhari)

Commentary: During the Battle of Uhud the archers of the enemy targeted the Prophet ﷺ with their arrows. Sayyidina Talhah عليه السلام tried to protect him with his shield but he had his hand wounded and the shield dropped down from it. So, he used every limb of his body to protect the Prophet ﷺ from the onslaught of the arrows and did not allow even a single arrow to strike the Prophet ﷺ. As a result, one of his hands became useless and his whole body had wounds over it. More than eighty wounds were counted over his body but Allah willed him to live and he also participated in almost all battles thereafter with the Prophet ﷺ. He continued to serve religion till the times of Sayyidina Uthman عليه السلام and martyrdom was his fate in the Battle of Jamal.

It is worth observing about the narrator of this Hadith, Qays ibn Abu Hazim that, according to the strict terminology, he was not a Companion. He had embraced Islam in the Prophet's lifetime and undertook the journey to Madinah to swear allegiance at the hands of the Prophet ﷺ but he reached there when the Prophet ﷺ had departed from this world. Hence, though he is a tabi'ee yet his name is found with the Companions رضي الله عنهم because he had journeyed to Madinah with the intention of meeting the Prophet ﷺ and swearing allegiance to him. It is as though the Prophet's ﷺ saying "انما الا اعمال بالنيات وانما لامرء مانوى" (Surely deeds are judged by the intention that prompt them and surely rewards will depend on intentions) applied to him.

Sayyidina Zubayr عليه السلام

(٢٠٦٠/١٠٩) عَنْ جَابِرٍ قَالَ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَاتِنِي بِخَبَرِ الْقَوْمِ يَوْمَ الْأَحْزَابِ، قَالَ الزُّبَيْرُ : أَنَا فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَحَوَارِيَّ الرَّبُّوبِ. (رواه البخارى ومسلم)

(2060/109) Sayyidina Jabir رضي الله عنه reported that on the day of the Battle of Ahzab, the Prophet ﷺ said, "Who will bring me news from the enemy (army)?" Sayyidina Zubayr said, "I will!" So, the Prophet said, "Every Prophet has a *hawari* (sincere disciple) and mine is Zubayr." (Saheeh Bukhari, Saheeh Muslim)

Commentary: The Battle of Ahzab (also called Khandaq) was fought in 5 AH. It is distinguished on certain accounts. The Qur'an describes it in two *ruku'* (sections), and the surah is also named after it. We write here in brief about it.

The Quraysh, as we know, were staunch enemies of the Prophet ﷺ and Islam. They had resolved not to wage war against the Muslims any more after Uhud. However, the Banu Nadeer (Jews) whom the Prophet ﷺ had expelled and who had settled at Khayber continued to conspire against Islam. They schemed to instigate all Arab prominent tribes to join hands with them and attack the Muslims with full force to eliminate them. They sent their envoys to the Quraysh too and assured them that they would convince other tribes to join forces and that the Jews around Madinah (including Banu Qurayzah) would also fight the Muslims who would then not be able to resist and would be wiped out of existence. Having convinced the Quraysh, they persuaded the Ghatafan, Banu Asad, and other tribes to join the confederation, assuring them that the fertile lands would then be theirs. In this way, they prepared an army of ten thousand or twelve thousand men to attack Madinah.

The Prophet ﷺ consulted his Companions رضي الله عنهم. The Madinan Muslims who could be expected to fight did not exceed three thousand. That was the Islamic force. They did not possess even one-tenth of necessities of life and materials of war that the enemies possessed. So, they decided to defend themselves from within Madinah.

Salman Farsi رضي الله عنه suggested that trenches should be dug around Madinah's plains as was done in Iran where he belonged. Not men and not horses should be able to cross them. The Prophet ﷺ and his Companions رضي الله عنهم approved this proposal. Madinah was surrounded by mountains on three sides which were impassable so

that no enemy could infiltrate from there but the southern side was plain land and the enemy could invade from there. It was decided to dig trenches on this side, ten cubits deep and ten cubits wide. Teams of ten Muslims each began the work and, in spite of severe cold, they worked day and night very strenuously. The length of the trench was about one and a half miles.

The enemy advanced under the command of Abu Sufyan and encamped opposite the trenches. They had tents and provision in plenty. They stayed there for about a month but it was not possible for them to cross over the trenches. All the two sides did was shoot some arrows and, as a result, seven Companions ﷺ were martyred and four idolaters were consigned to Hell. The Qur'an has mentioned the severest test of the Muslims in this battle and their sacrifice but it has not treated any other Battle in the same way and as exhaustively. It says further down that Allah sent them His help and a violent storm uprooted the tents of the enemy, their cooking pots were upturned and some of their horses and camels broke loose and escaped. (Many of them might have considered it as a punishment and) their commander decided to call it a day and the mammoth army returned dejected.

وكفى الله المؤمنين القتال. (الاحزاب ٢٥:٣٣)

{And Allah Sufficeth for the Believers in fighting} (al-Ahzab 33:25)

During the time the armies were poised against one another, the Prophet ﷺ asked for a volunteer to investigate the enemy's thinking. This was a very risky undertaking but Sayyidina Zubayr ؓ was the first person to offer himself for the task for which the Prophet ﷺ called him his *hawari* (disciple) as every Prophet ﷺ had one. Indeed, that is a great merit of Zubayr ؓ.

Among the *ashrah mubash sharah*, like Sayyidina Ali ؓ, he too was closely related to the Prophet ﷺ, while Sayyidina Ali ؓ was his paternal uncle Abu Talib's son and, therefore, his cousin. Zubayr ؓ was also the Prophet's ﷺ cousin being the son of his paternal aunt, Sayyidah Safiyah رضى الله عنها daughter of Abdul Muttalib.

(٢٠٦١/١١٠) عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ عَلَى

حِرَاءَ هُوَ وَأَبُو بَكْرٍ وَعُمَرُ وَعَلِيٌّ وَعُثْمَانُ وَطَلْحَةُ وَزُبَيْرٌ فَتَحَرَّكَتِ الصَّخْرَةُ
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِهْدَأْ فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ
أَوْ شَهِيدٌ. (رواه مسلم)

(2061/110) Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ was on Mount Hira with Abu Bakr, Umar, Ali, Uthman, Talhah and Zubayr. The rock (on which they were) shook and Allah's Messenger ﷺ said (to it), "Be still, for only a Prophet, a siddiq and a martyr are on you." (Saheeh Muslim)

Commentary: This kind of miraculous events took place often as we have seen in some Ahadith previously. This time apart from the four Khalifahs, Sayyidina Talhah رضي الله عنه and Zubayr رضي الله عنه were also with him — all of them being among the ten of glad tidings. The Prophet ﷺ also referred to both of them as martyrs, and both were martyred in the Battle of Jamal.

(٢٠٦٢/١١١) عَنْ عَلِيٍّ قَالَ : سَمِعْتُ أُذُنَيَّ مِنْ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَقُولُ: طَلْحَةُ وَالزُّبَيْرُ جَارَايَ فِي الْجَنَّةِ. (رواه الترمذی)
(2062/111) Sayyidina Ali رضي الله عنه said, "My ears heard from the mouth of Allah's Messenger ﷺ: Talhah and Zubayr will be my neighbours in Paradise." (Jami' Tirmizi)

Commentary: Sayyidina Ali رضي الله عنه used to mention the virtues of these two men very emphatically especially about their martyrdom and admittance to Paradise. He adopted a unique style in this Hadith "سَمِعْتُ أُذُنَيَّ مِنْ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ" *my ears heard the Prophet's ﷺ mouth say*. Obviously that was to emphasise the message the main reason for being that both of them were martyred although they had detached themselves from the Battle of Jamal by some men of Sayyidina Ali's army.

This was a unique, unprecedented war both sides of which were unwilling to fight it. Both were aware of the merits of the other side and accepted that but some human devils, Abdullah ibn saba and his henchmen were successful in inciting both sides to war in the darkness of the night. This war was fought unintentionally and both sides were grieved thereafter and they regularly sought forgiveness of Allah after that and tried their best

to make amends.¹

Abdur Rahman Ibn Awf رضي الله عنه

(٢٠٦٣/١١٢) عَنِ الْحَارِثِ بْنِ الصِّمَّةِ الْأَنْصَارِيِّ قَالَ : سَأَلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ وَهُوَ فِي الشَّعْبِ هَلْ رَأَيْتَ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ؟ قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ رَأَيْتُهُ إِلَى حَرِّ الْجَبَلِ وَعَلَيْهِ عِكَرٌ مِنَ الْمُشْرِكِينَ فَهَوَيْتُ إِلَيْهِ لِأَمْنَعَهُ، فَرَأَيْتَكَ فَعَدَلْتُ إِلَيْكَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا إِنَّ الْمَلَائِكَةَ تُقَاتِلُ مَعَهُ، فَرَجَعْتُ إِلَى عَبْدِ الرَّحْمَنِ فَأَجَدَهُ بَيْنَ نَفَرٍ سَبْعَةٍ صَرَخُوا فَقُلْتُ لَهُ، ظَفَرْتُ يَمِينِكَ أَكُلَ هَؤُلَاءِ قَتَلْتُ؟ قَالَ : أَمَا هَذَا لَأَرْطَاهُ بْنُ عَبْدِ شُرَحْبِيلَ وَهَذَانِ فَأَنَا قَتَلْتُهُمَا، وَأَمَا هَؤُلَاءِ فَقَتَلَهُمْ مَنْ لَمْ أَرَهُ، قُلْتُ : صَدَقَ اللَّهُ وَرَسُولُهُ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(رواه ابن منده في مسنده والطبراني في المعجم الكبير، وابو نعيم في الحلية)

(2063/112) Sayyidina Harith ibn Simmah رضي الله عنه said that on the day of Uhud when the Messenger ﷺ of Allah was in the valley he asked him whether he had seen Abdur Rahman ibn Awf. He said, "Yes, O Messenger of Allah. I have seen him on the side of the dark rocks of the mountains. A party of the idolaters were fighting him and I intended to go to him and help him when I saw you and came to you." The Prophet ﷺ said, "It should be known that Allah's angels are fighting for him." Harith said that he then went back towards Abdur Rahman ibn Awf and saw that seven idolaters were lying dead near him and he said to him, "May your hands be successful. Did you kill all of them?" He said, "I did kill this Artah ibn Abd Shurahbil and these two. As for the four, I did not see who killed them." So, he said, "Allah and His Messenger are True." (Ibn Mundah in Musnad, Tabarani in Mu'jam Kabeer, Abu Nu'aym in Hilyah.)

Commentary: Knowledge of a little background of the Battle of Uhud is necessary to be able to understand this Hadith.

The Battle of Badr was fought in Ramadan 2 AH. The Muslims fighters numbered only 313 and they had almost nothing in war equipment because they had not advanced from Madinah with

①. See Sirat Khulafa'e Rashideen of Mawlana Abdul Shakoor Farooqi Lucknowi, (Chapter on Sayyidina Ali)

intent to fight. So, whatever little they had at their disposal, they could not carry even that. The Makkan army was more than three times the Muslims number and had advanced with intention to fight fully equipped. In spite of that Allah gave the Muslims an overwhelming victory through unseen help. Seventy of the idolaters were killed and they included Abu Jahl and many other chiefs of Quraysh and seventy were arrested while the others fled from the battlefield. This result infuriated the common man in Makkah and they burned to seek vengeance. So, they armed themselves for a full year and in Shawwal 3 AH exactly a year after the Battle of Badr, three thousand men marched towards Madinah under Abu Sufyan to wipe out the Muslims. The Prophet ﷺ advanced from Madinah with seven hundred men and came upto Uhud about 2½ miles away. They put the mountain behind them and stopped on the plain. There was a pass in the mountain where the Prophet ﷺ stationed fifty archers to prevent enemy infiltration from it. Abdullah ibn Jubayr ؓ (the ace archer) was appointed their ameer with firm instructions to stay out at this spot.

The Muslims attacked so severely with the word go that the enemy four times their number was compelled to flee. The warriors began to collect war booty and the archer also deserted their post to gather the booty. Their ameer, Abdullah ibn Jubayr ؓ tried to stop them but they excused themselves saying that the Prophet's ﷺ command was upto the battle and that was over. Abdullah ibn Jubayr ؓ and some others stood their ground. Khalid ibn Waleed who was not a Muslim till then brought some of his men from that pass and Abdullah ibn Jubayr ؓ and the few archers he had could not stop their onslaught and they were all martyred. Khalid ibn Walid attacked the unwary Muslims from the rear and they were taken unawares. Many Muslims panicked and could not fight and many top-ranked Companions were martyred. The Prophet ﷺ was also injured badly. Then, suddenly, with the unseen help of Allah, the tables turned. The Companions ؓ reassembled on learning that the Prophet ﷺ was alive and routed the enemy. The Hadith under discussion concerns this stage of the battle. It seems that it was disclosed to the Prophet ﷺ by Allah that Abdur Rahman ibn Awf ؓ was fighting the idolaters and Allah's angels were helping him.

That is why he asked Harith ibn Simmah رضي الله عنه about him and told him that أَمَّا إِنَّ الْمَلَائِكَةَ تُقَاتِلُ مَعَهُ angels were fighting for him. So Harith رضي الله عنه went to him and asked him if he had killed all the seven dead idolaters around him. He confirmed having killed three with Allah's help but did not know about the other four how they were there. Sayyidina Harith ibn Simmah رضي الله عنه exclaimed, “صَدَقَ اللَّهُ وَرَسُولُهُ” (Allah and His Messenger have spoken the Truth) meaning, "I have seen with my eyes that the angels fought on Abdur Rahman's side as the Prophet ﷺ said and my faith is now strengthened."

The Hadith brings out the merit of Sayyidina Abdur Rahman ibn Awf who fought the idolaters with determination even in difficult times and Allah's angels helped him. And, what the Prophet ﷺ disclosed about him was the Prophet's ﷺ miracle.

(٢٠٦٤/١١٣) عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ : بَلَّغْنِي أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ جُرِحَ يَوْمَ أُحُدٍ أَحَدًا وَعِشْرِينَ جِرَاحَةً وَجُرِحَ فِي رِجْلِهِ فَكَانَ يَعْرِجُ مِنْهَا.

(رواه ابو نعيم وابن عساكر)

(2064/113) Ibrahim ibn Sa'd (a Tabi'ee) said: I have learnt that in the Battle of Uhud Abdur Rahman ibn Awf رضي الله عنه received twenty-one wounds (from swords and arrows). He was injured in the foot too and walked with a limp. (Abu Nu'aym, Ibn Asakir)

Commentary: The Prophet ﷺ was badly injured in the Battle of Uhud. Indeed, those people have attained a high rank who were wounded in this battle or martyred. Abdur Rahman ibn Awf رضي الله عنه was one of them.

(٢٠٦٥/١١٤) عَنِ الْمُغِيرَةِ أَنَّهُ كَانَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَتَاهُ بِوَضُوءٍ فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ ثُمَّ لَحِقَ بِالنَّاسِ فَإِذَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ يُصَلِّي بِهِمْ، فَلَمَّا رَأَاهُ عَبْدُ الرَّحْمَنِ هَمَّ أَنْ يَرْجِعَ فَأَوْمَأَ إِلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ مَكَانَكَ فَصَلِّينَا خَلْفَهُ مَا أَدْرَكْنَا وَقَضَيْنَا مَا فَاتَنَا.

(رواه الضياء المقدسي في المختاره)

(2065/114) Sayyidina Mughirah ibn Shu'bah رضي الله عنه said that he accompanied the Prophet ﷺ in a journey. He brought water that the Prophet ﷺ may make ablution during which he wiped the socks (he was wearing — that is, made *masah*). Then he joined the congregational salah. Abdur Rahman ibn Awf رضي الله عنه was

leading the salah and on seeing the Prophet ﷺ thought of moving back into the congregation (that the Prophet ﷺ may lead the congregation) but he indicated to him that he should carry on. (Mughirah ؓ said:) "We prayed behind Abdur Rahman ibn Awf whatever portion we could get and the remaining salah we offered ourselves." (Mukhtarah, Diya Maqdisi)

Commentary: This Hadith has narrated the event very briefly. Another Hadith — also related by Mughirah — is transmitted by Kanz ul-ummal on the authority of sunan Sa'eed ibn Mansoor. The gist of it is:

Someone asked Mughirah ibn Shu'bah ؓ if the Prophet ﷺ had followed anyone in salah besides Abu Bakr ؓ. So, he related: We were together with the Prophet ﷺ in a journey. When the time of dawn approached, he got up and I followed him and we parted from the others till they were very far. Then he left me and went till I could not see him. He came back after having relieved himself and asked me if I had water and I said, "Yes, I have it." I took water from my water-skin that was hanging from the saddle of my riding beast and brought it to him. He washed both hands thoroughly, while I poured water over them. Then he washed his face and arms (up to the elbows), wiped his head and wiped the socks too. Then we mounted our beasts and returned. The congregational salah had begun with Abdur Rahman ibn Awf as the imam. He was in the second rak'ah and I was about to tell him (that the Prophet ﷺ was here) but he forbade me and we offered the second raka'ah behind Abdur Rahman ibn Awf, and the first, which had been offered before we had come, we both offered thereafter.

It is clarified in another version that when it was getting very late (and they did not know where the Prophet ﷺ had gone) they decided by consultation to offer the salah and appointed Abdur Rahman ibn Awf as their imam. Then, the Prophet ﷺ came when the second raka'ah was in progress and Mughirah joined the congregation behind Abdur Rahman ibn Awf whereafter they completed their salah.

Thus, Sayyidina Abdur Rahman ibn Awf ؓ had the honour of leading a congregation in which the Prophet ﷺ followed him. He

wished to move back but the Prophet ﷺ backoned him to carry on.

(٢٠٦٦/١١٥) عَنْ أُمِّ سَلَمَةَ، قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لِأَزْوَاجِهِ: إِنَّ الَّذِي يَخْتُو عَلَيَّكَنَّ بَعْدِي هُوَ الصَّادِقُ الْبَادِ، اللَّهُمَّ اسْقِ عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ مِنْ سَلْسَبِيلِ الْجَنَّةِ. (رواه احمد)

(2066/115) Sayyidah Umm Salamah رضى الله عنها said that she heard Allah's Messenger ﷺ say to his wives: He who helps you generously after my death is a sincere believer and a kind man. O Allah! Let Abdur Rahman drink from the *salsabeel* of Paradise. (Musnad Ahmad)

Commentary: *Salsabeel* is a pure and clean spring in Paradise. The Qur'an says in verse 18 of *surah ad-Dahr*:

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا..... (الدھر ١٨:٧٦)

{A fountain therein named Salsabeel}.

The Prophet ﷺ had already said that the Prophet's do not leave behind a legacy for their and whatever they left behind was given away in charity for the sake of Allah, so his wives could have a concern for themselves on how they would subsist after he had gone. Therefore, he comforted them that Abdur Rahman ibn Awf ؓ would help them generously. This was again his miracle. There is a Hadith in Tirmizi that Sayyidah Ayshah رضى الله عنها said to Abu Salamah the son of Sayyidina Abdur Rahman ibn Awf ؓ, "May Allah give your father drink from *Salsabeel* (a spring) in Paradise." Abdur Rahman ibn Awf had donated to the Prophet's ﷺ wives a garden which was later sold for forty thousand, but another version puts the figure at four hundred thousand. The commentators have reconciled the two versions by suggesting that the sale proceeds were forty thousand dinars or four hundred thousand dirham. (This was the ratio of these currencies in the Prophet's ﷺ times.

(٢٠٦٧/١١٦) عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مُجَمِّعٍ بْنِ حَارِثَةَ، أَنَّ عُمَرَ قَالَ لَأَمْ كُلُّنَا بَنَاتِ عَقَبَةِ امْرَأَةِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَقَالَ لَكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّكَ حَيٌّ سَيِّدَ الْمُسْلِمِينَ عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ؟ قَالَتْ: نَعَمْ. (رواه ابن منده وابن عساكر)

(2067/116) Abdur Rahman ibn Abdullah ibn Majma' ibn Harithah رضي الله عنه reported that Sayyidina Umar رضي الله عنه asked Umm Kulthum bint (daughter of) Aqabah and wife of Abdur Rahman ibn Awf رضي الله عنه, "Is it true that the Prophet ﷺ had said to you that you should marry Abdur Rahman ibn Awf رضي الله عنه who is Sayyid ul-Muslimeen (Chief of the Muslims)?" She said, "Yes!"

(Musnad Ibn Mundah, Tareekh Ibn Asakir)

Commentary: The Prophet ﷺ called Sayyidina Abdur Rahman ibn Awf رضي الله عنه Sayyid ul-Muslimeen. Indeed, that is his excellence of a very high degree.

Sa'd Ibn Abu Waqqas رضي الله عنه

(٢٠٦٨/١١٧) وَعَنْ عَلِيٍّ، قَالَ، مَا سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمَعَ أَبَوَيْهِ لِأَحَدٍ إِلَّا لِسَعْدِ بْنِ مَالِكٍ فَإِنِّي سَمِعْتُهُ يَقُولُ يَوْمَ أُحُدٍ "يَا سَعْدُ! اِرْمِ فِدَاكَ أَبِي وَأُمِّي"

(رواه البخاري ومسلم)

(2068/117) Sayyidina Ali رضي الله عنه said that he never heard the Prophet ﷺ name his parents together except for Sa'd ibn Maalik رضي الله عنه (which refers to Sa'd ibn Abu Waqqas). At the Battle of Uhud he said to Sa'd. "يَا سَعْدُ! اِرْمِ فِدَاكَ أَبِي وَأُمِّي" "O Sa'd! my father and my mother be your ransom, shoot the arrows!"

(Saheeh Bukhari, Saheeh Muslim)

Commentary: By saying Sa'd ibn Maalik, Sayyidina Ali رضي الله عنه refers to Sa'd ibn Abu Waqqas. Sa'd's father was Maalik whose kunyah was Abu Waqqas.

We have read about the Battle of Uhud in the account of Sayyidina Abdur Rahman ibn Awf رضي الله عنه. Among those who were steadfast, Sa'd ibn Abu Waqqas رضي الله عنه was an adept archer and he was near the Prophet ﷺ and he said to him what we have read in the Hadith. Besides showing him encouragement, the Prophet ﷺ also expressed thereby his extreme pleasure. Sayyidina Sa'd ibn Abu Waqqas رضي الله عنه is quoted in *Sharah as-Sunnah* as saying that the Prophet ﷺ prayed for him "اللَّهُمَّ اشْدُدْ رَمِيَّتَهُ وَاجِبْ دَعْوَتَهُ" (O Allah, let his archery be strong and approve his supplication).

Jami' Tirmizi has a tradition by Sa'd ascribing this prayer to the Prophet "اللَّهُمَّ اسْتَجِبْ لِسَعْدٍ إِذَا دَعَاكَ!" (O Allah! Answer his prayer whenever Sa'd makes one to You). Thus, generally his prayer were

answered and people requested him to pray for them and feared his curse.

(٢٠٦٩/١١٨) عَنْ عَائِشَةَ قَالَتْ: سَهَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقْدِمَهُ الْمَدِينَةَ لَيْلَةً فَقَالَ: "لَيْتَ رَجُلًا صَالِحًا يَحْرُسُنِي" إِذْ سَمِعْنَا صَوْتَ سَلَاحٍ فَقَالَ: "مَنْ هَذَا؟" قَالَ: أَنَا سَعْدٌ قَالَ: "مَا جَاءَ بِكَ؟" قَالَ: وَقَعَ فِي نَفْسِي خَوْفٌ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجِئْتُ أَخْرُسُهُ، فَدَعَا لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ نَامَ.

(رواه البخارى و مسلم)
(2069/118) Sayyidah Ayshah رضى الله عنها reported that when Allah's Messenger ﷺ came to Madinah (after a battle), he could not sleep one night (perhaps fearing something). He said, "Would that a brave man came in to guard!" They heard at the same time sound of weapons and the Prophet ﷺ asked, "Who is that?" and Sa'd replied that he was there. The Prophet ﷺ asked, "Why are you here at this time?" He said, "I sensed fear for you (lest an enemy may hurt you) so I came to guard you." The Prophet ﷺ then prayed for him and slept peacefully.

(Saheeh Bukhari, Saheeh Muslim).

Commentary: When anyone develops a love for another for the sake of Allah then it happens that the condition of his love's heart reflects on him. The case of Sayyidina Sa'd ibn Waqqas ؓ is an example. The Prophet ﷺ had become restless and hoped for a guard to stand for him and Sa'd's ؓ heart received that reflection. Indeed, his love of the Prophet ﷺ for Allah's sake was a great blessing of Allah on him and a great excellence.

(٢٠٧٠/١١٩) عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: إِنِّي لَأَوَّلُ رَجُلٍ مِنَ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ وَرَأَيْتُنَا نَغْزُو مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا لَنَا طَعَامٌ إِلَّا الْحَبْلَةُ وَوَرَقُ السَّمَرِ، وَإِنْ كَانَ أَحَدُنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ مَالَهُ، خِلَطٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُونِي عَلَى الْإِسْلَامِ، لَقَدْ خَبْتُ إِذَا وَضَلَ عَمَلِي، وَكَانُوا وَشَوَاهِبِهِ إِلَى عَمْرٍ، وَقَالُوا: لَا يُحْسِنُ يُصَلِّي

(رواه البخارى و مسلم)
(2070/119) Qays ibn Abu Hazim said that he heard Sa'd ibn Abu

Waqqaṣ عليه السلام say. "I was the first man among the Arabs to shoot an arrow in Allah's path (against Islam's enemies). I saw myself and my friends the other Companions that we took part in jihad with Allah's Messenger عليه السلام (against enemies of Islam) while we had nothing to eat except the fruit and leaves of mimosa and (because of this diet) we passed stool like sheep's in small pieces (very dry). And, now, the Banu Asad reprove me about Islam and I feel a loser and hopeless and all my deeds seem fruitless." (The fact was that) the members of Banu Isra'il had complained to Sayyidina Umar that Sa'd did not perform salah properly.

(Saheeh Bukhari, Saheeh Muslim)

Commentary: Sayyidina Umar عليه السلام as Khalifah had appointed Sayyidina Sa'd ibn Abu Waqqaṣ عليه السلام as governor of Kufah which made him responsible to lead the men in salah, too. Sayyidina Zubayr ibn Awwam's grandfather was Asad. Hence, all his clan was known as Banu Asad. Some of them complained to Sayyidina Umar عليه السلام that Sa'd عليه السلام did not offer prayers properly. He wrote to him that he had received a complaint about him and he naturally felt bad about it. The words he spoke are found in the Hadith. He recollected that he was the first archer for Islam in the first year of *hijrah* when the Prophet عليه السلام had sent him with a party to fight *jihad*. He also recollected how he and other Companions عليهم السلام lacked provision fit for human beings yet were steadfast in *jihad*. He then lamented that if the complaint against him was genuine then he was absolutely a failure losing his past deeds.

Salah is the first and basic essential of faith. So, Sa'd عليه السلام regarded the complaint that he did not perform prayers properly as improper observance of Islam. Sayyidina Sa'd ibn Abu Waqqaṣ عليه السلام sent a reply to the Khalifah that he observed salah exactly as he had seen the Prophet عليه السلام observe it and Sayyidina Umar عليه السلام confirmed to him that he had a similar impression about him but had informed him of the complaint as a matter of protocol, and he rejected the complaint of Banu Asad.

We learn from this Hadith that it is proper for a man, if he finds it necessary, to recall his efforts for Islam. This is not arrogance and egoism which are disallowed.

We mention some things about Sayyidina Sa'd عليه السلام which are found in authentic Ahadith in different ways.

He disclosed it on his own that he was the third person to accept the Prophet's call to Islam. He was a young man of only seventeen summers. His mother applied extreme pressure on him that he should not relinquish the religion of his forefathers. When he did not obey her, she vowed not to eat or drink anything unless he submitted to her. She did not take anything for many days and fainted three times, meanwhile. But, while Sayyidina Sa'd رضي الله عنه tried to reconcile her, he was not prepared to forsake Islam. According to a report in Saheeh Muslim, this verse was revealed on the occasion:

”وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا
وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا“
(لقمّن ٣١: ١٥)

{but if they strive (to compel) you to associate with Me that of which you have no knowledge, then obey them not, yet keep honourable company with them in this world.} (Luqman, 31:15)
(part of it is also in *al-Ankaboot* verse 8)

It is also known about him that he had sworn allegiance to Sayyidina Ali رضي الله عنه after the martyrdom of Sayyidina Uthman رضي الله عنه but when a civil strife took place because of the innocent martyrdom of Sayyidina Uthman رضي الله عنه, he resolved to keep himself away from that. When Sayyidina Ali رضي الله عنه, or his men, tried to win him over to their side, he said, "Get me a sword that will kill a disbeliever but be ineffective on a Believer." Further, not only did he keep himself aloof from the in-fighting but he also went away from Madinah to Wadi Aqeeq where he built his home on his land and took his family there so that he would also not receive news of the fighting.

Iraq and all of Faris (Iran) was conquered under his command.

He died in 55 AH in the times of Sayyidina Mu'awiyah at his house in Wadi Aqeeq and his body was brought to Jannat ul-Baqee' in Madinah for burial. He was the last of the 'ten with glad tidings' to die. رضى الله عنه وارضاه

Sa'eed Ibn Zayd رضي الله عنه

(٢٠٧١/١٢٠) عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرٍو بْنِ نَفِيلٍ أَنَّهُ قَالَ : أَشْهَدُ عَلَى
التَّسْعَةِ أَنَّهُمْ فِي الْجَنَّةِ، وَلَوْ شَهِدْتُ عَلَى الْعَاشِرِ لَمْ أَتِمَّ : قِيلَ : وَكَيْفَ ذَاكَ،

قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحِرَاءَ، فَقَالَ: أُثْبِتْ حِرَاءَ فَإِنَّهُ لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ، قِيلَ: وَمَنْ هُمْ؟ قَالَ، رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدُ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، قِيلَ: فَمَنِ الْعَاشِرُ؟ قَالَ أَنَا. (رواه الترمذی)

(2071/120) Sayyidina Sa'eed ibn Zayd ibn Amr ibn Nufayl رضی اللہ عنہ said, "I give testimony for nine people that they will go to Paradise and if I give the same testimony about a tenth man that he will be admitted to Paradise then I will not be a sinner." He was asked how was that and on what basis he said that. So, Sa'eed said, "We were on the mountain Hira with the Prophet ﷺ (and it shook). The Prophet ﷺ said to it that it should still down for there was on it either a Prophet or a Siddiq (truthful one) or a martyr." He was then asked who were there with him and he said, "(Besides) the Prophet ﷺ, Abu Bakr, Umar, Uthman, Ali, Talhah, Zubayr and Sa'd (Ibn Abu Waqqas) and Abdur Rahman ibn Awf." He was asked who the tenth man was, and he said, "I myself." (Jami' Tirmizi)

Commentary: We have read the Hadith that names the ten who were given the glad tidings (ashrah mubash sharah). While the nine names are common to that Hadith and this one, the tenth in the former is Sayyidina Abu Ubaydah ibn Jarrah رضی اللہ عنہ. I suppose that Abu Ubaydah ibn Jarrah رضی اللہ عنہ was not present at the Mount Hira.

The other difference is that in the earlier Hadith narrated by Abdur Rahman ibn Awf رضی اللہ عنہ the Prophet ﷺ named the ten men and said that they would go to Paradise but in this Hadith he did not call any name and said nothing apart from, "O Hira, be still! At the moment a Prophet, a Siddiq and a martyr are over you." The rest is the statement of Sayyidina Sa'eed رضی اللہ عنہ that there were nine Companions with the Prophet ﷺ at that time and he named them. He was confident on the basis of the Prophet's sayings that, indeed, all of them would go to Paradise and so bore testimony for that because there is no doubt that a Prophet, a siddiq and a martyr would be admitted to Paradise. Of course, the Prophet ﷺ was there, Sayyidina Abu Bakr رضی اللہ عنہ was a siddiq — in fact a great siddiq, Sayyidina Umar رضی اللہ عنہ, Uthman رضی اللہ عنہ, Ali رضی اللہ عنہ, Talhah رضی اللہ عنہ, Zubayr رضی اللہ عنہ — five of them — were martyrs, while the remaining

Sayyidina Abdur Rahman ibn Awf رضي الله عنه, Sa'd ibn Abu Waqqas رضي الله عنه and Sa'eed ibn Zayd رضي الله عنه were also siddiq (the truthful ones).

As for Sayyidina Sa'eed ibn Zayd رضي الله عنه, we know his position from a Hadith in this very series in the *Kitab al-Mu'amlaat* concerning usurption. One of its narrators was Sayyidina Sa'eed رضي الله عنه ibn Zayd himself. It would not be incongruous if we reproduce it here:

{A woman (named Arwa) filed a petition in the times of Sayyidina Mu'awiyah رضي الله عنه before Sayyidina Marwan, the governor of Madinah, against this very Sa'eed ibn Zayd that he had usurped some of her land. Sayyidina Sa'eed ibn Zayd رضي الله عنه was much grieved at the false accusation. He said to Marwan:

” قَالَ: اَنَا اَنْتَقِصُ مِنْ حَقِّهَا شَيْئًا اَشْهَدُ لَسَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ: مَنْ اَخَذَ شِبْرًا مِّنَ الْاَرْضِ ظُلْمًا فَانَّهُ يُطَوَّقُهُ يَوْمَ الْقِيَامَةِ مِنْ سَبْعِ اَرْضِيْنَ

"Will I take away the land of this woman? I bear witness that I have heard the Messenger of Allah say: If anyone takes a span of land wrongfully it will be tied round him like a necklace to a depth of seven earths."

Sayyidina Sa'eed رضي الله عنه related this Hadith with such a sincere heart and in such a way that Marwan was deeply impressed and said, "I no more ask you for an evidence or proof." Then Sayyidina Sa'eed رضي الله عنه made a supplication (with a pained heart) against the woman, "O Allah, if this woman has accused me falsely then deprive her of the sight of her eyes and let her land be the site of her grave." (Sayyidina Urwah the narrator said:) Then this prayer did materialise and I saw the woman with my own eyes she turned blind in her old age and used to say that Sa'eed's curse fell on her. One day as she was walking on her land she fell into a ditch and died, that became her grave."}

(Saheeh Bukhari, Saheeh Muslim)

May Allah cause us to learn from this incident.

Abu Ubaydah Ibn Jarrah رضي الله عنه

(٢٠٧٢/١٢١) عَنْ اَنَسٍ قَالَ : قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ”لِكُلِّ اُمَّةٍ اَمِيْنٌ وَاَمِيْنُ هَذِهِ الْاُمَّةِ اَبُو عُبَيْدَةَ، بَنُ الْجَرَّاحِ. (رواه البخارى ومسلم)

(2072/121) Sayyidina Anas رضي الله عنه reported that Allah's Messenger ﷺ said, "Every *ummah* has an *ameen* (a true worthy man) and the *ameen* of my *ummah* is Abu Ubaydah ibn Jarrah رضي الله عنه."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: We have explained earlier in this book that the word *amanat* is used in the Qur'an and Ahadith in a wide sense. It is to discharge faithfully the responsibilities on oneself regarding right of Allah and fellow-creatures.

This Hadith tells us that Allah had distinguished Sayyidina Abu Ubaydah رضي الله عنه in this character.

(٢٠٧٣/١٢٢) عَنْ حُذَيْفَةَ قَالَ جَاءَ أَهْلُ نَجْرَانَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: يَا رَسُولَ اللَّهِ ابْعَثْ إِلَيْنَا رَجُلًا أَمِينًا، فَقَالَ لَا بَعَثَنَّ إِلَيْكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ، فَاسْتَشْرَفَ لَهَا النَّاسُ، قَالَ فَبَعَثَ أَبَا عُبَيْدَةَ بْنِ الْجَرَّاحِ. (رواه البخاري ومسلم)

(2073/122) Sayyidina Huzayfah ibn al-Yamaan رضي الله عنه said that the people of Najran came to Allah's Messenger ﷺ and requested him to appoint an *ameen* over them and send him to them. He said, "I will appoint an *ameen* who is genuinely trustworthy." The people looked expectantly to be appointed but he (appointed and) sent Abu Ubaydah ibn Jarrah, to Najran.

(Saheeh Bukhari, Saheeh Muslim)

Commentary: Najran was a place between Yaman and Shaam and the Hijaz. The central city was called Najran. It was overtaken in 10 AH. Majority of its people were Christians and it was a centre of Christianity. At their request for a trustworthy person, the Prophet ﷺ sent Sayyidina Abu Ubaydah ibn Jarrah رضي الله عنه as their ruler and governor. This Hadith is also found in *Kanz ul-Ummal* on the authority of Musnad Ahmad and a number of other books. According to these books, the Prophet ﷺ replied to their request "لَا بَعَثَنَّ إِلَيْكُمْ أَمِينًا حَقَّ أَمِينٍ أَمِينًا حَقَّ أَمِينٍ، أَمِينًا حَقَّ أَمِينٍ" that he would send to them a trustworthy man and repeated the words "أَمِينًا حَقَّ أَمِينٍ" three times (trustworthy man, genuinely trustworthy). This obviously amplified his character as *ameen*.

(٢٠٧٤/١٢٣) عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: سَمِعْتُ عَائِشَةَ وَسُئِلَتْ: مَنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَخْلِفًا لَوْ اسْتَخْلَفَهُ؟ قَالَتْ أَبُو بَكْرٍ، فَقِيلَ:

ثُمَّ مِنْ بَعْدِ أَبِي بَكْرٍ؟ قَالَتْ: عُمَرُ، قِيلَ: مَنْ بَعْدَ عُمَرَ؟ قَالَتْ: أَبُو عُيَيْدَةَ بْنُ
الْجَرَّاحِ.

(رواه مسلم)

(2074/123) Ibn Abu Mulaykah said that he heard that Sayyidah Ayshah رضى الله عنها was asked, "If Allah's Messenger had appointed a Khalifah after him then whom would he have named?" She said, "Abu Bakr." She was asked, "Who next?" She said, "Umar". She was then asked whom would he have appointed after him, and she said, "Abu Ubaydah ibn Jarrah."

(Saheeh Muslim)

Commentary: Certainly, Sayyidah Ayshah رضى الله عنها knew the Prophet's ﷺ mind more than anyone else. She came to this conclusion on seeing the Prophet's ﷺ dealing with her father, with Sayyidina Umar رضى الله عنه and with Sayyidina Abu Ubaydah ibn Jarrah رضى الله عنه. In fact, he had declared his choice of Sayyidina Abu Bakr رضى الله عنه and we have seen a Hadith in the section on his illness and death that he asked for Sayyidina Abu Bakr رضى الله عنه and his son Abdur Rahman رضى الله عنه to be invited so that he may dictate his instructions on the Khalifah (his successor). But soon he did not think that necessary, saying, "Allah and the Believers will not accept anyone but Abu Bakr." Then her opinion about Sayyidina Umar رضى الله عنه as the second caliph also was proved correct.

The following event is recorded in Kanz ul-Ummal on the authority of Musnad Ahmad and Ibn Jarir and others. After Shaam was overrun by the Muslims, Sayyidina Umar رضى الله عنه set on a visit to it. On the way, at Sargh, he was told that the place was overtaken by pestilence and people were dying in large numbers. They tried to dissuade him from going to Shaam but he did not listen to them and said:

"If my time has come and Abu Ubaydah survives me then I will appoint him Khalifah after me. And if Allah asks me why did you appoint Abu Ubaydah Khalifah of the ummah of Muhammad, I will submit that I had heard Allah's Messenger say: every Prophet has an

إِنْ أَدْرَكْنِي أَجَلِي وَأَبُو عُيَيْدَةَ بْنُ
الْجَرَّاحِ حَيٌّ اسْتَخْلَفْتُهُ، فَإِنْ
سَأَلَنِي اللَّهُ لِمَ اسْتَخْلَفْتُهُ، عَلَى أُمَّةِ
مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قُلْتُ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ

ameen and my ameen is Abu Ubaydah."

(Kanz ul-Ummal, v13 p215)

لِكُلِّ نَبِيٍّ أَمِينًا وَأَمِينِي أَبُو عُبَيْدَةَ
ابْنُ الْجَرَّاحِ

However, Allah had decreed that Sayyidina Umar رضي الله عنه should return from the journey sound and healthy but Sayyidina Abu Ubaydah رضي الله عنه should fall victim to plague and die:

”وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا.“ (الاحزاب ٣٨:٣٣)

{And the commandment of Allah is a decree, decreed absolutely.}

(al-Ahzab, 33:38)

In a version in Kanz ul-Ummal, Sayyidina Umar رضي الله عنه is reported to have said:

"If I had Abu Ubaydah, I would have nominated him Khalifah after me, and I would not have consulted anyone. If I was asked about it then I would have said that I had nominated one who was ameen in the sight of Allah and His Messenger."

لَوْ أَذْرَكْتُ أَبَا عُبَيْدَةَ ابْنَ الْجَرَّاحِ
لَأَسْتَخْلَفْتُهُ، وَمَا شَاوَرْتُ، فَإِنْ
سُئِلْتُ عَنْهُ قُلْتُ: اسْتَخْلَفْتُ
أَمِينَ اللَّهِ وَأَمِينَ رَسُولِهِ

It seems that he spoke in this way after he was wounded by Abu Lu Lu Majoosi and had no hope to survive. But Allah knows best.

In short, these sayings of Sayyidina Umar رضي الله عنه confirm the opinion of Sayyidah Ayshah رضي الله عنها about the *Khilafat* (caliphate). Indeed, Abu Ubaydah enjoyed a high station.

رضي الله عنه وارضاه

EXCELLENCE OF THE PEOPLE OF THE PROPHET'S HOUSE (His Wives & Children)

It is a fact, and there is no doubt in it, that the word *اهل البيت* (*ahl ul-bayt*, people of the house) is used in the Qur'an for the Prophet's ﷺ wives. In the fourth *ruku'* (section) of *surah al-Ahzab* the words, after the Prophet's wives are given instructions, are:

”إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا“

(الاحزاب ٣٣:٣٣)

{Allah only desires to take away from you all abomination, O people of the Household (of Muhammad), and to purify you with a thorough purifying.} (33:33)

Even one with an elementary knowledge of Arabic will conclude on reading this *ruku'* of *surah al-Ahzab* that the word *ahl ul-bayt* is used only for the wives of the Prophet ﷺ, and he will have no doubt about it. However, it is very surprising that we Muslims who believe in the Qur'an do not think of his wives in the least on hearing this word but we picture his daughter, Sayyidah Fatimah رضي الله عنها, her husband, Sayyidina Ali رضي الله عنه and the offspring of both of them.

This word (*ahl ul-bayt*) is found, besides *surah al-Ahzab*, in the sixth *ruku'* of *surah Hud*. The background is that Sayyidina Ibrahim عليه السلام was past the age when he could father children and he had no child, but a group of angels sent by Allah gave him and his wife Sayyidah Sarah عليها السلام, glad tidings of a son. Sayyidah Sarah said in surprise:

”أَأَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا“ (هود ١١:٧٢)

{Shall I said I bear a child when I am an old woman, and this my husband is an old man?} (11:72)

The angels replied:

أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ
(هود ٧٣:١١)

{What, do you wonder at Allah's command? The mercy of Allah and His blessings be upon you, O (people of the household) *ahl-ul-bayt*! Surely, He is Praiseworthy, Glorious} (11:73)

Obviously, Sayyidah Sarah, the wife of Sayyidina Ibrahim عليه السلام, is addressed here.

One who is aware of the Arabic idiom knows that the first person in the scope of anyone's *ahl ul-bayt* (people of the house) is a man's wife. We do not use *ahl ul-bayt* (people of the house-hold) for a mother, sister, daughters and their children — not even in Persian (*ahle Khanah*) or Urdu (*gharwalon*). In short, there is no possibility of doubt that the word *ahl ul-bayt* (people of the household) is used in the Qur'an for the Prophet's ﷺ wives رضى الله عنهن and they are the first people covered by its implication. However, it is proved in the Ahadith that when the foregoing verse of al-Ahzab was revealed:

”إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا“
(الاحزاب ٣٣:٣٣)

the Prophet ﷺ took his daughter, Sayyidah Fatimah عليها السلام, both her sons Sayyidina Hasan عليه السلام and Sayyidina Husayn عليه السلام, and her husband — his own paternal cousin — into a blanket and made this supplication: ”اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَادْهِبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا“ (O Allah, these too are my *ahl ul-bayt*, purify them a thorough purifying). Without doubt, his prayer was granted. These people were then included in the choicest blessings of Allah mentioned in the verse of *Al-Ahzab* on the Prophet's wives as *ahl-ul-bayt*, and they were also included in the application of the word *ahl ul-bayt*, itself. On this basis, these people too are included in the word *ahl ul-bayt*. However, this word is used in the Qur'an only for the Prophet's wives, and they alone are the first in its scope.

Nevertheless, it is neither linguistically correct nor known from the Qur'an to exclude the Prophet's ﷺ wives رضى الله عنهن from the application of *ahl ul-bayt* (people of the household) or to include only his one daughter, one son-in-law and two grandsons. Rahter,

the conspiracy of the artists of a sect has let this wrong meaning to be commonly accepted by the *ummah* (as correct). Like many other wrong beliefs this wrong meaning has gained general acceptance. The position is that even the educated among us do not include the Prophet's ﷺ wives in the word *ahl ul-bayt* although according to the Qur'an they are the first within its scope of meaning.

With the intention to give currency to the correct meaning of *ahl ul-bayt*, I have decided to write down the virtues of the wives of the Prophet ﷺ and his offspring under the caption *ahl bayt an nabawi* (the people of the Prophet's household).. وَاللَّهُ الْمَوْفِقُ وَهُوَ الْمُسْتَعَانُ

The Pure Wives

We learn from authentic reports of Hadith and seerah that the wives of the Prophet ﷺ — that is, those who had marriage ties with him for a little or long period — were eleven in number. Their names are:

- | | |
|-------------------------|-------------------------------|
| 1. Sayyidah Khadijah | رضى الله عنها bint Khuwaylid. |
| 2. Sayyidah Sawdah | رضى الله عنها bint Zam'ah. |
| 3. Sayyidah Ayshah | رضى الله عنها bint Abu Bakr. |
| 4. Sayyidah Hafsa | رضى الله عنها bint Umar. |
| 5. Sayyidah Zaynab | رضى الله عنها bint Khuzaymah. |
| 6. Sayyidah Umm Salamah | رضى الله عنها |
| 7. Sayyidah Zaynab | رضى الله عنها bint Jahsh. |
| 8. Sayyidah Umm Habibah | رضى الله عنها |
| 9. Sayyidah Juwayriyah | رضى الله عنها bint al-Harith. |
| 10. Sayyidah Safiyah | رضى الله عنها bint Huyayy. |
| 11. Sayyidah Maymunah | رضى الله عنها |

Sayyidah Khadijah رضي الله عنها and Sayidah Zynab رضي الله عنها bint Khuzaymah died during the Prophet's lifetime. Apart from these eleven, some reports suggest that he also married Rayhanah bint Sham'oon of the Banu Qurayzah. She was among the captives when the Prophet ﷺ crushed the rebellion of the Jews of Banu Qurayzah and she had accepted Islam. She was set free and the Prophet ﷺ married her. Some other reports, however, maintain that she was the Prophet's ﷺ maid-slave, and she died a few days before the Prophet's ﷺ death, or — according to another report — after the *Hajjat ul-Wada'*.

The Honour of Being Prophet's Wife

Indeed, by itself it is an excellence for them who were the Prophet's ﷺ wives and the greatest of Allah's blessings. This was available to all his wives equally in spite of differences in their social status, just as the commands of Allah for them were equally applicable to them. The Qur'an has said about them "وَأَزْوَاجُهُ أُمَّهَاتُهُمْ" (and his wives are their mothers) and thus distinguished them as mothers of all Believers. Thus it is unlawful for every member of the Prophet's ﷺ *ummah* to marry anyone of them after his death in the same way as it is unlawful for one to marry one's real mother. I will now write down, *Insha Allah*, necessary introduction and details and merits of each one of them, how they came into marriage with the Prophet ﷺ, and a short biography till death. The doubts that devilish minds create in this regard about the many wives will also be set at rest, *Insha Allah*, on reading these accounts.

Sayyidah Khadijah رضى الله عنها

She was the first fortunate woman to be taken as a wife by the Prophet ﷺ. Her father was a rich and respectable trader of Makkah. He was Khuwaylid ibn Asad. She had been married to Abu Halah Tamimi and she had two sons (halah and Hind) from him. When Abu Halah died, she married Ateeq ibn Aabid Makhzumi and had a daughter from him. Ateeq also died soon. Her father, Khuwaylid, died when she was about 36 years old and she was thus burdened with commercial responsibilities. In Makkah, the trading community also appointed their managers on profit-sharing basis (which is known as *mudaribat*). So, she also resorted to this method.

The Prophet's ﷺ integrity and honesty was well-known in Makkah and he was called *al-ameen*, the trustworthy. Hence, Sayyidah Khadijah رضى الله عنها proposed to place him in the care of her merchandise being sent to Shaam at double the share given to others. He consulted his paternal uncle, Abu Talib, and accepted the offer. She also sent with him her slave, Maysarah. Allah blessed the earnings from the trade journey and the Prophet ﷺ brought back profit equal to twice the normal earnings. Besides,

Maysarah commended his good manners and related to her the extraordinary charismas he had witnessed at the Prophet's ﷺ hands, or for him.

Marriage

Sayyidah Khadijah was a wealthy woman, beautiful, well-mannered, generous and chaste. That is why she was known as *Tahirah*. Many nobles of Quraysh proposed marriage, but she had decided to live the rest of her life by herself. However, she was impressed by Maysarah's report about the Prophet ﷺ and wished to marry him. She confided with one Nafisah bint Umayyah whose account of the proposal is: I asked the Prophet ﷺ why he did not marry anyone and he said that he was not well-off to be able to begin a married life. I asked him what he would say if a rich beautiful woman willing to support him proposed marriage with him. When he asked who that could be, I told him about Khadijah. He got his uncle Abu Talib's permission and accepted the proposal. Then I brought them together to discuss the proposal. After that the elders of the two sides met and the marriage was finalised at Khadijah's house. The Prophet ﷺ had come with Abu Talib and Hamzah and other elders while her uncle Amr ibn Asad acted as attorney for her. He was twenty-five years old and Khadijah was forty years old. This was the Prophet's ﷺ first marriage, performed about fifteen years before Prophethood.

Children

A son was born to them (five years later, according to a source) and he was named Qasim. This also gave the Prophet the Kunyah Abul Qasim. But, Qasim died in infancy. Then Zaynab was born. Both these children were born before Prophethood. Abdullah was their next son born after Prophethood was bestowed on him and, therefore, he is also known as Tayyib and Tahir but he too died in infancy. Three daughters were born after him, Ruqayyah Umm Kulthoom and Fatimah. We will read more about the four daughters under the caption of the Prophet's children.

Characteristics of Sayyidah Khadijah رضى الله عنها

The Quraysh and, in fact, all Makkans generally were idol-worshipper. They were not prepared to hear anything against idol-worship but, in that period of Ignorance, there were a handful of people who detested idol-worship. Sayyidah Khadijah رضى الله عنها was one of them. She was the only woman who stayed away from idol-worship.

Allah had blessed her with abundant wealth which she placed at the Prophet's ﷺ disposal setting him at rest on this account. This is what the verse 8 of *surah ad-Duha* of the Quran refers to

وَوَجَدَكَ عَائِلًا فَأَغْنَى (الضحىٰ ٨:٩٣)

{And He found you destitute, so He enriched (you)}

Also, she had a slave Zayd ibn Harithah who was attached to the Prophet ﷺ who, in turn, showed him much compassion. So, she handed over Zayd to her husband. He set him at liberty and, according to Arab custom of the times adopted him as a son so that he came to be called Zayd ibn Muhammad.

When fifteen years after the marriage Prophethood was bestowed on him, and he underwent extraordinary feelings, Sayyidah Khadijah رضى الله عنها lent him full support. She comforted him and she also took him to her cousin Waraqah ibn Nawfal who was a true monotheist Christian and a scholar of Torah and Injeel and who confirmed to the Prophet ﷺ that he indeed was a Prophet of Allah. Sayyidah Khadijah accepted what he said and her experience of fifteen years with the Prophet ﷺ left her in no doubt about him.

Then, when at the command of Allah he invited people to Islam and they showed hostility to him, Sayyidah Khadijah رضى الله عنها not only sympathised with and comforted him but also shared with him his difficulties. When the cruel Makkans restricted the Prophet ﷺ and the Banu Hashim, whether they were believers or not, within Sha'b Abu Talib and denied them provision, she stayed with him although she could have lived in the comfort of her home.

Sayyidah Khadijah lived with the Prophet ﷺ for twenty five years as his wife. During this time, the Prophet ﷺ did not take a second wife. She died in the tenth year of Prophethood, about three

years before hijrah, in Ramadan at the age of 65.

Salah was not prescribed till then and the salah of funeral too was not observed. The Prophet ﷺ lowered her in the grave.

Her Excellences

(٢٠٧٥/١٢٤) عَنْ أَبِي هُرَيْرَةَ قَالَ : أَتَى جِبْرِيلُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "يَا رَسُولَ اللَّهِ هَذِهِ خَدِيجَةُ قَدْ أَتَتْ مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ وَطَعَامٌ، فَإِذَا أَتَيْتَكَ فَأَقْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا وَمِنْنِي وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لَا صَخَبَ فِيهِ وَلَا نَصَبَ" (رواه البخارى و مسلم)

(2075/124) Sayyidina Abu Hurayrah رضي الله عنه reported that Jibreel عليه السلام came to the Prophet ﷺ and said, "O Messenger of Allah! This is Khadijah (coming here). She has brought a vessel containing condiments and food. When she is here, give her *salaam* from her Lord and from me, and convey to her glad tidings that in Paradise she will have a house of brilliant pearls and there will be no clamour and noise and no toil and labour."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: The Hadith does not tell us where it was that Sayyidina Jibreel عليه السلام came and when.

Ibn Hajar has suggested on the basis of a version of Tabarani that the arrival of Jibreel عليه السلام referred to here followed his first arrival at the cave in Hira mentioned by us in Kitab al-Manaqib, under beginning of revelation. We also learn from this that the Prophet's seclusion in the cave in Hira had not come to an end after that first meeting and after the Prophethood. Also, it is beyond comprehension that the Prophet ﷺ should suddenly give up the practice of seclusion to which he was accustomed for a long period and during which he worshipped Allah, the place where the carrier of wahy, Jibreel عليه السلام, had brought Allah's words. It was during one of these visits of Prophet ﷺ to the cave that Jibreel عليه السلام came and informed him that Sayyidah Khadijah رضي الله عنها was bringing him his provision and asked him to convey to her greeting from her Lord and from himself. He also told him about her house in Paradise.

So, we learn of three merits of Sayyidah Khadijah رضي الله عنها

from this Hadith.

1. She was a respectable, rich old woman yet she did not mind preparing food for the Prophet ﷺ and carrying it to him at the cave Hira which was about three miles from Makkah and it was a toilsome climb up to it that would tax even a strong man. (I have had a personal experience too of climbing over it.)

2. She was given salaam from her Lord and from Jibreel عليه السلام.

3. She was told of a house in Paradise which is made of pearls and there is no commotion or toil in it. This is unlike houses in the world where there is much noise and one has to toil much.

(٢٠٧٦/١٢٥) عَنْ عَلِيٍّ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ وَخَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ
(رواه البخارى ومسلم)

(2076/125) Sayyidina Ali عليه السلام said that he heard Allah's Messenger ﷺ say, "The best woman among the women of this (world) is Maryam bint Imran and the best woman among the women of this (world) is Khadijah bint Khuwaylid."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: The impression we get from the Hadith that the best of all the women in this world, are Sayyidah Maryam عليها السلام bint Imran, mother of Sayyidina Isa عليه السلام, and Sayyidah Khadijah عليها السلام bint Khuwaylid. In that case, both are placed at the same rank. Some exponents hold that Sayyidah Maryam عليها السلام was the best among women of the earlier *ummah* while Sayyidah Khadijah is the best among women of the Prophet's ﷺ *ummah*, and because his *ummah* is the best of all *ummah*, Sayyidah Khadijah is the best of all women of all times. But Allah knows best.

(٢٠٧٧/١٢٦) عَنْ عَائِشَةَ قَالَتْ: مَا غُرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا غُرْتُ عَلَى خَدِيجَةَ وَمَا رَأَيْتُهَا، وَلَكِنْ كَانَ يُكْثِرُ ذِكْرَهَا، وَرَبَّمَا دَبِحَ الشَّاةَ ثُمَّ يَقْطَعُهَا أَغْصَاءً، ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ خَدِيجَةَ فَرَبَّمَا قُلْتُ لَهُ: كَأَنَّهُ لَمْ تَكُنْ فِي الدُّنْيَا امْرَأَةً إِلَّا خَدِيجَةَ، فَيَقُولُ: إِنَّهَا كَانَتْ، وَكَانَتْ، وَكَانَ لِي مِنْهَا وَلَدٌ
(رواه البخارى ومسلم)

(2077/126) Sayyidah Ayshah رضى الله عنها said, "I was not jealous of any of the Prophet's wives as I was of Khadijah رضى الله عنها although I had never seen her. The Prophet ﷺ remembered her much and mentioned her frequently. Sometimes he would slaughter sheep, cut into pieces and send them to Khadijah's friends. I would say sometimes, 'There is only the woman Khadijah in this world', and he would say, 'She was like this and like this, and my children were born to her.'"

(Saheeh Bukhari, Saheeh Muslim)

Commentary: Of the excellent manners of the Prophet ﷺ was one that he recognised and acknowledged favours. Sayyidah Khadijah رضى الله عنها had been of great service to the Prophet ﷺ and had given him much encouragement in the initial stages of his mission. She had also shared his problems and had faced suffering too. Thus it was her right that the Prophet ﷺ should remember her and mention her to his other wives and other people. Sayyidah Ayshah رضى الله عنها has confessed her own weakness in envying Sayyidah Khadijah رضى الله عنها though she had not even seen her, but the Prophet ﷺ assured her that his first wife was a fine woman who had given him children too. The Prophet ﷺ had no children by any other wife.

We must mention here that the Prophet ﷺ had a son by Sayyidah Mariah رضى الله عنها Qubtiyah named Ibrahim. However, he died in infancy at the age of a year and a half, and Sayyidah Mariah رضى الله عنها was not one of his wives. She was his maid-slave sent to him by Muquqis the ruler of Iskandaryah as part of his gifts to the Prophet ﷺ. After the birth of Ibrahim, she became *umm walad* according to the *Shari'ah* of Islam. She died five years after the death of the Prophet ﷺ in the times of Sayyidina Umar رضى الله عنه.

Sayyidah Sawdah Bint Zam'ah رضى الله عنها

When the Prophet ﷺ invited the people to shun idol-worship and join Islam, he faced stiff opposition from the Makkans except from a few sound-natured people who accepted his invitation in the initial stage. Sawdah bit Zam'ah Aamiriyah was one of them. She had been married to her paternal cousin, Sakhran, who was hostile to the Prophet ﷺ. Sayyidah Sawdah رضى الله عنها thought it wise not to disclose her faith and acceptance of Islam. However, she did

seize opportunities to put in a word here and there about Islam so that gradually her husband also submitted and became a Muslim. Then both of them publicly proclaimed their belief in Islam whereafter they too became targets of Quraysh persecution so that the Prophet ﷺ advised them to migrate to Ethiopia. Sakram died there after a few years and she came back to Makkah to live with her father.

In the tenth year of Prophethood when Sayyidah Khadijah رضى الله عنها died, the Prophet ﷺ was much grieved. Also, he had no one to look after four young daughters. Khawlah bint Hakim the wife of Uthman ibn Maz'oom suggested to him that he should marry Sawdah bint Zam'ah, a widow and an old woman. The Prophet ﷺ decided to marry her, keeping in view her strong faith and practice of Islam. He asked Khawlah to make the proposal for him. Sawdah willingly accepted the proposal but suggested that she should talk to her father, Zam'ah. When Khawlah met him, he too accepted the proposal and invited the Prophet ﷺ and gave away his daughter in marriage. She was about 50 years old. For three years till the hijrah she was the lone wife of the Prophet ﷺ. She was wise, content, unconcerned with worldly matters and very generous.

After the Prophet's ﷺ death Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه treated her with much respect. Sayyidina Umar رضى الله عنه once sent her a bag full of dinars. She asked the man who had brought the bag if it contained dates and when he said that it was full of dinars, she said, "We could have eaten dates." She took the bag and disbursed the money among the needy.

She died towards the end of Sayyidina Umar's رضى الله عنه Khalifah in 22 AH at the age of 75 years. رضى الله عنها وارضاهما

Sayyidah Ayshah رضى الله عنها

She was born in the fourth year of Prophethood. She was the daughter of Sayyidina Abu Bakr رضى الله عنه, the first of the Believers. Her mother was Umm Rooman was also among the first believing women. She is the only of the Prophet's ﷺ wives whose parents had believed in Islam before their daughter was born. The Prophet ﷺ was shown her face many times in dream as his wife in both the worlds. In the account of Sayyidah Sawdah رضى الله عنها we have

mentioned that Sayyidah Khawlah رضى الله عنها bint Hakim had suggested to the Prophet ﷺ after the death of Sayyidah Khadijah رضى الله عنها that he should marry Sawdah رضى الله عنها. At the same time, she had also suggested the name of Sayyidah Ayshah رضى الله عنها who was then only about six years old while the Prophet ﷺ was over fifty years old. Hence, we have no explanation for the suggestion of Sayyidah Khawlah رضى الله عنها except that she was a means to the fulfilment of divine decree. The narrations suggest that she had not knowledge of the Prophet's dreams, and it was a dream that one does not narrate anyone else. Anyway, she had suggested both names to the Prophet ﷺ and he gave an identical reply that she should convey his proposal to her parents. Sayyidah Khawlah رضى الله عنها went to their home but Sayyidina Abu Bakr رضى الله عنه was not there and when she conveyed the proposal to Umm Rooman رضى الله عنها she was extremely happy. Soon, Sayyidina Abu Bakr رضى الله عنه came home and when he was given the good news, he asked, "Can he marry her when she is his brother's daughter?" (The Arabs did not regard it proper to marry a daughter of an adopted brother.)

When Khawlah رضى الله عنها asked the Prophet ﷺ the question of Sayyidina Abu Bakr رضى الله عنه, he said, "He is my brother in Islam and his daughter is lawful to me." If he was my real brother then it was not lawful for me to marry his daughter. Sayyidina Abu Bakr رضى الله عنه was very happy with the reply but there still was a hitch. Sayyidah Ayshah رضى الله عنها was engaged to Jubayr ibn Mut'im. So Sayyidina Abu Bakr رضى الله عنه went to their home because he did not wish to become a defaulter in this regard. The hostility to Islam during this period was at its peak and when he asked Mut'im what their plans were regarding his daughter. Mut'im's wife was there and she said that she would not like that girl to come to her home anymore because she would bring Islam with her and Mut'im also concurred with her. Sayyidina Abu Bakr رضى الله عنه returned from there and asked Khawlah رضى الله عنها to invite the Prophet ﷺ. When he came the marriage was contracted at the very moment. This was the month of Shawwal. The Prophet ﷺ stayed three years more in Makkah and during this time only Sayyidah Sawdah رضى الله عنها lived with him as his wife looking after domestic affairs by herself. Thirteen

years after Prophethood, he migrated from Makkah at the command of Allah. This journey was undertaken in secret and only Sayyidina Abu Bakr رضي الله عنه travelled with him while his wife and children stayed behind in Makkah. When they reached Madinah and had made necessary arrangements of lodging, Sayidina Abu Bakr رضي الله عنه sent Abdullah ibn Urayqit to bring his wife and two daughters to Madinah. The Prophet ﷺ sent Zayd ibn Harithah to Makkah to bring his family — wife and Sayyidah Umm Kulthum رضي الله عنها and Sayyidah Ayshah رضي الله عنها — to Madinah. He was having the mosque built and was also having small homes built with it and Sayyidah Sawdah رضي الله عنها stayed in one of these (when she came). Sayyidah Ayshah رضي الله عنها had turned about 9 or 10 years old and Sayyidina Abu Bakr رضي الله عنه requested the Prophet ﷺ that if he thought it proper he may take her to his home.¹ The Prophet agreed and she was lodged in one of the homes they had buuilt adjacent to the mosque. It was in Shawwal 1 AH. The Arabs had attached a bad omen to the month of Shawwal, but the Prophet ﷺ married Sayyidah Ayshah رضي الله عنها in this month at Makkah and she was brought to the Prophet's house also in the same month in Madinah. In this way the stigma attached to this month was removed.

Characteristics

She has the distinction among all wives of the Prophet ﷺ of being in the Prophet's ﷺ company since the age of 9 or 10 years. She benefitted from his teachings and training. She had some other distinctions. The Prophet ﷺ saw her in his dream before the marriage as his wife in this world and the next. She was the only one of his wives never to have married anyone else before she married the Prophet ﷺ. She also had the honour that the Prophet ﷺ received revelation even when he lay on her bed and they had one blanket between them, one of the other wives had this honour. She was the dearest of his wives to him, and her father was the dearest of all persons to him. She was the only one of his wives whose parents (both) were Muhajir. Verses of the Qur'an was also revealed for her absolving her of slanderous charges against her, so

❶. Fath al Bari v15 p 466.

that the said verses would be recited till the Last Day. She was described in these verses as the pure wife of the pure Prophet ﷺ. The last of these verses was:

”أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ“ (سباء ٤:٣٤)

{Those — for them is forgiveness and a generous provision}

(Saba, 34:4)

promising for them forgiveness and abundant provision. She recalled that the Prophet ﷺ spent the whole of the last week of his life at her home with her. The last day of his life was the day reserved for her. In the last moments of his life, her saliva was taken in his mouth and mixed with his saliva.¹ He rested on her chest in the dying moments and she or the angel of death was with him when his soul was taken away. And, finally, her house has become his resting place till the Day of Resurrection, for he is buried there.²

Merits

(٢٠٧٨/١٢٧) عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : ”كَمُلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ وَأَسِيَةُ امْرَأَةِ فِرْعَوْنَ، وَفَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ.

(رواه البخارى و مسلم)

(2078/127) Sayyidina Abu Musa al-Ash'ary رضي الله عنه reported that the Prophet ﷺ said, "Many men have attained a degree of perfection but among women only Maryam bint Imran and Fir'awn's wife Aasiyah became perfect and Ayshah's excellence over all women is like tharid's over all food."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: Obviously all the Prophet's عليهم السلام — whose number is over a hundred thousand according to some reports — all did attain perfection. In the same way, all their disciples and

①. We have seen Sayyidah Ayshah's رضي الله عنها Hadith in the account of the Prophet's ﷺ death. Her brother Abdur Rahman رضي الله عنه had come to see him and had a miswak in his hand. She understood by the Prophet's ﷺ looks that he wanted to use the miswak, so she took it chewed it til it was soft and gave it to the Prophet ﷺ. He used it as he did when he was healthy. Thus her saliva was mixed with the Prophet's.

②. Zurqani v3 p233.

caliphs, whose number is known only to Allah, were perfect. But this Hadith names only two women to have attained perfection. This is why they are named at the end of surah *at-Tahreem* as examples to be imitated. Some commentators hold that this saying of the Prophet ﷺ refers to the earlier people and so we cannot deduce that no women of this *ummah* attained perfection. In fact, we have seen a Hadith a few pages earlier *عُمَرَانُ بْنُ مَرْيَمَ بْنِ عِمْرَانَ* "خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ وَخَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ حَوْلِدٍ" (The best of women in the world is Maryam bint Imran and (also) Khadijah bint Khuwaylid.) In the Hadith under discussion, too, the concluding saying is: *وَفُضِّلَ عَائِشَةُ* "عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ" which means that Allah has given Sayyidah Ayshah such superiority over other women as *tharid* is superior to all other kind of food. In those times *tharid* was regarded as the most delicious kind of food. Whatever is written about *tharid* in dictionaries or commentaries on Hadith does not help me to explain this reality. I have often had the opportunity of eating it with Mawlana Husayn Ahmed Madani and I feel that is superior to every other food that we regard excellent in taste, ease in consuming, quick to digest and benefit.

Some scholars contend on the basis of this Hadith that Sayyidah Ayshah رضى الله عنها is more superior and excellent than all other women of past *ummah* and present *ummah*. But if we look at all the Ahadith that describe someone's excellence then the most correct conclusion seems that such excellence is not final but only from one or other angle. For instance, Sayyidah Ayshah رضى الله عنها enjoys superiority over other women in knowledge of commands of *Shari'ah*, jurisprudence and the like. Sayyidah Khadijah رضى الله عنها was superior to other women in characteristics that we have mentioned in the account of her merits. Sayyidah Fatimah رضى الله عنها was not only very dear to the Prophet ﷺ but also possessed the characteristics that we will read in the account of her merits and which put her above other women in those fields.

Apart from this Hadith of Sayyidina Abu Musa al-Ash'ary رضى الله عنه, Saheeh Bukhari has transmitted Sayyidina Anas رضى الله عنه Hadith which only has the concluding portion of this Hadith *فُضِّلَ عَائِشَةُ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ* {Superiority of Ayshah kinds of food.}

(٢٠٧٩/١٢٨) وَعَنْ عَائِشَةَ، قَالَتْ : قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُرَيْتَكَ فِي الْمَنَامِ ثَلَاثَ لَيَالٍ، يُجِئُنِي بِكِ الْمَلَكُ فِي سَرَقَةٍ مِنْ حَرِيرٍ، فَقَالَ لِي، هَذِهِ امْرَأَتُكَ، فَكَشَفْتُ عَنْ وَجْهِكِ الثُّوبَ فَإِذَا أَنْتَ هِيَ، فَقُلْتُ : إِنْ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ يُمِضْهِ . (رواه البخارى ومسلم)

(2079/128) Sayyidah Ayshah رضى الله عنها said: Allah's Messenger ﷺ said to me, "You were shown to me in a dream three nights. An angel brought you in a silk cloth and said to me, 'This is your wife.' So I removed the cloth from your face and saw that it was you yourself, and I thought that if it was from Allah then He will make it true." (Saheeh Bukhari, Saheeh Muslim)

Commentary: The Hadith does not tell us when the Prophet ﷺ saw this dream. It seems that he saw it after the death of Sayyidah Khadijah when he was deeply grieved at her parting, and he worried about the future. Allah showed him the dream to comfort him. She was only a six year old but the Prophet ﷺ had read in her the intelligence and capabilities that she possessed. In this way, the Prophet ﷺ was informed that she would substitute Sayyidah Khadijah رضى الله عنها in the future. But Allah knows best. In the initial days of Prophethood, the Prophet ﷺ was in need of certain characteristics in his wife which Allah placed in Sayyidah Khadijah رضى الله عنها. Then after hijrah in the early Madinan era, certain other qualities were required in his wife. Allah placed in Sayyidah Ayshah رضى الله عنها those very qualities.

After seeing the dream, he said to himself إِنَّ يَكُنْ هَذَا مِنْ عِنْدِ اللَّهِ (If the dream is from Allah then He will make it a reality.) Some one may say that the dreams of Prophets عليهم السلام, particularly of the Final Prophet ﷺ are a kind of *wahy*. Why then express doubt about it? The fact is that the words “إِنْ يَكُنْ” do not denote a doubt. It is like the example of a king who declares in happiness, "If I am a king then your desire will be fulfilled. The Prophet ﷺ felt convinced that it is from Allah and it will be realised.

The version in Jame' Tirmizi says that the angel who disclosed the face of Sayyidah Ayshah رضى الله عنها was Sayyidina Jibreel عليه السلام. He said to the Prophet: “هَذِهِ زَوْجَتُكَ فِي الدُّنْيَا وَالْآخِرَةِ” (This is your wife

in this world and the next.)

(٢٠٨٠/١٢٩) وَعَنْ عَائِشَةَ قَالَتْ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ! "هَذَا جِبْرِيلُ يُقْرِئُكَ السَّلَامَ" قَالَتْ : وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ، قَالَتْ : وَهُوَ يَرَى مَا لَا أَرَى." (رواه البخارى و مسلم)

(2080/129) Sayyidah Ayshah رضى الله عنها reported that Allah's Messenger ﷺ said, "O Ayshah, this is Jibreel! He conveys his salaam to you." She said, "and on him be salaam." She said that the Prophet could see what we cannot see.

(Saheeh Bukhari, Saheeh Muslim)

Commentary: We have seen under the merits of Sayyidah Khadijah رضى الله عنها that Sayyidina Jibreel عليه السلام came to the cave in Hira and informed the Prophet ﷺ that Sayyidah Khadijah رضى الله عنها was bringing provision and asked him to give to her salaam from her Lord and from himself. In this Hadith, he is said to convey salaam to Sayyidina Ayshah رضى الله عنها, and she said that the Prophet could see what she could not.

(٢٠٨١/١٣٠) وَعَنْهَا قَالَتْ أَنَّ النَّاسَ كَانُوا يَتَحَرَّوْنَ بِهَذَا يَاهُمْ يَوْمَ عَائِشَةَ يَتَغَوْنَ بِذَلِكَ مَرْضَاةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالَتْ : إِنَّ نِسَاءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنَّ حَزْبَيْنِ : فَحِزْبٌ فِيهِ عَائِشَةُ وَحَفْصَةُ وَصَفِيَّةُ وَسُودَةُ، وَالْحِزْبُ الْآخَرُ أُمُّ سَلَمَةَ وَسَائِرُ نِسَاءِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَلَّمَهُ حِزْبٌ أُمُّ سَلَمَةَ فَقُلْنَ لَهَا : كَلِّمِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُكَلِّمُ النَّاسَ فَيَقُولُ : مَنْ أَرَادَ أَنْ يُهْدِيَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلْيُهْدِهِ إِلَيْهِ حَيْثُ كَانَ، فَكَلَّمَتْهُ، فَقَالَ لَهَا : لَا تُؤْذِينِي فِي عَائِشَةَ، فَإِنَّ الْوَحْيَ لَمْ يَأْتِنِي وَأَنَا فِي ثَوْبِ امْرَأَةٍ إِلَّا عَائِشَةُ، قَالَتْ : أَتُوبُ إِلَى اللَّهِ مِنْ أَذَاكَ يَا رَسُولَ اللَّهِ، ثُمَّ إِنَّهُمْ دَعَوْنَ فَاطِمَةَ فَأَرْسَلْنَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمَتْهُ فَقَالَ : "يَا بِنْتُيَ لَا تُحْبِسِينَ مَا أَحْبُّ، قَالَتْ : بلى، قَالَ : فَاجِبِي هَذِهِ"

(رواه البخارى و مسلم)

(2081/130) Sayyidah Ayshah رضى الله عنها said: The Companions of the Prophet ﷺ chose to send gifts on my day, hoping to please Allah's Messenger ﷺ by that. (And the fact was that) his

wives were on two sides. One side was made up of herself (Ayshah), Hafsa, Safiyah and Sawdah while the other comprised Umm Salamah and the others. Those on Umm Salamah's side said to her that she should say to Allah's Messenger ﷺ to ask the people who wish to send a gift to send it to whichever house he is (on that day). She conveyed the message and he said, "Do not hurt me concerning Ayshah. It is her own peculiarity that revelation came to me in her blanket." Umm Salamah said, "O Messenger of Allah! I repent before Allah for hurting you." Then the women of Umm Salamah's side sent (his daughter) Sayyidah Fatimah to him for this matter, and she said the same thing to him. He said, "My child! Will you not love one whom I love?" She said, "Of course (I will)." So he said, فَأُحِبِّي هَذِهِ "So love this woman (Ayshah)."

(Saheeh Bukhari, Saheeh Muslim)

Commentary: Some message of this Hadith need to be clarified. It is stated that the Prophet's ﷺ wives were divided into two parties. The two sides had not formed because of differences, but some of the Prophet's ﷺ wives were more like Sayyidah Ayshah رضى الله عنها in temperament and others like Sayyidah Umm Salamah رضى الله عنها. (Both of them were distinct from the others in intelligence and wisdom and the Prophet ﷺ also had a greater inclination towards these two than the others.)

The other thing is that as far as possible the Prophet ﷺ treated his wives equally in all matters in which he had a choice. But love from the heart is not something on which one has control and that is why he used to pray to Allah:

اَللّٰهُمَّ هٰذَا قَسْمِيْ فَيَمَّا اَمْلِكُ فَلَا تَلْمُنِيْ فَيَمَّا تَمْلِكُ وَلَا اَمْلِكُ

(O Allah, I divide fairly in what is in my power, but forgive me in what is not in my power but only in Your power).

(Mishkat al-Masabeeh)

So, it is true that the Prophet ﷺ had more love for some of his wives رضى الله عنهم and he loved Sayyidah Ayshah رضى الله عنها the most. The Companions رضى الله عنهم who were close to him were aware of this fact, so they made it a point to send gifts to him on the day he was at Sayyidah Ayshah's house, but he himself had never even given a hint to anyone to do that. The wives of the Prophet ﷺ of

the side of Sayyidah Umm Salamah رضى الله عنها did not like it and they complained to him about it first through her and then through Sayyidah Fatimah رضى الله عنها. We do not know if Sayyidah Fatimah رضى الله عنها was aware that they had already made a presentation to the Prophet ﷺ, for, if she was then she would not have spoken on their behalf. But Allah knows best.

Scholarly Excellence

(٢٠٨٢/١٣١) عَنْ أَبِي مُوسَى، قَالَ : مَا أَشْكَلْ عَلَيْنَا أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ..... حَدِيثٌ قَطُّ فَسَأَ لَنَا عَائِشَةُ إِلَّا وَجَدْنَا عِنْدَهَا مِنْهُ عِلْمًا.
(رواه الترمذی)

(2082/131) Sayyidina Abu Musa al-Ash'ari رضى الله عنه reported, "Whenever we the Companions of Allah's Messenger ﷺ had any doubt in (understanding) a tradition we asked Ayshah رضى الله عنها and found that she had knowledge of that." (Jami' Tirmizi)

Commentary: Sayyidina Abu Musa Al-Ash'ari رضى الله عنه was an earlier Muslim and was distinguished in knowledge and jurisprudence. He was from Yaman and had come to Makkah when he learnt of the call to Islam in its very initial stages. He met the Prophet ﷺ who preached to him as was his practice and his sound heart accepted the Prophet's ﷺ call without any hesitancy. He decided to take up residency in Makkah. When the idolaters intensified their persecution of Muslims and made life difficult for them, they decided to migrate to Ethiopia on the advice of the Prophet ﷺ. The group of the Companions رضى الله عنهم that went there under the leadership of Sayyidina Ja'far ibn Abu Talib رضى الله عنه included Abu Musa al-Ash'ari رضى الله عنه. They stayed there for a few years and when the Prophet ﷺ migrated to Madinah, they too went there.

Allah had bestowed Sayyidina Abu Musa al-Ash'ary with exceptional capabilities. Even in the times of the Prophet ﷺ he was counted among those Companions رضى الله عنهم to whom the common Muslims turned for knowledge. He was thus one of the jurists among the Companions رضى الله عنهم. Therefore, his saying in the Hadith bears much weight. Sayyidah Ayshah رضى الله عنها either remembered a saying of the Prophet ﷺ on the subject or gave a verdict through

her knowledge. There are some other testimonies from leading tabi'ee too.

Sayyidina Urwah ibn Zubayr رضي الله عنه, the nephew of Sayyidah Ayshah رضي الله عنها and a narrator of many of her reports, said about her (as carried by Tabarani and Haakim):

"I have not seen anyone knowing more than (my aunt) Ayshah on the Qur'an, the obligations (or laws of inheritance) the unlawful, the lawful, the laws of fiqh, poetry and medicine, and events and history of Arabs and genealogy." (Zurqani v3 p234)

مَا رَأَيْتُ أَحَدًا أَعْلَمَ بِالْقُرْآنِ
وَلَا بِفَرِيضَةٍ وَلَا بِحَرَامٍ وَلَا بِحَلَالٍ
وَلَا بِفَقْهِ وَلَا بِشِعْرِ وَلَا بِطَبِّ
وَلَا بِحَدِيثِ الْعَرَبِ وَلَا نَسَبٍ مِنْ
عَائِشَةَ.

Tabarani and Haakim also carry the report of Masrooq, another Tabi'ee.

"Indeed, I saw that the elder Companions sought the views of Sayyidah Ayshah رضي الله عنها on laws of inheritance."

وَاللَّهِ لَقَدْ رَأَيْتُ الْأَكَابِرَ مِنَ
الصَّحَابَةِ وَفِي لَفْظٍ مَشِيخَةٍ
أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ الْأَكَابِرَ يَسْأَلُونَ
عَائِشَةَ عَنِ الْفَرَائِضِ.

Haakim has also carried the words of Ata ibn Abu Ribah, a third tabi'ee.

Sayyidah Ayshah رضي الله عنها was a great jurist, a great scholar, and the common people had a good opinion about her." (Zurqani v3 p234)

كَانَتْ عَائِشَةُ أَفْقَهُ النَّاسِ وَأَعْلَمَ
النَّاسِ وَأَحْسَنَ النَّاسِ رَأْيًا فِي
الْعَامَّةِ

Oratory

Allah had also given her excellence in oratory. Tabarani has quoted Sayyidina Mu'awiyah رضي الله عنه.

"By Allah, I have not seen an orator more eloquent than Ayshah."

قَالَ مَعَاوِيَةُ وَاللَّهِ مَا رَأَيْتُ خَطِيبًا
قَطُّ أَبْلَغَ وَلَا أَفْصَحَ وَلَا أَفْظَنَ مِنْ
عَائِشَةَ.
(رواه الطبراني)

These were her merits that endeared her to the Prophet ﷺ.

Sayyidah Hafsa رضي الله عنها

She was Sayyidina Umar's ﷺ daughter. She was the only real sister of Abdullah ibn Umar ﷺ. Her mother was Sayyidah Zaynab رضي الله عنها bint Haz'oon, the sister of the well-known Companion Uthman ibn Maz'oom ﷺ. Sayyidah Hafsa رضي الله عنها was born five years before prophethood. Thus, she was about 35 years younger than the Prophet ﷺ.

Sayyidah Hafsa رضي الله عنها was married to the Companion ﷺ Khunays ibn Huzayfah Sahmi and she migrated to Madinah with him. Sayyidina Khunays ﷺ participated in the Battle of Badr and, according to an accepted report, was wounded in the battle and could not recover and died a martyr.

Sayyidina Umar ﷺ worried about her. Sayyidina Uthman's wife Sayyidah Ruqayyah رضي الله عنها, the daughter of the Prophet ﷺ, also died during these days, Sayyidina Umar ﷺ proposed to Sayyidina Uthman ﷺ that he should marry his daughter, Hafsa رضي الله عنها but he excused himself. Sayyidina Umar ﷺ then made the same proposal to Sayyidina Abu Bakr ﷺ but he did not give any reply and he was more hurt at that than on Uthman's ﷺ rejection. Some days thereafter, the Prophet ﷺ sent a proposal for Hafsa رضي الله عنها and when they were married, Abu Bakr ﷺ met Umar ﷺ and clarified to him that his silence was prompted by his knowledge of the Prophet's ﷺ intentions. These details are found in Saheeh Bukhari and Saheeh Muslim on the authority of Sayyidina Abdullah ibn Umar ﷺ, brother of Sayyidah Hafsa. In the book of Hadith, Musnad Abul Ya'la it is also stated that when Sayyidina Uthman ﷺ rejected Sayyidina Umar's ﷺ offer, he complained about him to the Prophet ﷺ who said, "Allah will give her a better husband than Uthman, and give him a better wife than your daughter." Accordingly, after a few days, Sayyidina Uthman ﷺ was married to the second daughter of the Prophet ﷺ, Sayyidah Umm Kulthum رضي الله عنها, and Sayyidah Hafsa رضي الله عنها was married to the Prophet .

Among her merits is that after the death of Sayyidina Umar ﷺ she possessed the copy of the Qur'an which was brought together

within one folder in the times of Sayyidina Abu Bakr رضي الله عنه on the suggestion of Sayyidina Umar رضي الله عنه. This copy was then used as the base when more copies were prepared in the times of Sayyidina Uthman رضي الله عنه and sent throughout the Islamic world. We have already written about it in the account of Sayyidina Uthman رضي الله عنه, but all we wish to stress here is that it was her merit that, indeed, Sayyidah Hafsah رضي الله عنها was entrusted with the copy of the Qur'an.

She died in the times of Sayyidina mu'awiyah in 45 AH at the age of sixty-three.

Let us now read the Hadith citing Jibreel's عليه السلام testimony for Sayyidah Hafsah رضي الله عنها. Indeed, because of that, this single Hadith is enough to speak about her merits.

(٢٠٨٣/١٣٢) عَنْ قَيْسِ ابْنِ زَيْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَّقَهَا
تَطْلِيقَةً ثُمَّ ارْتَجَعَهَا. وَذَلِكَ أَنَّ جِبْرَائِيلَ قَالَ لَهُ، ارْجِعْ حَفْصَةَ فَإِنَّهَا صَوَّامَةٌ
قَوَّامَةٌ، وَأَنَّهَا زَوْجُكَ فِي الْجَنَّةِ.

(2083/132) Qays ibn Zayd reported that Allah's Messenger ﷺ had divorced Sayyidah Hafsah once and then took her back. That was because Jibreel عليه السلام said to him, "Revoke your divorce of her because she keeps fasts often and offers salah frequently. She will be your wife in Paradise."

Commentary: This Hadith should suffice to give us an idea of the recognition accorded to Sayyidah Hafsah by Allah. When the Prophet ﷺ gave her one divorce for some reason, Allah commanded him through Jibreel عليه السلام to revoke the divorce and lauded her righteousness.

We are unable to find out for sure what was the reason for giving her one divorce. However, it is clear that the *ummah* learnt the correct procedure of *tallaq* (divorce) and *raj'at* (revoking) from this incident at the Prophet's house. Perhaps this was the wisdom behind the incident. We also learnt through this incident that Sayyidah Hafsah رضي الله عنها holds a high rank and that she will go to Paradise. رضي الله عنها وارضاهها

Sayyidah Umm Salamah رضى الله عنها

Her name was Hind. Some historians have given her name as Ramlah. There is also disagreement on what her father's name was. It is said that his name was Huzayfah, Suhayl or Suhayl ibn al-Mughirah, and his Kunyah was Abu Umayyah and he was known through his kunyah. He was among the nobles of Makkah. He was very generous and during journeys he entertained all the co-travellers which earned him the title *zad al-Rakab* (responsible for the provision of travellers.)

Sayyidah Umm Salamah رضى الله عنها was first married to Sayidina Abdullah ibn Abdul Asad al-Makhzoomi her paternal cousin and the Prophet's foster brother. She had earned the kunyah because of her son salamah; and also because of him, her husband became Abu Salamah. Sayyidina Abu Salamah was also among the nobles of Makkah.

Both husband and wife were among the first to embrace Islam. they were among the pioneers. They migrated to Ethiopia but came back after some time. Not finding peace, they set out with their son salamah on a camel for Madinah. They had hardly stepped out of Makkah when the Banu Mughirah got wind of one of their clan Umm Salamah رضى الله عنها going away. They got to them and said to Abu Salamah ﷺ that while he was competent to decide about himself, they would not allow their daughter to go with him. They brought Umm Salamah رضى الله عنها and her son Salamah back to Makkah and Abu Salamah ﷺ proceeded all alone to Madinah.

When the Banu al-Makhzoom the clan of Abu Salamah ﷺ learnt of the maltreatment of one of their men at the hands of Banu al-Mughirah, they snatched Salamah ﷺ, the child, from them on the argument that if Umm Salamah رضى الله عنها belonged to their clan, Salamah ﷺ was of their family.

Thus, Abu Salamah ﷺ was at Madinah, Umm Salamah رضى الله عنها with the Banu al-Mughirah and the child Salamah ﷺ with the Banu al-Makhzoom. The oppressed woman sat all day long at al-'Abtah weeping over the separation from her husband and child.

After a week or so, one member of their clan appealed to the other members to have pity on her and let her go to her husband. They also relented and allowed her to go to Madinah to her

husband. At the same time, the clan of Abu Salamah handed over the child to her.

Sayyidah Umm Salamah رضي الله عنها took the child and rode a camel towards Madinah all alone. She had yet gone a few miles from Makkah when at Tan'eem she came across a man of Makkah, Uthman ibn Talhah. He asked, "O daughter of Abu Umayyah, where do you intend to go?" She told him that she was going to her husband, Abu Salamah, at Madinah. He asked if she had anyone else with her and she said that she had her child and Allah with her and no one else. Uthman said, "I will come with you. The daughter of Abu Umayyah will not travel alone." Sayyidah Umm Salamah رضي الله عنها remarked that she had not seen anyone as noble as him. Throughout the journey, when it was time to stop, he made the camel sit down and walked away from there so that she could get down from the camel comfortably. As the time to move ahead approached, he again made the camel sit down and she mounted it. He held the bridle and made the move. When they reached Quba (a small settlement at the outskirts of Madina at that time, but now part of it), he told Umm Salamah رضي الله عنها that her husband was in Quba. There he entrusted her to him and himself returned to Makkah.

Most of the historians and seerah writers believe that Sayyidah Umm Salamah رضي الله عنها was the first woman to make *hirjah* to Madinah. The next Hadith from Muslim seems to support this view.

Abu Salamah رضي الله عنه fought very bravely in the Battle of Uhud. He suffered deep wounds which healed in a few days and he regained perfect health. The Prophet ﷺ made him *ameer* of the party sent against the Banu Asad but the old wound opened again and he was in much pain. He died of it on 8th Jumadi al-Ukhra 4 AH. The Prophet ﷺ, who was there, shut his eyes and prayed for him and said also, "O Allah, protect and look after his heirs."

This was a great setback for Umm Salamah رضي الله عنها who had respected him much and considered him matchless. She said that she could not hope for an alternative in spite of the saying of the Prophet ﷺ:

ما من مسلم تصيبه مصيبة فيقول ما امره الله به ان الله وانا اليه راجعون. اللهم اجرنى فى مصيبتى واخلف لى خيراً منها الا احلف الله له خيراً منها . فلما مات ابو سلمه قلت اى المسلمين خير من ابى سلمه اول بيت ها جر الى رسول الله صلى الله عليه وسلم ثم انى قلتها فاخلف الله لى رسول الله صلى الله عليه وسلم.

{If a Believer faces a difficulty (and loses something) and he says to Allah what we are commanded to say in such cases ان الله وانا اليه راجعون. اللهم اجرنى فى مصيبتى واخلف لى خيراً منها الا احلف الله له خيراً منها (We belong to Allah and to Him is our return. O Allah reward me in my predicament and grant me in place of that which is taken away from me something better than that) then Allah grants him better than that thing. (She said:) When my first husband died, I thought who could be better than him who was the first Muslim who migrated towards the Prophet ﷺ with his family. However, I observed the Prophet's teachings and said on his death: اللهم اجرنى فى مصيبتى واخلف لى خيراً منها الا احلف الله له خيراً منها, then Allah gave me His Messenger instead.}

This narration is from Saheeh Bukhari Muslim and it is also found in other books. Ibn Sa'd has transmitted in Tabaqat with this addition: (Umm Salamah رضى الله عنها said:)

{One day I said to my husband, "If a woman's husband dies and she does not enter into a second marriage and they both go to Paradise then Allah keep their relationship intact in Paradise. If a wife dies and her husband does not marry again then too this worldly relationship is kept alive. Come let us make a promise that one who survives the other should not re-marry." Abu Salamah رضى الله عنه said, "Are you prepared to make this promise?" When I said that I was prepared, he said, "If I die, you should re-marry." and he made this supplication, "O Allah, grant Umm Salamah a better husband than me after I die who should not be one to grieve her or cause her hardship." I could not understand after his death who could be better than him."

When her waiting period was over, Sayyidina Abu Bakr رضى الله عنه and Sayyidina Umar رضى الله عنه sent to her their proposals to marry but she declined. However, when Sayyidina Umar رضى الله عنه brought to her the proposal of the Prophet ﷺ, she said to him, "I have three

handicaps: I have a great sense of honour, I have many children and I am much advanced in age." She meant to impress upon him that she might be lacking in discharge of her duties. In some versions she also lamented that she had no guardian in Madinah. The Prophet ﷺ said — when told of her excuses —, "As far as her excessive sense of honour is concerned, I will pray that Allah may correct it, and, the children, Allah and His Messenger ﷺ are responsible for them, and, as for age, I am older than she. None of her guardians will object to this relationship." She then expressed willingness and they were married in Shawwal 4 AH.

Children

Sayyidah Umm Salamah رضى الله عنها had two sons and two daughters by her first husband. Their names were: Salamah and Umar, Durrah and Barah which last named the Prophet ﷺ changed to Zaynab.

Merits

There is a Hadith in Saheeh Bukhari and Saheeh Muslim that one day Jibreel عليه السلام came to the Prophet ﷺ. Umm salamah رضى الله عنها was sitting beside him. When he went away, the Prophet ﷺ asked her, "Who was he?" She said, "Dihiyah Kalbi" (because he had come in his appearance). Then not until did the Prophet ﷺ mention in the mosque that Jibreel عليه السلام had come did she realise that Jibreel عليه السلام was the one who had come to their home.

It was in her house that the verse of *al-Ahzab* of the Qur'an concerning the wives was revealed:

“إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا”

(الاحزاب ٣٣:٣٣)

{Allah only desires to take away from you all abomination, O people of the household (of Muhammad), and to purify you with a thorough purifying.}

(33:33)

After that the Prophet ﷺ called Sayyidah Fatimah رضى الله عنها, Sayyidina Husayn عليه السلام and Sayyidina Hasan عليه السلام and put the cloak over them and himself and sat down behind Sayyidina Ali's عليه السلام back and made this supplication: "O اللهم هوء لاء اهل بيتى فطهرهم تطهيراً"

Allah, they too are the people of my house. Make them too pure." Sayyidah Umm Salamah رضى الله عنها said, "I too am with them." He said: انت على مكانك وانت على خير (You are, of course, among the people of the house and you are also on the right).

(Jami' Tirmizi, Tafseer surah al-Ahzab)

Sayyidah Umm Salamah رضى الله عنها said once, "O messenger of Allah! Why is it that women are not mentioned in the Qur'an?" At that, this verse was revealed: "إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ" "إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ" "الخ" and the Prophet ﷺ recited it to his Companions from the pulpit.¹

Sayyidah Umm Salamah رضى الله عنها was very intelligent and Allah had granted her a great understanding of religion. As a result of the Peace Treaty at Hudaibiyah, the Muslims could not perform the umrah and had to return, so, in order that they may return home, the Prophet ﷺ asked them to come out of the *ihram* make their sacrifices and shave their head. The Companions رضي الله عنهم could not bring themselves to agree to that. He came into his tent and confided with Umm Salamah رضى الله عنها the reaction of the Companions رضي الله عنهم. She said, "O Messenger of Allah! Go out of the tent, sacrifice your animal, shave your head and come out of your *ihram*." He did that. The Companions رضي الله عنهم then followed suit.

She had memorised many Ahadith. Sayyidah Ayshah, Sayyidina Ibn Abbas and many Companions رضي الله عنهم and their successors رحمة الله عليهم transmitted Ahadith from her. The Muhadditheen have disclosed the number of her Ahadith as 378.

She used to encourage the people to recite the Qur'an on the style of the Prophet ﷺ. She reminded them that he recited the Qur'an slowly with proper pauses. She would say by way of example that he recited الحمد لله رب العالمين have a pause, then say الرحمن الرحيم and pause, and so on. She also said that instead of مالک he recited ملك يوم الدين (Maliki for maaliki). (Tirmizi)

Apart from her reports on commandments, there are many Ahadith from her on nature of recital and exegesis of the Qur'an.

Her death is placed in 59 AH but there is disagreement on it. Sayyidina Abu Hurayrah رضي الله عنه led her funeral salah.

Sayyidah Zaynab Bint Jahsh رضى الله عنها

Her name was Barrah but the Prophet ﷺ changed it to Zaynab. The word Barrah means piety. He changed the names of other women too who were known as Barrah. He said:

لَا تَزْكُوا أَنْفُسَكُمْ اللَّهُ أَعْلَمُ بِأَهْلِ الْبَرِّ مِنْكُمْ

(Do not call yourselves pious and generous. Allah knows well which of you is pious and generous).

Her father Jahsh ibn Rikab belonged to Banu Asad and her mother Umaymah bint Abdul Muttalib was the Prophet's ﷺ real paternal aunt. Thus she was his paternal cousin.

Sayyidah Zaynab was one of those who believed in the earliest time.

كَانَتْ قَدِيمَةً إِلَّا سَلَامَ وَقَالَ الزَّهْرِيُّ زَيْنَبُ مِنَ الْمُهَاجِرَاتِ الْأُولَى

(She was an early believer in Islam and Imam Zuhri said that Zaynab was among the earliest to make hijrah).

First Marriage

She had been under the Prophet's training because she was his cousin and also a Believer while she had been very young. So, he married her to his emancipated slave Sayyidina Zayd ibn Harith ﷺ. He had been under the Prophet's ﷺ care since childhood and was thus distinguished in knowledge and religion and the Prophet ﷺ had also made him his adopted son so that he treated him as a son. In spite of that he was a freed slave while she was the granddaughter of a chief of the Quraysh, Abdul Muttalib. Even on her father's side she was the daughter of a noble family. So, she and her brother, Abdullah ibn Jahsh, had originally rejected this relationship.

Tabarani has transmitted that the Prophet ﷺ had himself conveyed Zayd's proposal to Zaynab رضى الله عنها and she rejected it on the plea that she was better than him in descent. Then this verse was revealed:

مَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا (الاحزاب ٣٦:٣٣)

{And it is not for a believing man or a believing woman, when Allah and His Messenger have decreed a matter, to have the choice in their matter. And whoso disobeys Allah and His Messenger has surely gone astray into manifest astraying.}

(Al-Ahzab, 33:36)

When this verse was revealed Sayyidah Zaynab رضى الله عنها and her brother Abdullah ibn Jahsh رضى الله عنه submitted to the Command of Allah and His Messenger رضى الله عنه. He then married Sayyidah Zaynab رضى الله عنها to Sayyidina Zayd رضى الله عنه and paid her dower to her on his behalf — this being, ten dinars (about 4 tola gold), sixty dirhams (about 18 tola silver), a load bearing animal, a pair of woman's garment, fifty mudd wheat and ten mudd dates. (Ibn Katheer)

Sayyidah Zaynab رضى الله عنها had accepted this relationship for the sake of Allah and had reconciled herself to it. The hypocrites of Madinah who never let go an opportunity to hurt the Prophet رضى الله عنه created much noise and criticised the Prophet رضى الله عنه for imposing his decision Sayyidah Zaynab رضى الله عنها. The women among them tried to incite Sayyidah Zaynab رضى الله عنها who was upset by their propaganda and became short-tempered with a superiority complex. The mischief of the hypocrites caused a disorder in the relationship of husband and wife.

Sayyidina Zayd رضى الله عنه found the superiority complex and cool attitude of Sayyidah Zaynab رضى الله عنها intolerable and he decided to end the relationship. He asked the Prophet رضى الله عنه to allow him to terminate the relationship, but he refused to permit him to do so. Sayyidina Zayd رضى الله عنه again requested for permission after a few days, but he again asked him to show patience. In fact, the Qur'an also revealed these words:

أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ (الاحزاب ٣٣:٣٧)

{Keep your wife to yourself and fear Allah} (33:37)

However, Sayyidina Zayd رضى الله عنه was finding it very difficult and the situation had taken a turn whereby it was not even correct in the eyes of *Shari'ah* to let their relationship continue. So, the Prophet رضى الله عنه permitted Sayyidina Zayd رضى الله عنه reluctantly to finish off his marriage with Sayyidah Zaynab رضى الله عنها. This marriage lasted just one year.

The Prophet ﷺ had joined them in an expression of Islamic equality but Sayyidah Zaynab رضى الله عنها had to bear the taunts of the hypocrites who referred to her cynically as the wife of a freed slave. There was also the fear that they would taunt her that she was divorced by a freed slave. The Prophet ﷺ felt very grieved at this tragedy and Sayyidah Zaynab رضى الله عنها was also very sorrowful about it. The only way amends could be made was for him to marry her but the hypocrite could again raise a hue and cry and accuse him of marrying the divorced woman of his adopted son. The customs of pre-Islamic days did not allow for that. The Prophet ﷺ was much worried and could not even bring himself to say anything like that. However, Allah revealed:

وَتُخْفَىٰ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ

(الاحزاب ٣٣:٣٧)

{...and while you were concealing in your mind that which Allah was going to disclose, and you were fearing mankind, whereas Allah has a better right for you to fear Him} (33:37)

This verse not only conveyed Allah's permission but also gave His Command that the Prophet ﷺ should marry Sayyidah Zaynab رضى الله عنها. Her waiting period was over before this verse was revealed. The Prophet ﷺ sent Sayyidina Zayd رضى الله عنه himself to Sayyidah Zaynab رضى الله عنها with his proposal for marriage. When he conveyed the Prophet's ﷺ proposal to her, she said:

ما انا بصا نعة شيئاً حتى او امر ربي فقامت الى مسجد ها

"Before I decide on anything, I will observe *istikharah* (consultation) with my Allah surely,"

and she stood up on her prayer rug.

(Saheeh Muslim)

Sayyidina Zayd رضى الله عنه conveyed to the Prophet ﷺ her response and at the same moment, these words were revealed:

فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاهَا لَكَ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي

(الاحزاب ٣٣:٣٧)

أَزْوَاجٍ أَذْعَبَانَهُمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا

{So when Zayd had had his want fulfilled of her (and he waiting period was over), We joined her in marriage to you, in order that there should be no blame for the believers in marrying the wives of their adopted sons who have had their want fulfilled of

them.}

(al-Ahzab, 33:37)

Most of the exegetes contend that Sayyidah Zaynab's رضى الله عنها marriage took place in the heaven not on earth. The verse is very clear about it:

فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَاهَا (الاحزاب ٣٧:٣٣)

{So when Zayd had had his want fulfilled of her, we joined her in marriage to you}.

Besides, we also know from authentic Traditions that the Prophet ﷺ did not contract marriage with her on earth. The rest of the words of Saheeh Muslim's (v1 p461) Hadith to which we have just referred are: (after فقامت الى مسجدها)

فنزل القرآن وجاء رسول الله صلى الله عليه وسلم فدخل عليها بغير إذن

{After revelation of these words the Prophet went to Sayyidah Zaynab without seeking permission}.

Also, she herself took pride in the fact, "My marriage was concluded by my Allah whereas the marriages of the rest of the wives were concluded by their guardians or family members."

The words of a tradition in Saheeh Bukhari are:

وكانت تفخر علىٰ ازواج النبي صلى الله عليه وسلم تقول زوجكن اهلكن

وزوجني الله من فوق سبع سموات

{And she used to take pride over other wives of the Prophet and say, "Your marriage was conducted by your family members but mine was conducted by Allah above the seven heavens."}

(Saheeh al-Bukhari v2 p1104)

In Saheeh Bukhari, again, the words of another Tradition of the same meaning are:

وكانت تفخر علىٰ نساء النبي صلى الله عليه وسلم وكانت تقول ان الله

انكحني في السماء.

{She used to take pride over the women of the Prophet and used to say, "Allah married me off in the heaven."}

There are similar Ahadith in other books too. We know from them that the marriage of Sayyidah Zaynab رضى الله عنها did not take place on earth but Allah conducted it in the heaven and Allah's Messenger ﷺ considered that enough. (Fath al-Bari v13 p 412)

However, it is stated in seerat Ibn Hisham that after the revelation of these verses, the Prophet ﷺ married Sayyidina Zaynab رضى الله عنها and fixed the dower at four hundred dirhams. This event is mentioned in *Tahzeeb Seerat ibn Hisham* in these words:

وتزوج رسول الله صلى الله عليه وسلم زينب بنت جحش بن رثاب الاسديه
 وزوجه اياها اخوها ابو احمد بن جحش واصدقها رسول الله صلى الله عليه
 وسلم اربع مائة درهم. (p332)

However, the exegetes and scholar of Hadith generally lean towards the former saying.

Ibn Katheer رحمه الله عليه has explained the verse:

فلما قضى زيد منها وطراً زوجنا بها (الاحزاب ٣٣:٣٧)

thus:

وكان الذى ولى تزويجها منه هو الله عز وجل بمعنى انه اوحى اليه ان يدخل
 عليها بلا ولى ولا عقد ولا مهر ولا شهود من البشر.
 (Tafseer Ibn Katheer)

The gist of it is that the wedding was not held on earth, neither were there witnesses nor was the dower determined.

Allama Shawkani رحمه الله عليه has also explained the verse thus:

فلما اعلمه الله بذلك دخل عليها بغير اذن ولا عقد وتقدير صداق ولا
 شى مما هو معتبر فى النكاح فى حق امته، وقيل المراد به الا مرله بان
 يتزوجها والاول اولى وبه جاءت الاخبار الصحيحة.

(Tafseer Fath al-Qadeer v4 p285)

It says the same thing that Allah married her off in the heaven because of which there was no need to conduct any rites of marriage on earth.

He also points out that the other opinion is that Allah commanded the Prophet ﷺ to marry Sayyidah Zaynab رضى الله عنها. But, he says, the first opinion is stronger and known from authentic Ahadith.

There are many diverse views on the year in which the marriage took place but the most plausible is that it happened in

Zuqa'dah 4 AH.

In this entire case of her marriage, there are many religious exigencies. It demonstrates Islamic equality. It shows that a wealthy daughter may be married to a freed slave. We also learn from Qur'anic verses concerning this case that Believers, men or women, have no rights about themselves after Allah and His Messenger ﷺ have given a command on their conduct. These verses also tell us that religious issues should not be overlooked because of objection and commotion against the doer. They must be ignored and ignorant customs must be obliterated.

Sayyidah Zaynab رضى الله عنها was rewarded amply for her sacrifice earlier. Allah was guardian for her marriage in the heaven and the worldly requisities of consent in marriage were dispensed with for her.

Walimah (Wedding Feast)

The Prophet ﷺ held a splendid feast after his marriage with Sayyidah Zaynab رضى الله عنها, the like of which he had not held after any of his other marriages. The Hadith of Sayyidina Anas is transmitted in Saheeh Bukhari:

ما رأيت النبي صلى الله عليه وسلم اولم على احد من نساءه ما اولم عليها
اولم عليها بشاة

"I never did see him holding a wedding-feast for any of his wives as he held for Zaynab. He slaughtered a sheep in her wedding-feast." (Saheeh Bukhari v2 p777. Saheeh Muslim v1 p461)

Then, Sayyidah Umm Sulaym رضى الله عنها, mother of Sayyidina Anas رضى الله عنه, also sent hays (or some other food) for the wedding-feast.

The Prophet ﷺ named certain Companions رضى الله عنهم to Sayyidina Anas رضى الله عنه and asked him to invite them and "invite also whoever you meet." His student, Ja'd, asked him how many guests were there and he gave their number as about three hundred. Food was placed in a large dish and the Prophet ﷺ served ten men at a time who took leave after they had eaten until all of them had eaten in this way. When there was no one left, the Prophet ﷺ instructed that the dish should be removed and Sayyidina Anas رضى الله عنه said, "I could not say whether the food in the dish before serving guests

was more or after they had been served." (Saheeh Muslim v1 p461)

It was during this *walimah* that the verse of *hijab* (veil) was revealed. (Saheeh Muslim v1 p461)

{O you who believe! Enter not the houses of the Prophet, except when leave is given you for a meal, without waiting for its cooking being finished — but when you are invited, enter, and when you have taken your meal, then disperse, not lingering for a familiar talk. Surely that annoys the Prophet, but he is shy of (asking) you (to leave), but Allah is not shy of the truth. And when you ask them (the Prophet's) of any good, ask them from behind a curtain.}

(al-Ahzab, 33:53)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ
النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ
غَيْرِ نَظِيرٍ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ
فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا
وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ إِنَّ ذَلِكُمْ
كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ
وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا
سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ
وَرَاءِ حِجَابٍ. (الاحزاب ٥٣:٣٣)

The account of the *walimah* given in Saheeh Muslim throws light on the background of this verse. Even after the feast was over, some people were engrossed in conversation in the house of Sayyidah Zaynab رضى الله عنها who sat facing a wall. they did not realise that they should disperse. The Prophet ﷺ did not say anything out of modesty but went out of the house himself. When he returned after a while, they were as occupied as before, so he again went out and this when he came again, they realise and departed the Prophet ﷺ put a curtain over the door. It was then that the verse of *hijab* was revealed.

The verse gives some commands.

- ①. No one must enter the Prophet's ﷺ house uninvited.
- ②. No one, even if invited, should come before time or stay behind after having had the meal.
- ③. If the Prophet's ﷺ wives are requested for anything, the request must be made from behind a curtain.

The verses that follow this one in the Qur'an give commands pertaining to Allah's Messenger ﷺ and his wives رضى الله عنهن.

Merits

Sayyidah Zaynab رضى الله عنها had many excellences. Her marriage was conducted by Allah and she took pride in that. She was closest of all wives to the Prophet ﷺ in family ties. The revelation of many verses of *surah al-Ahzab* pertains to her.

She was a very God-fearing, righteous and generous woman. Sayyidah Umm Salamah رضى الله عنها said that Sayyidah Zaynab رضى الله عنها was very righteous, one who fasted often, and kept vigil in the night. (Zurqani — Sharah Mawahib.)

Sayyidah Ayshah رضى الله عنها also praised Sayyidah Zaynab رضى الله عنها much. Saheeh Muslim carries her report.

{Sayyidah Ayshah رضى الله عنها said, "Of all the wives of the Prophet ﷺ only Zaynab was of the same level as I. And I did not see any woman more pious, God-fearing, righteous, truthful, given to join ties of relationship, giver of charity and devoted to Allah than Zaynab. Of course, she was a little short-tempered but she controlled herself quickly."}

(Saheeh Muslim, merits of Ayshah رضى الله عنها)

قالت عائشة وهي التي كانت
تساميني منهن في المنزل عند
رسول الله صلى الله عليه وسلم
ولم ارامرأة قط خيراً في الدين
من زينب واتقى الله واصدق
حديثاً واوصل للرحم واعظم
صدقة واشد ابتدا لا لنفسها في
العمل الذي تصدق به وتقرب به
الى الله ما عدا سورة من حدة
كانت فيها تسرع منها فيئته.

The value of these words grows when we see that these words formed part of a lengthy Hadith in which Sayyidah Ayshah رضى الله عنها discloses that Sayyidah Zaynab رضى الله عنها complained to the Prophet ﷺ against her on behalf of the Prophet's ﷺ wives.

Hafiz Shamsuddin Zahabi has also quoted her in *Siyar A'lam an-Nubala*. She said:

{May Allah have mercy on Zaynab. She attained honour in this world itself which no honourable person can match. Allah conducted her marriage

يرحم الله زينب لقد نالت في
الدنيا الشرف الذي لا يبلغه
الشرف. ان الله زوجها ونطق به

with the Prophet ﷺ Himself and mentioned that in the Qur'an. Also, the Prophet ﷺ gave good news about her, of my wives the first to come to me after my death will be she who has long arms (that is, one who spends much in charity)."

And she will be his wife in Paradise too.}

القران وان رسول الله صلى الله عليه وسلم قال لنا اسرعكن لحوقاً اطول لكن باعاً فبشرها بسرعة لحوقها به وهي زوجته في الجنة.

(Siyar a'lam an Nubula v2 p215)

The fact is that Sayyidah Zaynab was short-statured and so her arms were shorter than the arms of the other wives of the Prophet ﷺ. However, she was very liberal and generous and the Arabic expression اطولكن يدأ or اطولكن باعاً (longest of you in arm) refers to generosity.

Therefore the Prophet ﷺ used those words for her. Sayyidah Ayshah رضي الله عنها said that after the Prophet's ﷺ death his wives used to compare their arms and took his words literally but when Sayyidah Zaynab رضي الله عنها was the first to die, they realised that the words stood for the most generous. "And, indeed, Zaynab was the most generous of us."

Sayyidah Ayshah رضي الله عنها also said:

كانت زينب صناع اليدين فكانت تدبغ وتحرز وتتصدق به في سبيل الله
"Zaynab earned with her own hands. She made leather items and gave away her income in charity."

(Siyar A'lam an-Nubala v6 p217)

Ibn Sa'd has recounted an account of her generosity.

{ Sayyidah Zaynab's maid servant Barzah bint Rafi' said that during his caliphate, Sayyidina Umar sent to her a liberal cash gift. On seeing that, Sayyidah Zaynab said, "May Allah forgive Umar, for, others could have disbursed this wealth better than I." Those who had brought it said,

عن برزة بنت رافع قالت ارسل عمرا لى زينب بعطائها فقالت غفر الله لعمر غيرى كان اقوى على قسم هذا قالوا كله لك قالت سبحان الله واستترت منه بثوب وقالت صبوه واطرحوا عليه ثوبا واخذت تفرقه في رحمها

"This is not sent to be disbursed, but all of it is for you." She said, "Glory be to Allah! Leave it here and cover it up with cloth." She then began giving away from it to her relatives and orphans. Whatever remained after that she gave away to Barzah bint

وايتا مها واعطتني ما بقي
فوجدنا خمسة وثمانين درهما
ثم رفعت يدها الى السماء
فقال اللهم لا يدركني عطاء
عمر بعد عامي هذا.

Rafi' who counted the money and found them to be eighty-five dirham. Sayyidah Zaynab رضى الله عنها then raised her hands to heaven and made the supplication, "Let not Umar's gift come to me after this year."}

(Siyar A'lam-al-Nuwala v2 p212 on the authority of Ibn Sa'd)

Her prayer was granted. Sayyidah Zaynab رضى الله عنها died before the next year. When Sayyidina Umar رضى الله عنه learnt that she had given away all the money, he went to her house and said to her, "I will send more!" He then sent another one thousand dirham, but she distributed all that money too.

We have seen above that Sayyidah Zaynab رضى الله عنها had spoken to the Prophet ﷺ as representative of his wives against Sayyidah Ayshah رضى الله عنها. In the same Tradition of Saheeh Muslim, it is also stated that she spoke out against Sayyidah Ayshah رضى الله عنها to the Prophet ﷺ. In spite of that, her righteousness and frankness were witnessed when the Prophet ﷺ sought her opinion during the affair of ifk (scandal). She spoke truthfully والله ما علمت الا خيرا (By Allah, I know her to be nothing but virtuous!) although her own sister Hamnah was involved in the scandal.

The Prophet ﷺ himself gave testimony of her piety and righteousness. Sayyidah Maymunah رضى الله عنها said that once the Prophet ﷺ was distributing the *fa'i* (war booty gained without Fighting) among his Companions رضى الله عنهم. Sayyidah Zaynab رضى الله عنها gave him some advice which Sayyidina Umar رضى الله عنه did not like and he expressed himself against the interference. The Prophet ﷺ advised Sayyidina Umar رضى الله عنه not to say anything to her because she was *awwahah*. Someone asked him what that was and he said,

"Awwahah is a women who is softhearted and humble," and he recited the verse of the Qur'an:

ان ابراهيم لحليم اواه منيب (هود ٧٥:١١)

{Surely Ibrahim was forbearing, tenderhearted, penitent}

(Hud, 11:75)

Sayyidah Zaynab رضى الله عنها did not narrate many Ahadith but whatever she reported have found place in the Sahah Sitta and other books of Hadith. Among those who transmitted her narrations are her nephew Muhammad ibn Abdullah ibn Jahash, Umm Habibah bint Abu Sufyan, Zaynab bint Abu Salamah, and other Companions and tabi'een.

Death

She died in 20 AH or 21 AH. She was the first of the Prophet's ﷺ wives to die after him. She had prepared her shroud herself and had given instructions that if Sayyidina Umar رضى الله عنه also sent a shroud then one of them should be used while the other should be given away in charity. He did send a shroud for her. So, her sister Hamnah رضى الله عنها bint Jahsh used the one sent by Sayyidina Umar رضى الله عنه and gave away the one left by Sayyidah Zaynab رضى الله عنها in charity. When she died, Sayyidah Ayshah رضى الله عنها said:

ذهبت حميده سعيدة مفزع اليتامى والا رامل.

"A praiseworthy, pious and a supporter of orphans and widows has departed."

Sayyidina Umar رضى الله عنه led the funeral salah and Muhammad ibn Abdullah ibn Jahsh, Sayyidina Abdullah ibn Abu Ahmad ibn Jahsh and Sayyidina Usman ibn Zayd رضى الله عنه lowered her into the grave which is in Jannatul Baqee'.

Al-Hilaliyah رضى الله عنها

She was the second wife of the Prophet ﷺ with the name Zaynab. Her full name was Zaynab bint Khuzaymah al-Hilaliyah. Her father was Khuzaymah and there was a man, Hilal, in her family three giving her the title al-Hilaliyah. Her mother was Hind bint Awf or Khawlah bint Awf of the tribe Himyar. Sayyidah Maymunah رضى الله عنها was the daughter of this very Hind. The

Prophet ﷺ married Sayyidah Maymunah رضى الله عنها many years after the death of Sayyidah Zaynab bint Khuzaymah. Both of them had the same mother but not the same father.

Syyidah Zynab رضى الله عنها bint Khuzaymah was first married to Sayyidina Abdullah ibn Jahsh رضى الله عنه who was martyred in the Battle of Uhud in Shawwal 3 AH and after just a few days she delivered a premature child so that her *iddah* (Waiting period) ended with the delivery. Therefore, the Prophet ﷺ married her in Zul Hajjah 3 AH but she died within three months of the marriage.

It is also said that the Prophet ﷺ married her in Ramadan 3 AH and she died in Rabee' al-Aakhar 3 AH about 8 months after her marriage, but the first report is more sound.

She was only the second wife of the Prophet ﷺ after Sayyidah Khadijah رضى الله عنها to have died in his lifetime. All the rest survived him.

The Prophet ﷺ led the funeral salah for her and she was buried in Jannat ul-Baqee' in Madinah. She was thirty years old when she died (Zurqani, v3 p249)

Merits

She was very generous. She was kind to the poor and she fed the needy. In fact, she was known as *umm ul-masakeen* (Mother of the poor) even before the Prophet ﷺ married her. She had the honour of being the Prophet's wife. She died in his lifetime and he led her funeral prayer and supervised her burial in Jannat ul-Baqee'. These were her great merits.

Sayyidah Juwayriyah رضى الله عنها

In 5 AH, the Prophet ﷺ learnt that Harith ibn Abu Dirar the chief of Banu Mustaliq was making preparations to attack Madinah and on his person, too. He was gathering together the idolater tribes of surrounding areas. (al-Bidayah wa al-Nihayah v4 p156)

The Banu Mustaliq were a branch of the tribe Khuza'ah. They

- ①. This is the most sound tradition, but some scholars have named Tufayl ibn al-Harith and some others Ubaydah ibn al-Harith as her first husband (Zurqani Sharah Mawahib v3 p249, Siyar A'lam an Nubla v2 p218, Tahzeeb al-Kamal p204)

inhabited the lands near the spring named Muraysee'. (It is because of that that the Battle of Mustaliq are also known as the Battle of Muraysee'.) Many neighbouring tribes joined them and all of them had the support of the idolaters.

The Prophet ﷺ decided, therefore, to advance and attack the Banu Mustaliq and in Sha'ban 5 AH he took them unawares with one thousand Companions ﷺ. They were occupied in the diurnal chores when the Muslims invaded them. The Prophet ﷺ instructed Sayyidina Umar ﷺ to call upon them to say لا اله الا الله (there is no god but Allah) so that their life and property will be protected. He conveyed to them this message but they refused to accept that and shot arrows on the Muslim army. At the command of the Prophet ﷺ the Muslims launched their attack on them and while they could not resist, their allies had already deserted them having fled from there. All the seven hundred members of the tribe were taken captives, ten of their members had died in the fighting while one Muslim was martyred.

Among the captives was Juwayriyah daughter of their chief Harith ibn Abu Dirar. Harith had somehow escaped while Juwayriyah's husband Musafa' ibn Safwan was killed in the battle. The captives were distributed among the Companions ﷺ together with war booty. Juwayriyah fell to the lot of Sayyidina Thabit ibn Qays ﷺ. She asked him if he was prepared to free her against monetary payment, she would try to arrange the sum of money. Thabit ﷺ agreed so that. In the terminology of *Shari'ah* this arrangement is called *Kitabat*, and the amount paid to gain liberty is called *badal kitabat*. They had agreed at nine ooqiyah gold, each ooqiyah is equal to forty dirham.

Juwayriyah and all people of her tribe were taken captive so it was not possible for her to arrange payment of the *badal Kitabat*. But, she was a daughter of a chief, and she was bold and intelligent. She went straight to the Prophet ﷺ and pleaded with him, "I am Juwayriyah, the daughter of Harith ibn Abu Dirar who is chief of Banu Mustaliq. I have become a Muslim and I bear witness that no one is worthy of worship besides Allah and that you are His Messenger. You are not unaware of the hardship I am facing. In the distribution of the slaves I have been given to Thabit

ibn Qays who has concluded *kitabab* with me, but I do not have *badal kitabab*. I seek your help." He said, "Shall I not tell you of something better? If you consent I shall buy you from Thabit ibn Qays and set you free whereafter you may marry me." She accepted the proposal willingly. In this way, they married and the Prophet ﷺ fixed the dower at four thousand dirham. (Zurqani v3 p255)

Three days before the battle, Juwayriyah had seen a dream that the moon came into her lap from Madinah. She did not mention it to the people of her house but when she was taken captive and brought to Madinah she could see the interpretation of her dream.

(Zurqani on the authority of Bayhaqi and Siyar A'lam an Nubala v2 p265)

When Companions ﷺ learnt of that, they realised that the slaves with them had become in-laws of the Prophet ﷺ. It was not proper to retain them as slaves, so they released all of them.

(Isabah v7 p565, Siyar A'lam an-Nubala v2 p265)

They were about seven hundred in number. All of them then embraced Islam. Sayyidah Ayshah رضى الله عنها said at this juncture:

ما اعلم امرأة اعظم بركة منها على قومها

"I do not know of a woman who has been as instrumental as Juwayriyah in bringing good to her people."

When all that was over, her father came with a lot of wealth and property to ransom his daughter, Sayyidah Juwayriyah رضى الله عنها, his two sons were with him. The things he had brought included a lot of camels but during the journey he found two camels much to his liking, so he hid them in a valley before coming to the Prophet ﷺ. He disclosed to the Prophet ﷺ why he had come and he told him, "Juwayriyah is here. If she likes, you may take her." He said to his daughter that the Prophet ﷺ given his permission, so she must go with him. She said, اخترت الله ورسوله (I have chosen Allah and His Messenger). The father coaxed her, pleaded with her but she was unwilling to part with the Prophet ﷺ. Afterwards, the Prophet ﷺ reminded Harith ibn Abu Dirar of the two camels which he had concealed in a valley. Harith exclaimed that only Allah and he knew about the camels so "I bear witness that you are Allah's Messenger," and he became a Muslim

(Zurqani v3 p255)

His two sons also embraced Islam. In this way, the entire tribe embraced Islam and that was a blessing of Sayyidah Juwayriyah's marriage. Apart from the religious point of view, the faith of Banu Mustaliq was significant from the political and defence points of view because they were nearer Makkah than Madinah and the Makkans had not believed till then.

Merits

Sayyidah Juwayriyah رضى الله عنها has reported many Ahadith from the Prophet ﷺ. Sayyidina Ibn Abbas رضى الله عنه, Jabir رضى الله عنه, Abdullah ibn Umar رضى الله عنه have transmitted her narrations.

She was given to remember Allah often and was a great doer of good deeds. She would sit on the prayer rug for hours together after offering salah and occupy herself in remembering Allah. Her Hadith about that is transmitted by Imam Muslim رحمه الله عليه and Imam Tirmizi رحمه الله عليه. The words of Saheeh Muslim are:

{ Sayyidah Juwayriyah رضى الله عنها said that one day the Prophet ﷺ went from her after offering the fajr salah while she was sitting on her prayer rug observing some recital. He came back very late after the time of the *duha salah* and found her sitting in the same place. He asked, "Is it that since I went from here you are

عن جويرة ان النبي صلى الله عليه وسلم خرج من عندها بكرة حين صلى الصبح وهى فى مسجدها ثم رجع بعد ان اضحى وهى جالسة قال ما زلت على الحال الذى فارقتك عليها قالت نعم

sitting at the same place in the same manner? She confirmed that she had been sitting there in the same way. }

The Hadith is not complete here but we only had to show that she was much devoted and given to much worship and *zikr*. The same Hadith is found in Tirmizi with a slight difference of words.

We also learn from Ahadith that she observed optional fasts. Once the Prophet ﷺ came to her house on a Friday. She was fasting. He asked her, "Did you fast yesterday?" She said, "No!" Will you fast tomorrow," he asked, and she again said, "No!" So the Prophet ﷺ forbade her to ever again fast only on a Friday. The

question of fasting only on a Friday is one on which there are divergent views and relevant books may be studied for that.

It is also to her credit that she alone was instrumental in getting freedom to all her people, the Banu Mustaliq, and in bringing them to the folds of Islam.

Death

She died in Rabee'al-Awwal 50 AH Marwan ibn al-Hakam, the governor of Madinah in those days and a tabi'ee led her funeral salah. She was buried in Jannat ul-Baqee' in Madinah.

Sayyidah Umm Habibah رضى الله عنها

Her name was Ramlah. She was the daughter of Sayyidina Abu Sufyan ibn Harb رضى الله عنه and sister of Sayyidina Mu'awiyah رضى الله عنه. She got the Kunyah Umm Habibah from her daughter Habibah. Her mother Safiyah bint Abu al-Aas was paternal aunt of Sayyidina Uthman رضى الله عنه. Her first husband Ubaydullah ibn Jahsh had embraced Islam in the early days of Islam. However, he was unable to endure persecution at Makkah by the idolaters, so he migrated to Habshah (Ethiopia). There, he converted to Christianity and died an apostate. He had been inciting Sayyidah Umm Habibah رضى الله عنها to revoke Islam and become a Christian but she was steadfast even in the difficult times. She was fortunate that after Ubaydullah ibn Jahsh died and she completed her waiting period, the Prophet رضى الله عنه sent Sayyidina Amr ibn Umayyah Damiri رضى الله عنه to the King Najashi with his marriage proposal for Umm Habibah رضى الله عنها. The Najashi had, of course, become a Muslim and the Prophet رضى الله عنه suggested that he should officiate as his attorney in conducting his marriage. The Najashi sent his slave-girl to Umm Habibah رضى الله عنها the message: "The king says that Allah's Messenger رضى الله عنه has sent a letter to him directing him to convey his marriage proposal to Umm Habibah رضى الله عنها. If she accepted it then he is directed to conduct the marriage." Sayyidah Umm Habibah heard this good news and was happy because of it. She gave the slave-girl two golden bracelets, many rings and two other pieces of jewellery, and she appointed her close relative Khalid ibn Sa'eed ibn al-Aas رضى الله عنه as her attorney.

(Zurqani Sharah al-Mawahib v3 p244. Al-Bidayah wa an-Nihayah v4 p143)

The next day the Najashi invited all the Companions ﷺ residing in Ethiopia and they included the Prophet's ﷺ cousin Sayyidina Ja'far ibn Abu Talib ﷺ. They went to his palace where he delivered the sermon and proposed on behalf of the Prophet ﷺ. Sayyidina Khalid ibn Sa'eed ﷺ accepted the proposal on behalf of Sayyidah Umm Habibah رضى الله عنها. Najashi fixed the dower at four hundred dinars and sent the amount of money to Sayyidah Umm Habibah رضى الله عنها who gave fifty dinars from that to the slave-girl. However, she returned the fifty dinars as also the jewellery that was given to her on previousday, saying that it was the King's command. The king then sent her many gifts and perfumes.

When the Companions ﷺ stood up to depart after the wedding, the Najashi asked them to remain seated and go only after the meal was served. He also said that it was the sunnah of the Prophets عليهم السلام to give a feast after the marriage was solemnised.

(al-Bidayah wa an Nihayah v4 p143)

The most accepted view is that the marriage took place in 6 AH. When Abu Sufyan learnt of it in Makkah, he conceded that the Prophet ﷺ was a great man and he spoke highly of the Prophet.

(Zurqani v3 p244.)

In a lengthy Hadith in Saheeh Muslim it is stated that after he had believed, Abu Sufyan ﷺ requested the Prophet ﷺ in Madinah that he should marry Abu Sufyan's daughter ﷺ, Umm Habibah and the Prophet ﷺ accepted his request.

(Saheeh Muslim v2 p304 — Merits of Abu Sufyan)

The scholars of Hadith have explained this portion of the Hadith in different ways, the gist of which is that this portion of the Hadith is wrong as much as suggests Umm Habibah's marriage after Abu Sufyan's conversion to Islam and migration to Madinah.

Anyway, the marriage was concluded in Ethiopia and before Abu Sufyan's acceptance of Islam. This statement is supported from the following report. After the Peace Treaty of Hudaibiyah, Abu Sufyan came to Madinah as a representative of the people of Makkah to clarify certain issues concerning this treaty. He went to the house of his daughter, Umm Habibah to meet her. As he went in, she wrapped up the bedding of the Prophet ﷺ that had been spread out. He exclaimed, "Why? Is the bed not worthy of me or

am I not worthy of it?" She said, "Father! You are an idolater while this is the bedding of Allah's Messenger. Hence, you are not worthy to sit on it." (al-Bidayah wa an-Nihayah v4 p143)

Worthy

Allah had blessed Sayyidah Umm Habibah with apparent beauty and inner perfection. She was among the earliest people who believed though her father, Abu Sufyan, a chief of the Quraysh, did not believe till near the liberation of Makkah. Similarly, other people of her family also took too long to believe in Islam. Under the circumstances, it took great determination and power of will on her part to embrace Islam at a very early stage not allowing her family's opposition to deter her. The same determination caused her to migrate to Ethiopia and reject all enticement by her husband to revoke Islam and become a Christian particularly when she was in an alien land where her husband was her only outward support. Again, her refusal to allow her polytheist father to sit on the Prophet's ﷺ bed showed her exceptional love for the Prophet ﷺ and respect for him as also her superior strength of faith.

She was very careful to put into practice the sayings of her Prophet ﷺ. Sayyidah Zaynab رضي الله عنها, Sayyidah Umm Salamah's رضي الله عنها daughter said:

دخلت على ام حبيب زوج النبي صلى الله عليه وسلم حين توفي ابوها ابو
سفيان بن حرب فدعت بطيب فيه صفرة خلوق او غيره فدهنت به جارية ثم
مست بعار ضيها ثم قالت والله مالي بالطيب من حاجة غيراني سمعت
رسول الله صلى الله عليه وسلم يقول لا يحل لا امرأة تؤمن بالله واليوم
الآخر ان يحد على ميت فوق ثلاثة ايام الا على زوج اربعة اشهر وعشراً.

The gist of the narration is that Sayyidah Zaynab رضي الله عنها daughter of Sayyidina Abu Salamah رضي الله عنه visited Sayyidah Umm Habibah رضي الله عنها on the death of her father, Abu Sufyan رضي الله عنه (and it seems that three days had passed since he had died.) Umm Habibah رضي الله عنها asked for a perfume made of Safron and red and yellow colour. She applied it to a child and then on her own cheeks. She

then said, "I had no need to use the perfume now but I had heard the Prophet ﷺ say that it is not proper for a believing woman that she mourns a dead person for more than three days except her husband for whom she may mourn for four months and ten days. So, I applied perfume to conduct myself on the Prophet's ﷺ saying (and show that I do not mourn my father for more than three days)"¹

The Prophet's ﷺ following saying is also reported by her:

من صلى في يوم وليلة اثنتي عشرة ركعة بنى له بيت في الجنة أربعاً قبل الظهر وركعتين بعدها وركعتين بعد المغرب وركعتين بعد العشاء وركعتين قبل الفجر صلوة الغداة

{Allah's Messenger said: If anyone offers these twelve raka'at during a day and night, Allah will build a palace for him in Paradise. They are: four before the zuhar, two after Zuhar, two after maghrib two after isha and two before fajr}²

In Musnad Ahmad, there is this much more in this Hadith:

فما برحت اصليهن بعد

"Ever since I have heard him say that, I have never neglected these raka'at."

She was much fearful of the questioning in the Hereafter and very careful to keep all her dealings clear. Ibn Sa'd has transmitted this report of Sayyidah Ayshah رضى الله عنها about her:

قالت دعتنى ام حبيبہ عند موتہا فقالت قد كان يكون بيننا ما يكون بين الضرائر فحلليني من ذالك فحللتها واستغفرت لى واستغفرت لها فقالت لى سررتنى سرک الله وارسلت الى ام سلمه مثل ذلک.

{She said: Before her death Umm Habibah called me and said, "We might have hurt one another as co-wives are likely to do so, I ask for forgiveness for that." I forgave her (any such thing), and she prayed for my forgiveness and I for her.} (zurqani v3 p245)

Sayyidah Ayshah رضى الله عنها said that she also asked Sayyidah Umm Salamah رضى الله عنها to forgive her.

She has reported many Ahadith from the Prophet ﷺ directly

①. Jami' Tirmizi (Chapter: ما جاء في عدة المتوفى عنها زوجها)

②. Jami' Tirmizi (Chapter: ما جاء في من صلى في يوم وليلة اثنتي عشرة ركعة من السنة ماله من الفضل)

and through other people. Among those who have transmitted her Ahadith are her brother Mu'awiyah رضي الله عنه, daughter Habibah رضي الله عنها, and some other Companions رضي الله عنهم and tabi'een رحمه الله عليهم.

Death

She died in the times of Khalifah Sayyidina Mu'awiyah رضي الله عنه. The soundest report places her death in 44 AH. She is buried in Madinah. رضي الله عنها وارضاه.

Sayyidah Safiyah رضي الله عنها

Her father was Huayy ibn Akhtab, the chief of Banu Nadeer. He traced his line of descent to Sayyidina Haroon عليه السلام. Her mother was Durrah. She was daughter of the chief of Banu Qurayzah.

(Zurqani v3 p256, Siyar A'lam an Nabula v2 p231)

Banu Nadeer and Banu Qurayzah were to prominent Jewish tribes of Madinah. They had covenanted with the Prophet ﷺ that they would not fight with him and will also not aid his enemies. (fath al-bari, Hadith on Banu Nadeer). However, both of them violated their assurances. The former were incited by the idolaters of Makkah to kill the Prophet ﷺ but Allah disclosed to him their conspiracy. (Abu Dawood) So, he laid a siege round their fort six months after the Battle of Badr. (Bukhari) They requested that peace be concluded, so, it was agreed that they may load their camels with whatever they could but not any weapons and they may go away from there. (Fath al-Bari). They went away to Khaybar where there were many Jewish settlements. The parents of Sayyidah Safiyah who were very young then also went away with their tribesmen. At Khaybar, she was married to Sallam ibn Mishkan, but he divorced her and she was married to Kinanah ibn Abu Huqayq. He was killed in the Battle of Khaybar and she was taken captive alongwith others by the Muslims. The Companions, Dihyah Kalbi رضي الله عنه requested the Prophet ﷺ for a slave girl from the captives of Khaybar and he said, "You may choose one." He picked up Safiyah. But another Companion رضي الله عنه pointed out to the Prophet ﷺ that she was a daughter of the chiefs of Banu Nadeer and Banu Qurayzah and worthy only of him. So, the Prophet ﷺ gave Dihyah

another female slave and freed Safiyah and married her.

(al-Bidayah wa an-Nihayah v4 p194, Saheeh Bukhari v2 p604)

When he had given her option to go back to her land or marry him. She said:

اختار الله ورسوله لقد كنت اتمنى ذلك في الشرك

"I choose Allah and His Messenger. Indeed, I craved for that even before Islam."

(Zurqani)

After her marriage, she narrated to the Prophet ﷺ a dream she had seen. She said, "O Messenger of Allah, while you had surrounded Khaybar, I dreamt one night that the moon is in my lap. I related it to my husband who slapped me so hard that the impression of his fingers were left on my face- and he said you long to marry the king of the Arabs." (al-Bidayah wa an-Nihayah v4 p194)

The Prophet ﷺ had married her while returning from Khaybar at Sadd as-Sabba. The next he gave a wedding feast at the same place. At his saying, the Companions ﷺ brought dates, cheese, butter-oil, etc. These things were placed on a dining mat and eaten and this was the wedding feast.

(Siyar A'lam al-Nabula v2 p232, Saheeh Bukhari chapter Battle of Khaybar.)

Throughout the journey, Sayyidah Safiyah رضى الله عنها rode the same camel as the Prophet ﷺ sitting behind him.

Merits

Sayyidah Safiyah رضى الله عنها was very wise and intelligent. She did not go home although she was given choice but preferred to stay with the Prophet ﷺ. She was very kind. Once her maid-slave complained to Sayyidina Umar ﷺ that she continued to observe the Sabth (sabat) and maintained ties with Jews. He deputed someone to find out the truth and she asserted, "When Allah has given me a better day, Friday, then why should I observe the *Sabat*. As for joining ties of relationship with Jews, they are my relatives, so I join those ties with them (and Islam does not forbid that)." She then asked her slave why she had made the complaint and she said that the devil had provoked her. Instead of punishing her, she set her free. (Isabah)

One day the Prophet ﷺ found her weeping. He learnt that Sayyidah Ayshah and Sayyidah Hafsa had told her that besides

being the Prophet's ﷺ wives, they also belonged to his clan while she was from Jewish stock, so they were superior to her. He comforted her and said, "Why did you not say to them that they could not be superior to you because you are an off-spring of Haroon, the Prophet, and your uncle was Prophet Musa and your husband is Prophet Muhammad.

(Tirmizi v2 p229 — Chapter: Merits of Prophet's wives.)

The Prophet ﷺ expressed great displeasure once when Sayyidah Ayshah رضى الله عنها had spoken unreasonable words about her. Once, Sayyidah Zaynab رضى الله عنها bint Jahsh called her a Jew and he said: *انها اسلمت وحسن اسلامها* "She is a perfect believer," and he did not visit Sayyidah Zaynab for many weeks. (Isabah)

Sayyidah Safiyah رضى الله عنها loved the Prophet ﷺ exceedingly and when he was ill and in much pain, she said, "O Allah's Messenger! I wish I would get your pain instead of you." Some of the Prophet's ﷺ wives doubted her sincerity and this showed on their faces. The Prophet ﷺ told them that she spoke the truth.

(Isabah v7 p741. Zurqani v3 p258)

She was very generous. When she came to Madinah for the first time, she gave away her jewellery to Sayyidah Fatimah رضى الله عنها and some of the Prophet's ﷺ wives رضى الله عنهن.

When the rebels had surrounded Sayyidina Uthman's house and prevented all kind of provision and water from being sent to his house to help him but they did not allow her to enter it. So, she arranged supply of these necessities through Sayyidina Hasan رضى الله عنه.

(Isabah v7 p742)

She has narrated many Ahadith. Among her students were Sayyidina Zayn ul-Abideen, Ishaq ibn Abdullah, Muslim ibn Safwan, Kinanah, Yazeed ibn Mu'attib and other tabi'een.

Death

Sayyidah Safiyah رضى الله عنها died in Ramadan 50 AH and she was buried in Jannat ul-Baqee', but some authorities have said that she died in 52 AH.

Sayyidah Maymunah رضى الله عنها

Sayyidah Maymunah رضى الله عنها was the daughter of Harith ibn Hazn who was a Quraysh. Her mother was Hind bint Awf or Khawlah bin Awf of the Himyar¹, and she was also the mother of Sayyidah Zaynab رضى الله عنها bint Khuzaymah. We have seen in her account that Sayyidah Zaynab رضى الله عنها and Sayyidah Maymunah رضى الله عنها had the same mother but not the same father.

Sayyidah Maymunah رضى الله عنها was the maternal aunt of Sayyidina Abdullah ibn Abbas ؓ, Khalid ibn Waleed ؓ and Yazeed ibn al-Asamm ؓ. Her sister Sayyidah umm al-Fadl رضى الله عنها was the wife of Sayyidina Abbas ؓ; another sister Sayyidah Asma رضى الله عنها was the wife of Sayyidina Ja'far ibn Abu Talib ؓ but she married Sayyidina Abu Bakr ؓ after he was martyred, and after he died, she married Sayyidina Ali ؓ.

Sayyidah Maymunah رضى الله عنها was first married to Abu Ruhm ibn Abd al-Uzza. When he died, Sayyidina Abbas ؓ suggested to the Prophet ﷺ that he should marry her. So, he sent Sayyidina Ja'far ibn Abu Talib ؓ with the proposal. She gave her consent and appointed her brother-in-law, Sayyidina Abbas ؓ, as her attorney. This was a year after the Peace of Hdaybiyah. Before they could marry, the Prophet ﷺ proceeded to perform the redeeming (gada) *umrah* in 7 AH. His wives and even Sayyidah Maymunah رضى الله عنها were with him. So, he married her during the journey. The reports differ on whether the marriage took place before assuming the *ihram* or after that. She was the last of the Prophet's ﷺ wives. Her dower was fixed at 400 dirhams. The Prophet's ﷺ intention was to hold the wedding feast at Makkah after the *umrah* but the Makkans did not allow them to stay beyond three days, so he held it at Sarif, ten miles away from Makkah on the route to Madinah.

Merits

Sayyidah Maymunah رضى الله عنها lived with the Prophet ﷺ for three years. They married in ZuQa'dah 7 AH and the Prophet ﷺ died in Rabee' ul-Awwal 10 AH. In this short time she learnt a lot from the Prophet ﷺ. She knew many religious rulings which the

①. Zurqani names her as Hind, Isabah as Khawlah.

front-rank Companions ﷺ also could not know, particularly those about women and ghusl (ritual bath) etc. Ahadith on these are narrated by her. She has narrated forty-six Ahadith in all, six of them are found in Saheeh Bukhari and Saheeh Muslim, five in Saheeh Muslim while the rest are in other books.

Her students included her nephew, Abdullah ibn Abbas ﷺ, Abdullah ibn Shaddad ﷺ, Abdur Rahman ibn Sa'ib ﷺ, Yazeed ibn al-Asamm and her freed slave Sulayman ibn Yasar and his brother Ata ibn Yasar, and others.

The Prophet ﷺ had borne witness that she had perfect faith.

الاخوات مومنات ميمونه وام الفضل واسماء.

(Maymunah and her sisters Umm al-Fadl and Asma' were believers of great rank.)

(Isabah v8 p128 on the authority of Tabaqat Ibn Sa'd)

Sayyidah Ayshah رضى الله عنها also praised very much her piety and habit of keeping ties of relationship intact.

(Isabah Zurqani on the authority of Tabaqat)

Her nephew Yazeed ibn al-Asamm said that she was given to offer salah abundantly. She attended to household chores and was very particular to use the miswak. She released many slaves and the Prophet ﷺ once gave her his prayers on that account, "May Allah reward you for that."

Death

Sayyidah Maymunah رضى الله عنها died in 51 AH at Sarif. She had gone to Makkah to perform Hajj or Umrah but fell ill. She said to Yazeed ibn al-Asamm, "Take me away from Makkah because I will not die in Makkah, for Allah's Messenger had said to me 'You will not die in Makkah.'" Yazeed ibn al-Asamm said that they had reached Sarif where she died.

(Dala'il an-Nabuwah. Bayhaqi and Majama' az-Zawa'id)

Sarif is about 10 miles from Makkah towards Madinah. Some authorities have stated that she was married at Sarif and her wedding feast was held there and she also died there.

(Tahzeeb al-kamal)

Sayyidina Abdullah Ibn Abbas ﷺ led the funeral salah. He said, "This is the funeral of a wife of the Prophet ﷺ so carry it

respectfully and walk gently." She was lowered into the grave by Sayyidina Ibn Abbas رضي الله عنه, Yazeed ibn al-Asamm and Ubaydullah ibn Shaddad. They were all her nephews. Her grave was dug at the same spot where Allah's Messenger ﷺ had pitched her tent on the return journey after performing umrah.

While Sayyidah Khadijah رضي الله عنها was the Prophet's ﷺ first wife, Sayyidah Maymunah رضي الله عنها was the last.

We have recounted the merits of all the Prophet's eleven wives who are mentioned in Books of Hadith. Praise belongs to Allah.

رضي الله عنهن وارضاهن

THE PROPHET'S ﷺ CHILDREN

We now write an account of the Prophet's ﷺ children and their excellences. There is much difference of opinion on the number of his children.¹ The most acceptable report seems to be that he had seven children, of whom only a son, Ibrahim, was born to Mariyah, his slave girl and the rest were children of Sayyidah Khadijah رضى الله عنها.

We have seen in the account of Sayyidah Khadijah رضى الله عنها that sometime after their marriage (five years according to a report) their first child — a son — Qasim was born. The Prophet ﷺ got his kunyah from him. He died in infancy. Then Zaynab, their eldest daughter, was born and both these children were born before the Prophet ﷺ was entrusted with the mission of Prophethood. Thereafter, a son, Abdullah, was born. He was called Tayyib or Tahir because he was born during Prophethood but he too died in childhood. Then three daughters were born in succession². They were Ruqayyah, Umm Kulthum and Fatimah. All the Prophet's daughters lived to the age of understanding, saw the Islamic period and embraced Islam and also observed the *hijrah* (migration) from Makkah to Madinah, and the Prophet ﷺ himself conducted their marriage. Therefore, we shall only mention his daughters.

Sayyidah Zaynab رضى الله عنها

She was the Prophet's eldest daughter, born ten years before Prophethood. Some seerah writers say that she was the Prophet's eldest child while some others say that her brother, Qasim, was the eldest. Nevertheless, she was the eldest among his daughters.

①. Zurqani has stated that he had eleven children

②. This implies that all three were born during Prophethood but it is not so in reality. Muhammad Zakariya.

Marriage

She was married to Abu al-Aas ibn Rabee' who was the son of her maternal aunt Halah bint Khuwaylid. He was a very good, noble and well-natured man and the two of them loved one another deeply. Their close-knit relationship survived all their life. When the Prophet ﷺ migrated to Madinah, he could not take along his family. Sayyidah Zaynab رضى الله عنها was with her husband who had not believed in Islam till then. In fact, he was among the warriors of Makkah against the Muslims in the Battle of Badr in 2 AH and was one of the captives taken to Madinah. In the same way as relatives of other captives sent ransom to release them, Sayyidah Zaynab رضى الله عنها also sent her possession to pay for the release of Abu al-Aas.¹ The Prophet ﷺ let him go on condition that he would sent Sayyidah Zaynab رضى الله عنها to Madinah on reaching Makkah. Accordingly, he sent her to Madinah on camel-back with his brother, Kinanah. While they had just crossed the Makkan border and had reached Zu Tuwa, some of the idolaters surrounded them and declared that they would not let Muhammad's daughter go to Madinah. One of them hit her with a spear causing her to fall down and suffer injuries. Kinanah took out his bow and warned that if anyone approached them, he would not survive. They all stopped at their places. Meanwhile, the Makkans had learnt of this episode and their chief Abu Sufyan came there with some influential men and persuaded Kinanah to postpone his departure for some time after which he may take Sayyidah Zaynab رضى الله عنها in the darkness and quiet of the night because the Makkans had suffered defeat and shame in the Battle of Badr and would consider her announced departure as a further insult. Kinanah agreed with that and Sayyidah Zaynab رضى الله عنها returned to Abu al-Aas. A few days later, she went to Madinah, again with Kinanah. The Prophet ﷺ had sent Sayyidina Zayd ibn Harithah رضى الله عنه and an Ansar Companion رضى الله عنه to Batan Ya'jaj to receive her. Kinanah handed her over to these two men at this place and returned to Makkah.

In 6 AH Abu al-Aas, was again taken captive in a battle and brought to Madinah. Again, Sayyidah Zaynab رضى الله عنها came to his aid. She gave him protection and the Prophet ﷺ acceded to her

request and let Abu al-Aas go. He went to Makkah, returned whatever the Makkans had entrusted him with, embraced Islam and came to Madinah. He and Sayyidah Zaynab رضى الله عنها had been separated for many years but neither did the Prophet ﷺ marry Sayyidah Zaynab رضى الله عنها to any other man. The Prophet ﷺ remarried Sayyidah Zaynab رضى الله عنها to him when he came to Madinah as a Muslim.

The Prophet ﷺ regarded him highly because of his good conduct, truthfulness to his promise and kind treatment to Sayyidah Zaynab رضى الله عنها. And the Prophet ﷺ expressed that His words of praise for Sayyidina Abu al-Aas رضى الله عنه are found in Saheeh Bukhari and Saheeh Muslim (respectively chapters: ashar un-Nabi and Fada'il Fatimah).

Merits

It is not enough to say in her praise that she was the very dear child of the Prophet ﷺ? Also, she was among the very first to believe, having recited the *Kalimah shahadah* with her mother, Sayyidah Khadijah رضى الله عنها. Her faith was so strong that her deep love for her husband did not deter her from keeping her faith alive, loving the Prophet ﷺ and migrating to Madinah. She left her husband at Makkah and went to Madinah soon after the Battle of Badr.

The Prophet ﷺ also loved her deeply. Sayyidah Ayshah رضى الله عنها said that the Prophet ﷺ learnt of her injury during her attempt to migrate. He remarked:

افضل بناتي اصيبت في

"The best of my daughters suffered on my account."

(Zurqani v3 p195 on the authority of Tahtawi and Haakim)

Death

She died in 8 AH, two years after Sayyidina Abu al-Aas رضى الله عنه came to Madinah and the Prophet ﷺ remarried them. The Prophet ﷺ was gravely disturbed on her death. He gave meticulous instructions to the women who were giving her the bath and shrouding her. He gave his own *tahmat* (lower waist-down wrapper) for her shroud. Sayyidah Umm Atiyah رضى الله عنها was one

of the women who gave her a bath. Her Hadith is transmitted in Saheeh Muslim:

عن ام عطيةؓ قالت لما ماتت زينب بنت رسول الله صلى الله عليه وسلم قال لنا رسول الله اغسلنها وترّاً ثلاثاً او خمساً واجعلن في الخامسة كافوراً او شيئاً من كافور فاذا غسلتها فاعلمننى قالت اعلمنا ها عطانا حقوه وقال اشعرنها اياه.

{Sayyidah Umm Atiyah رضى الله عنها said: when the Prophet's ﷺ daughter Zaynab died, he said to us who were giving her a bath, "Give her the bath an odd number of times — three or five. Pour camphor into the water the fifth time. (Or, he said, mix a little camphor). And, when you have finished giving her a bath, inform me." So, when we were over with it we informed him. He gave us his blessed *tahmat* for the shroud, saying, "Use it as the innermost part of the shroud directly on Zaynab's body."

(Saheeh Muslim v1 p305)

He led the funeral salah and he and Sayyidina Abu al-Aas رضى الله عنه lowered her in the grave. She felt the pain from the would she had suffered during hijrah all her life till death. Some ulama contend, therefore, that she died a martyr.

(Zurqani v3 p196)

Children

She had a son, Ali, and a daughter, Umamah. The Prophet ﷺ loved both of them dearly. According to Traditions in Saheeh Bukhari and Saheeh Muslim, his grand daughter, Umamah, climbed on his shoulders while he offered salah but he did not object to that. His grandson, Ali, travelled on the same camel as he at the time of the liberation of Makkah. He was martyred in the Battle Yarmook. (Zurqani v3 p197) رضى الله عنهم وارضاهم.

Sayyidah Ruqayyah رضى الله عنها

She was the second daughter of the Prophet who was thirty-three years old at the time of her birth. (Zurqani v3 p197). The Prophet ﷺ had married her in her childhood to Utbah the son of Abu Lahab as he had his other daughter Umm Kulthum to Abu Lahab's second son Utabah (though the marriage was not

consumated then). He was not commissioned as Prophet at that time. Both the girls had not been sent to their husbands home till the time he was entrusted with Prophethood. He then began to invite people to Islam so Abu Lahab, hostile as he was to Islam, told his sons that they may choose between him and Muhammad's daughters. His sons obeyed their father and revoked their marriage with the Prophet's ﷺ two daughters.

The Prophet ﷺ then married Ruqayyah رضى الله عنها to Sayyidina Uthman رضى الله عنه before hijrah (Zurqani v3 p198). Both of them were among the first migrants to Ethiopia when the Makkan idolaters made life difficult for them in Makkah. The Prophet ﷺ had said at the time of their migration:

ان عثمان اول من هاجر باهله بعد لوط.

"Surely Uthman is the first after Lut to migrate with his family."

Allah had bestowed beauty on both husband and wife and there was not any other couple in Makkah as beautiful as them. Some women of the family of Uthman رضى الله عنه also composed poetry in their praise. zurqani has quoted some of their poetry whose central theme is that no one had seen such a beautiful couple.

Sayyidina Uthman رضى الله عنه and Sayyidah Ruqayyah رضى الله عنها returned to Makkah after some days and, when Allah's Messenger ﷺ migrated to Madinah, they too headed there. At Ethiopia, Sayyidah Ruqayyah رضى الله عنها gave birth to a son who was named Abdullah, but he died at the age of six. After that, perhaps they had no children. When the Prophet ﷺ was going to Badr for the battle, Sayyidah Ruqayyah رضى الله عنها was very ill. So, he instructed Sayyidina Uthman رضى الله عنه to stay behind to look after her. The news of victory at Badr was received in Madinah, but before the Prophet ﷺ could arrive, Sayyidah Ruqayyah رضى الله عنها died. When he came, he was much grieved. He went to her grave and there tears rolled down his eyes. He wept so much that his tears fell on the grave (Zurqani). رضى الله عنها وارضاهها

Sayyidah Umm Kulthum رضى الله عنها

She was the Prophet's ﷺ third daughter. She was born before the Prophet ﷺ began his mission but she grew up in the Islamic

atmosphere. We have seen that like Sayyidah Ruqayyah رضى الله عنها she too was married in childhood to a son of Abu Lahab. When the Prophet ﷺ began to preach Islam, Abu Lahab's both sons revoked their marriages with Sayyidah Ruqayyah رضى الله عنها and Sayyidah Umm Kulthum رضى الله عنها. Their relationship thus ended before the marriage was consummated.

(al-Bidayah wa an-Nihayah v5 p346, Siyar A'lam an-Nabula v2 p252)

The Prophet ﷺ had then married Sayyidah Ruqayyah رضى الله عنها to Sayyidina Uthman رضى الله عنه but when she died in 2 AH, he married Umm Kulthum رضى الله عنها, a few days later, also to Sayyidina Uthman رضى الله عنه. It thus became Sayyidina Uthman's رضى الله عنه privilege that he married the Prophet's ﷺ two daughters one after the other, and was, thus, bestowed the title of *Zu an-Noorayn* (Possessor of two lights). When she too died in the lifetime of Sayyidina Uthman رضى الله عنه, the Prophet ﷺ said:

لو كان عندى ثالثة لزوجتها

(If I had a third daughter, I would have married her to Uthman, surely).¹

When Utaybah had revoked his marriage to Sayyidah Umm Kulthum رضى الله عنها, he had also displayed extreme rudeness to the Prophet ﷺ. Both these things had hurt the Prophet ﷺ very much. He had happened to pray to Allah اللهم سلط عليه كلباً من كلابك (O Allah let one of your dogs overpower him!) (Zurqani, v3 p238) When Abu Lahab learnt of this curse, he was very worried and feared for the life of his son. Some days later they set out on a journey to Syria. the caravan pitched tent on the way and the residents of that place cautioned them that lions frequented that area. This reminded Abu Lahab of the Prophet's prayer against his son, so he employed every protective measure he could to save his son, but the words that had escaped from the tongue of the Prophet ﷺ were not meaningless. The lion somehow took utaybah away.

Before Sayyidah Umm Kulthum رضى الله عنها was married to Sayidina Uthman, Sayyidina Umar's رضى الله عنه daughter Sayyidah Hafsa

①. al-Bidayah wa an-Nihayah v5 p347. A version has لو كان عندهن عثمانيات (If I had ten daughters, I would have married them to Uthman, surely). In fact, Zurqani has a version (If I had a hundred.....) v3 p238. This displays Uthman's رضى الله عنه extraordinary excellence.

رضى الله عنها was widowed. So, he asked Sayyidina Uthman ؓ to marry her but he gave a vague reply, neither denying flatly nt accepting the offer. Sayyidina Umar ؓ complained to the Prophet ﷺ who said, "Shall I not read you to a better husband for your daughter then Uthman and a better wife for Uthman than your daughter." He than asked Umar ؓ to marry his daughter to him and he would give his own daughter, Umm Kulthum, to Uthman in Marriage.(Zurqani)

Merits

We have seen that the Prophet ﷺ called Sayyidah Umm Kulthum more excellent than Sayyidah Hafsa رضي الله عنها. Besides, she was the Prophet's ﷺ daughter, among the first people who believed. He also loved her as we can see from Utaybah's story. Also, the Prophet ﷺ led her funeral salah and took part in the burial.

Death

Six years after her marriage with Sayyidina Uthman (in 3AH), she died in 9 AH. (Siyar A'lam an-Nabula v2 p253, Zurqani v3 p239) The Prophet ﷺ was present in Madinah. Sayyidah Umm Atiyah رضي الله عنها and some other women bathed her. Some of the exponents of Hadith have held that the Prophet's ﷺ instructions to Sayyidah Atiyah رضي الله عنها on the death of Sayyidah Zaynab رضي الله عنها were really given on the death of Sayyidah Umm Kulthum رضي الله عنها, not Sayyidah Zaynab رضي الله عنها, but some others suggest that the same instructions may have been given both times, for, no name is mentioned in the Tradition. The Prophet ﷺ led the funeral salah and she was buried in Jannat ul-Baqee' رضي الله عنها وارضاهها.

Sayyidah Fatimah رضي الله عنها

She was the youngest of the Prophet's ﷺ daughters and she was also the most dear to him. The historians differ on her date of birth which they place five years or one year before Prophethood. (al-Bidayah wa an-Nihayah) She was with the Prophet ﷺ till hijrah when he had left her at Makkah. He got her to join him at Madinah later and, in 2 AH, a little after the Battle of Badr she was

married to Sayyidina Ali عليه السلام (Saheeh Bukhari) Because he too was under the Prophet's ﷺ care and had no house of his own, he gave them some things that were necessary in a home like a sheet of cloth, a waterskin, a leather mattress which was filled with *izkhar* (a kind of hay) and so on. These things did not constitute the customary dowry because we do not have evidence of dowry from any of his wives or for his other daughters and it was unknown to the Arabs of the time. Sayyidina Ali عليه السلام gave a coat of mail or its value as dower because he had nothing else to give in dower.

Children

She had three sons Hasan, Husayn and Muhsin. Muhsin died in childhood. She had two daughters, Zaynab and Umm Kulthum. Of the Prophet's children, his descendants are known only from Sayyidah Fatimah رضي الله عنها. Either no child was born to his other daughters or they died early in life.

Merits

Sayyidah Fatimah رضي الله عنها was very dear to the Prophet ﷺ. He loved her very much, extraordinarily. He said: *احب اهلي الى فاطمه* "The dearest of my family to me is Fatimah." (Tirmizi). If she was in difficulty, he could not tolerate it. Sayyidina Ali عليه السلام wished to marry the daughter of Abu Jahl but Sayyidah Fatimah رضي الله عنها complained to the Prophet ﷺ about it and he was much pained at that. He expressed his pain and displeasure in a sermon in the mosque and he also said: *فاطمه بضعة مني فمن اغضبها اغضبني* "Fatimah is part of me. He who angers her, angers me." This Hadith is found in almost all Books of Hadith with slight difference in words.¹ Sayyidah Ayshah رضي الله عنها said, "In her style of speech, Fatimah was most akin to the Prophet ﷺ. Her style of walking was also exactly the same as the Prophet's. It was his practice that when she came to him, he would get up to welcome her and say welcome! Her practice too was the same with the Prophet ﷺ." (Tirmizi)

When the Prophet ﷺ went out on a journey, he would meet Sayyidah Fatimah رضي الله عنها at the last hour before departure but

①. Bukhari (Kitab un Nikah). Muslim, Tirmizi (Merits of Fatimah, Abu Dawood (Kitab un Nikah).

when he arrived from a journey, he met her before he met anyone else. (Zurqani)

Sayyidah Ayshah رضى الله عنها said, "In his last illness, the Prophet ﷺ called Fatimah to him and whispered something in her ear at which she wept. He said something more in her ear and she smiled. Later, I asked her the reason for that but she said that she would not divulge the Prophet's ﷺ secret. But, when I brought up the subject after his death, she said that the first time he said that he thought his time had come to die, and she wept. The second time he said that she would be the first of his family to go to him. This caused her to smile." In some versions it is stated that the second time, he asked, "Are you not happy that you are the chief of all women in Paradise." Apparently, he said both things (Saheeh Muslim). Besides these, the Books of Hadith abound with Ahadith on the fine qualities of Sayyidah Fatimah رضى الله عنها.

Death

The death of the Prophet ﷺ was unbearable for all Companions رضى الله عنهم, Sayyidah Fatimah رضى الله عنها was his only remaining child and both of them loved one another deeply. Therefore, her grief was beyond expression and one that made living impossible for her. In fact, the Prophet ﷺ had himself let her know of that in his lifetime. Just six months after his death, she too undertook the journey to the Hereafter. She was 29 or 24 years old when she died. The difference is because of uncertainty of her date of birth. If she was born five years before Prophethood then she was twenty-nine years old when she died, But if that was one year before Prophethood then she was twenty-four years old at death. Ibn Katheer has given her age as twenty-nine years (al-Bidayah wa an-Nihayah) while Hafiz Zahabi as twenty-four years (Tareekh al-Islam). But Allah knows best.

Sayyidina Ali رضى الله عنه led the funeral salah and she was buried in Jannat ul-Baqee'. رضى الله عنها وارضاهما

Sayyidina Hasan Ibn Ali رضى الله عنه

His name was Hasan رضى الله عنه and kunyah was Abu Muhammad. The name was suggested by the Prophet ﷺ (Siyar A'lam an-Nabula v3 p246).

His father was Sayyidina Ali عليه السلام and Sayyidah Fatimah رضي الله عنها was his mother. He was their eldest son and Sayyidina Ali عليه السلام got his kunyah, Abu al-Hasan, from him.

Birth

He was born in Ramadan 3 AH. On learning of his birth the Prophet ﷺ went to Sayyidina Ali's عليه السلام house, took his grandson in his lap, called the azan in his ear and got the *aqeeqah* done, giving silver equal in weight to his hair in *sadaqah*.¹ Thus the first sound to go into his ears was the Prophet's ﷺ, and that was the azan which invites to religion. Much of his childhood was spent in the Prophet's ﷺ company and he was eight years old when the Prophet ﷺ died.

Khilafah

When Sayyidina Ali عليه السلام was martyred, the Muslims of Kufah and around it swore allegiance (*bay'h*) to Sayyidina Hasan عليه السلام in the Jami' Masjid of Kufah. Sayyidina Ali عليه السلام and Sayyidina Mu'awiyah عليه السلام had already developed great differences. So, hardly seven months had passed since becoming Khalifah. Sayyidina Hasan عليه السلام concluded peace with Sayyidina Mu'awiyah عليه السلام to prevent fighting and killing and after resigning as Khalifah in favour of Sayyidina Mu'awiyah عليه السلام, he moved to Madinah. In this way, the Prophet's ﷺ words were proved true when he had said about him: *ابنى هذا اسيد و لعل الله ان يصلح به بين الفئتين من المسلمين* "This son of mine is a sayyid (leader) and, if Allah wills, Allah will bring peace between two groups of Muslims through him."² During the negotiations, Sayyidina Mu'awiyah عليه السلام accepted all the conditions that Sayyidina Hasan عليه السلام placed before him.³ The conditions included an abundant allocation of wealth enough for him to live comfortably, but he spent from it in the cause of Allah so much so that he sometimes gave away his socks too. On reaching Madinah, Sayyidina Hasan عليه السلام spent his life peacefully occupying himself in

①. Jami' Tirmizi v1 p183 ما جاء في العقيقة . Abu Dawood: chapter on Aqeeqay. Nasai Kitab al-Aqeeqah.

②. Saheeh Bukhari (manaqib al-Hasan wal Husayn) Tirmizi v2 p218 (manaqib).

③. Siyar A'lam an Nabula v2 p23, v3 p264.

worship, devotion and preaching.

He married many times and had ten or more children.

Death

In 50 AH or 51 AH, someone poisoned him and that resulted in his martyrdom. The ameer of Madinah, Sa'eed ibn al-Aas led the funeral salah. رضى الله عنه، وارضاه

Features

He resembled the Prophet ﷺ very much in features. Sayyidina Abu Bakr ؓ once had him in his lap and said to Sayyidina Ali ؓ, "He does not look like you, but he is like the Prophet ﷺ." Sayyidina Ali ؓ heard him and laughed.¹ The same is reported by Sayyidina Anas.²

Merits

We will follow the muhadditheen in recounting his fine qualities with those of Sayyidina Husayn ؓ because they are mostly common to both.

Sayyidina Husayn Ibn Ali ؓ

He was the second grandson of the Prophet ﷺ and the second son of Sayyidina Ali ؓ and Sayyidah Fatimah رضى الله عنها. He was born in Sha'ban 4 AH. The Prophet ﷺ gave him the name Husayn, let him lick honey, put his tongue in his mouth and thus put his saliva therein. He also instructed that the *aqeeqah* be performed and *sadaqah* be given of silver of the same weight as his hair. (Muwatta Imam Maalik). He too resembled the Prophet ﷺ who loved him very much. He was only six years old when the Prophet ﷺ died, but he spent all those years in his company. Then, Sayyidina Abu Bakr ؓ and Umar ؓ treated him with immense love and in the initial days of Sayyidina Umar ؓ he began to participate in *jihad* and took part in many battles. When the rebels had laid siege on Sayyidina Uthman's house, Sayyidina Ali ؓ, instructed both sons, Sayyidina Hasan ؓ and Husayn ؓ to protect him. When

①. Saheeh Bukhari (Manaqib al-Hasan and al-Husayn)

②. Siyar A'lam an-Nabula (refce: Jami' Tirmizi etc.)

Sayyidina Hasan عليه السلام concluded peace with Sayyidina Mu'awiyah عليه السلام, his brother, Sayyidina Husayn عليه السلام disagreed with him but accepted his decision because he was his elder brother. However, when, after Sayyidina Hasan's عليه السلام death, Sayyidina Mu'awiyah عليه السلام asked for allegiance to Yazeed as Khalifah, he (Sayyidina Husayn عليه السلام) could not accept that in any way. And, when Yazeed became Khalifah, he did not listen to his well-wishers but travelled to Kufah from Madinah with intent to wage *jihad* and he had just reached Karballa when he was persecuted and martyred. رضى الله عنه He was martyred on 10th Muharram 21 AH at the age of 55 years.

Merits of Both Brothers

As it is being the Prophet's grandson and Companion are not without merit. The Prophet ﷺ loved them much. Both the brothers climbed on the Prophet's back when he was in salah and they walked through his legs. He was careful of them even in salah and did not raise himself from sajadah as long as they were perched on his back. (Siyar A'lam an-Nabula v3 p294). He used to take them in his lap, place them on his shoulders, kiss them, smell them and would say انكم لمن ريحان الله "You are the sweet smell of Allah." (Jami' Tirmizi) On one such occasion, Sayyidina Aqra' Ibn Habis submitted to him, "O Messenger of Allah! I have ten sons but I have never kissed anyone." He said, "He who does not have mercy is also not shown mercy." (Jami Tirmizi)

We have read in the account of Sayyidah Fatimah رضى الله عنها that when the *ayat tatheer* was revealed, the Prophet ﷺ gathered Sayyidina Ali عليه السلام, Sayyidah Fatimah رضى الله عنها and the brothers Hasan عليه السلام and Husayn عليه السلام under his mantle and submitted to Allah:

اللهم هؤلاء اهل بيتي فاذهب عنهم الرجس وطهرهم تطهيرا.

(O Allah, they too are among the people of my house, remove impurity from them and purify them!) (Tirmizi)

Sayyidina Adi ibn Thabit عليه السلام has reported that Allah's Messenger had placed Hasan عليه السلام on his shoulders and made this supplication اللهم ابني احيه فاحيه "O Allah, he is dear to me, You too make him dear to You." (Saheeh Bukhari, v1 p530: Saheeh Muslim v7

p283 — merits of al-hasan wa al-Husayn)

Sayyidina Ibn Umar رضي الله عنه said that a man of Iraq asked him, "Would an expiation be necessary if a pilgrim who has assumed the *ihram* kills a fly!" He said in extreme displeasure, "The people of Iraq come to ask about the killing of fly although they killed the grandson (Husayn) of the Prophet ﷺ who had said about both his grandsons that they were for him sweet smell of the world."¹

Sayyidina Usamah ibn Zayd رضي الله عنه said that he went to the Prophet ﷺ. He came out holding something which he had covered with his cloak. When he finished speaking what he had come to say, he asked the Prophet ﷺ what he was holding. He removed his cloak and disclosed Hasan رضي الله عنه and Husayn رضي الله عنه and said:

هذان ابناي وابنا ابنتي اللهم اني احبهما فاحبهما واحب من من يحبهما.

"O Allah, I love them both. You too love them and love him who loves them."

(Tirmizi)

These words are found in Books of Hadith on sound transmissions: "اللهم اني احبهما فاحبهما" (O Allah I love them both. You too love them). There is no doubt whatsoever that both of them were very dear to Allah and to His Messenger and those who love them are also dear to Allah and His Messenger. Once the Prophet ﷺ was delivering the sermon when both of them came running to him. He paused, picked them, placed them on his sides and resumed the sermon.

Sayyidina Ya'lah ibn Murrah reported that the Prophet ﷺ said:

حسين مني وانا من حسين احب الله من احب حسينا حسين سبط من الاسباط.

"Husayn is mine and I am his. He who loves Husayn, Allah loves him. Husayn is a grandson of mine."

These words حسين مني وانا من حسين (Husayn is mine and I am his) express deep love, oneness and a heartfelt relationship. They are followed by words of supplication which occur in many Ahadith particularly in Tirmizi in the chapter on merits of Hasan and Husayn. The Prophet ﷺ called their mother chief of the women of Paradise and the two brothers سيدا شباب اهل الجنة chief of the young

①. Saheeh Bukhari (chapter on merits of Hasan and Husayn). Tirmizi (Chapter on merits of Hasan and Husayn).

men of Paradise. (Jami Tirmizi Chapter on: merits of Ahl ul-Bauy v1 p216). After the Prophet's ﷺ death, the Companions, particularly the first two Khalifahs, also treated them with tremendous love and compassion.

Sayyidina Umar ﷺ fixed an allowance for the two brothers at five thousand dirham equal to that of the participants of Badr and said that it was because of close relations with the Prophet ﷺ (Siyar A'lam an Nabula, v3 p266) though even towards the end of his Khalifah both brothers were just young men. Once Sayyidina Umar ﷺ was delivering a sermon from the Prophet's ﷺ pulpit in Masjid Nabawi when Sayyidina Husayn ﷺ asked him, "Vacate the pulpit of my father (grand father) and deliver it from your father's pulpit." He said, "My father had no pulpit," and he made him sit next to him on the pulpit and showed him much love. (Siyar A'lam an-Nabula v3 p285). Sayyidina Umar ﷺ had received some cloaks known as hullah from Yaman. He distributed them among the sons of the Companions ﷺ and ordered for better ones to be sent for Sayyidina Hasan and Sayyidina Husayn. He gave them the cloaks and said, "Now, I am pleased."

Both the brothers have not reported many Ahadith, but they do have some direct reports from the Prophet ﷺ or their parents رضى الله عنهم against their names.

They were devoted worshippers. Both, had performed Hajj many times after having travelled from Madinah to Makkah on foot. (Siyar A'lam an-Nabula)

They Spent generously in the cause of Allah. They had inherited the quality of piety and generosity from their grand father and parents. رضى الله عنهما وارضاهما

EXCELLENCES OF THE COMPANIONS ﷺ

Let us now narrate the merits or virtues of some of the well-known Companions ﷺ. All the Companions ﷺ are privileged because of the Prophet's ﷺ company the like of which no one who is not a Companion can get. However, there is a distinction among them in ranks as is mentioned in the Qur'an:

لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ
 أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَكَلَّا وَعَدَ اللَّهُ الْحُسْنَىٰ
 (الحديد ١٠:٥٧)

{Not equal is he with the rest of you who spent and fought before the victory. Such are high in rank than those who spent and fought afterwards. And to each Allah has promised a goodly (reward).}

(al-Hadeed, 57:10)

There is a consensus among the *ummah* that one who is not a *Sahabi* (companion) — no matter how high he may be in rank — cannot be better than a Companion even if he is not of a high rank among the Companions.¹

In the terminology of *Shari'ah* a Companion — *صحابي Sahabi* — is one who as a believer, had seen Allah's Messenger, or had the privilege of his company even if that was for a moment.² The Quran and the Ahadith have mentioned innumerable virtues of the Companions ﷺ. We begin with some verses of the Qur'an and will then relate some Ahadith on the fine qualities and merits of the Companions ﷺ in general. We will follow this with an account of peculiar merits of the front rank Companions ﷺ.

1. Fath al-Bari v_ p7.

2. Nawawi; Sharah Muslim v2 p309. Tadreeb al-Rawi v2 p209. Nakhbat ul-Fikr p82. Imam Bukhari has given this definition in the Chapter on Virtues of the Companions of the Prophet ﷺ.

(1) And thus We have made you a mid-most (justly balanced) community so that you may be witnesses to mankind, and the Messenger may be a witness to you.

(al-Baqarah, 2:143)

(١) وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً
وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى
النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ
شَهِيدًا. (سورة البقرة ٢: ١٤٣)

The change of the *qiblah* is mentioned before this verse. The meaning is that just as your *qiblah* is very correct and well-balanced so too you (the Companions and their followers) are also very well-balanced. And, you will bear witness in the Hereafter to the other communities in the same way as the Prophet ﷺ will be a witness to you. The word (*wasat*) is mid-most path, the most straight and well-balanced. This word is used in the verse mentions the honour of the Companions ﷺ and those who follow them.

(2) So those who believe in him, and strengthen him, and help him, and follow the light (Qur'an) which has been sent down with him those — they are the prosperers. (al-A'raf 7:157)

(٢) فَالَّذِينَ آمَنُوا بِهِ وَ عَزَّوْهُ
وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ
مَعَهُ، أُولَئِكَ هُمُ الْمُفْلِحُونَ.
(الاعراف ٧: ١٥٧)

Again the Companions ﷺ are mentioned. They are ones who believe in the Prophet ﷺ and follow the Qur'an and are thus successful in this world and the next.

(3) But the Messenger, and those who believe with him, have struggled hard with their riches and their lives. And those — for them are all the good things, and those — they are the prosperers.

(at-Tawbah, 9:88)

(٣) لَكِنِ الرَّسُولُ وَالَّذِينَ آمَنُوا
مَعَهُ، جَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ
وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ○
أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ

تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ. (سورة التوبة ٩: ٨٨-٨٩)

This verse follows the mention of the hypocrites who made excuses to keep away from *jihad*. It is also mentioned that they behaved in that way because Allah had sealed their hearts and they could not see what profitted them and what was damaging to them. Then too read the above praise of the Companions ﷺ.

(4) And the foremost, the first of the *Muhajirin* and the *Ansar*, and those who followed them in good-doing — Allah is pleased with them, and they are pleased with Him; and He has prepared for them Gardens underneath which rivers flow, therein they shall abide for ever. That is a mighty triumph.

(at-Tawbah, 9:100)

(٤) وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ
الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ
تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ.

(سورة التوبة ٩: ١٠٠)

This verse mentions the Companions whether of Madinah or of Makkah who were the first to believe. It is also said that the later Companions are also included in the privilege.

(5) Among the Believers are men who are true to the covenant they made with Allah; so of them is he who fulfilled his vow by (martyrdom) and of them is he who awaits, and they have not altered in the least

(al-Ahzab, 33:23)

(٥) مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا
مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ
قَضَىٰ نَحْبَهُ، وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا
بَدَّلُوا تَبْدِيلًا.

(سورة الاحزاب ٣٣: ٢٣)

Imam Tirmizi has cited this Hadith for the background of this verse.

Sayyidina Anas ibn Maalik رضي الله عنه said: My uncle Anas ibn Nadr رضي الله عنه could not participate in the Battle of Badr for some reason which he regretted very much. He said that if Allah gives him an opportunity to fight in *jihad* again then He will see what he does. The following year when the Battle of Uhud took place, Anas ibn Nadr took part and fought bravely and was martyred. He had more than eight wounds on his body, and he could not be identified till his sister recognised her brother from his fingers.¹

Some other Companions had also made a similar resolution but the time had not arrived for fulfilment of the resolutions so they waited for martyrdom. The verse mentions both this class.

(6) Allah was certainly well pleased with the Believers when they swore fealty to you under the tree. (al-Fath, 48:18)

(٦) لَقَدْ رَضِيَ اللَّهُ عَنِ
الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ
الشَّجَرَةِ. (سورة الفتح ٤٨: ١٨)

This verse refers to *Bayt Ridwan* which has got its name from this very verse. The Prophet ﷺ had travelled in Zuqa'dah with a number of Companions to perform *umrah*. On the way, however, he learnt that the Makkans were prepared to obstruct him. He stopped over at Hudaibiyah and sent Sayyidina Uthman ﷺ to Makkah to reason with them and tell them that they had come to perform *umrah*. They arrested him. When he was late in returning the Companions ﷺ believed that he had been martyred. So, the Prophet ﷺ took a *bay'ah* (or allegiance) whereby they gave an assurance that in the event of a battle, they would give their support to the end. They took the *bay'ah* willingly and very enthusiastically. Allah lets them know that He is pleased with them. Several verses following this one refer to this case and praise the Companions ﷺ and mention Allah's blessings on them.

Muhammad is the Messenger of Allah, and those who are with him are hard against the disbelievers, merciful among themselves. You see them bowing, prostrating, seeking bounty from Allah and (His) good pleasure. Their mark is on their foreheads from the traces of prostration. That is their similitude in the Torah — and their similitude in the Injeel.

(al-Fath, 48:29)

(٧) مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ
مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ
بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا
يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ
السُّجُودِ ذَٰلِكَ مَثَلُهُمْ فِي
التَّوْرَاتِ وَمِثْلَهُمْ فِي الْإِنْجِيلِ.

(سورة الفتح ٤٨: ٢٩)

The verses continue to refer to the *Bay'ah Ridwan*. It recounts the fine qualities of the Companions.

(8) Therein do glorify Him, in the mornings and the evenings, Men whom neither merchandise nor sale diverts from the remembrance of

(٨) يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ
وَالْآصَالِ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ
وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ

Allah, and establishing the *salah* and paying the *zakah*, they fear a day in which the hearts and the sights will be overturned. (an-Nur, 24:36-37)

وَإِتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا
تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ
(سورة النور ٢٤: ٣٧)

The preceding verse mentions mosques while this one mentions those who go to the mosques and even after they emerge from the mosques they do not neglect remembrance of Allah and their duties concerning *salah* and *zakah*. This is because they dread the Day of Resurrection.

There are many other verses of Qur'an which mention the Companions ﷺ. Lest we lengthen our discussion, let us suffice with these verses. We now mention some of the Ahadith reflecting on the merits of the Companions ﷺ.

(1) Sayyidah Ayshah رضى الله عنها said that someone asked the Prophet ﷺ, "Which people are the best?" He said, "The people of my time are the best. Then those after them and then those following them."

(Saheeh Muslim v2 p310)

(١) عن عائشة رضى الله عنها
قالت سأ ل رجل النبي صلى
الله عليه وسلم اى الناس خير
قال القرن الذى انا فيهم ثم
الثانى ثم الثالث.

(صحيح مسلم ج ٢ ص ٣١٠)

The words of the Hadith in Bukhari are:

خير امتى قرنى ثم الذين يلو نهم ثم الذين يلو نهم

{The best of my followers are those who live in my time, then those who will come after them and then those who will come after the latter.}

In yet another Hadith of Bukhari, the words are:

خير الناس قرنى ثم الذين يلو نهم ثم الذين يلو نهم¹

The gist of all these narrations are that the Companions ﷺ were the best of all people and the *ummah* is agreed on that.

Abu Nu'aym has quoted Sayyidina Abdullah ibn Mas'ood رضى الله عنه in his *Hilyat ul-Awliya* as saying:

ان الله نظر فى قلوب العباد فا ختار محمد أ صلى الله عليه وسلم

فبعثه برسالته وانتخبه بعلمه ثم نظر في قلوب الناس بعده فاختار له اصحابا فجعلهم انصار دينه وو زراء نبيه صلى الله عليه وسلم.

{Allah looked at the hearts of His slaves and chose Muhammad ﷺ according to His knowledge and sent him with His Messengership. Then he looked at the hearts of the people after that and selected some as his Companions, and made them his ansars (helpers) and his ministers or deputies.}1

This means that the Companions ﷺ are his selected slaves, and, after the Prophet ﷺ, no one is better than the Companions ﷺ. They are helpers of Allah's religion and ministers of the Prophet ﷺ.

Abu Nu'aym has also reported Sayyidina Abdullah ibn Umar ﷺ as saying:

اولئك اصحاب محمد كا نواخير هذه الامة ابرها قلوبا واعمقها علما و اقلها تكلفا قوم اختارهم الله لصحبة نبيه صلى الله عليه وسلم ونقل دينه .

{These Companions of the Prophet ﷺ are the best people of this *ummah*. Their hearts are the most pious and righteous of all people and their knowledge most deep and they are least given to affectation. Allah selected them for companionship of His Prophet ﷺ and to preach His religion}2

(2) Sayyidina Abu Sa'eed al-Khudri reported that Allah's Messenger said: A time will come when an army of the Muslims will advance forward (to wage jihad) and (at the time of *jihad*) the people will look out and search for a Companion among them. They will find a Companion among them and it is through his blessings that Allah will grant this army victory}3

(٢) عن ابي سعيد الخدري رضى الله عنه قال قال رسول الله صلى الله عليه وسلم ياتى على الناس زمان يبعث منهم البعث فيقولون انظروا هل تجدون فيكم احدا من اصحاب النبي صلى الله عليه وسلم فيوجد الرجل فيفتح لهم به .

①. Hayat us-Sahabah, v1 p46 on the authority of Hilyat ul-Awliya and al-Istiyab by Ibn Abdul Barr. ②. Hayat us-Sahabah p46 (refce: Hilyat ul-Awliya)

③. Saheeh Muslim, Chapter: Virtues of Companions Saheeh Bukhari, Chapter: Virtues of Companions.

These are words of Saheeh Muslims. The same Hadith in Saheeh Bukhari has slightly different words.

The Hadith expresses the virtues and blessings of the Companions.

(3) Sayyidina Abu Musa رضي الله عنه

al-Ash'ari reported that Allah's Messenger ﷺ said: My existence is a means of safety and protection for the Companions. And the existence of my Companions is a means of safety and protection of my *ummah*. And, after I have gone from the world, the Companions will be faced with calamities about which I have fore-warned. And, after the disappearance of my Companions the entire *ummah* will face the dangers of which I have fore-warned.¹

(٣) عن ابي موسى الا شعري
رضي الله عنه قال قال رسول الله
صلى الله عليه وسلم انا امانة لا
صحابي فاذا ذهبت انا اتى
اصحابي ما يوعدون واصحابي
امنة لا متى فاذا ذهب اصحابي
اتى امتي ما يوعدون.

This is a Hadith from Saheeh Muslim. Imam Nawawi has said in the explanation of this Hadith that the calamities mentioned by the Prophet ﷺ did, in fact, occur. The Companions did differ and dispute which resulted in mischief and trials and fighting and killing. After the Companions were gone, the *ummah* was faced with *bid'ah* and other religious disagreements, etc.

(4) Sayyidina Abu Sa'eed al-Khudri reported that Allah's Messenger said: Do not revile any of my Companions because (they are so elevated in rank and dear to Allah that) if you spend gold equal to the Mount Uhud, you would not be entitled to reward of their spending a *mudd* or even half a

(٤) عن ابي سعيد الخدري قال
قال رسول الله صلى الله عليه
وسلم لا تسبوا احداً من اصحابي
فان احداكم لو انفق مثل احد
ذهباً ما ادرك مداحدهم ولا
نصفه.

mudd.}¹

It has been mentioned in the beginning of the Hadith that Sayyidina Khalid ibn Waleed رضي الله عنه spoke rudely with Sayyidina Abdur Rahman ibn Awf رضي الله عنه which prompted the Prophet ﷺ to say as above. Sayyidina Abdur Rahman ibn Awf رضي الله عنه was a glorious Companion and one of the ten who were promised Paradise. In spite of his magnificent glory, Khalid ibn Waleed رضي الله عنه could not attain the rank of Abdur Rahman ibn al-Awf رضي الله عنه. If there is such a difference between these two Companions then there would be much greater difference between the common people and the Companions. (Mudd was a unit of measure about 1 kg weight).

(5) Sayyidina Abdullah ibn Mughaffal رضي الله عنه reported that Allah's Messenger ﷺ said: Fear Allah concerning my Companions. Do not make them target (of criticism and speaking ill). He who loves them, does so from love of me, and he who hates them does so from hatred of me. He who hurts them, hurts me, he who hurts me, hurts Allah. And he who hurts Allah, will be punished by Allah (in this world and the next)²

(٥) عن عبدالله بن مغفل قال
قال رسول الله صلى الله عليه
وسلم الله الله في اصحابي لا
تخذوهم غرضاً من بعدى فمن
احبهم فبحبي احبهم ومن
ابغضهم فببغضي ابغضهم ومن
اذاهم فقد اذاني ومن اذاني فقد
اذى الله ومن اذى الله يوشك
ان ياخذه.

The Hadith gives a clear message to next generations to be careful to give rights of the Companions رضي الله عنهم. If they are disrespectful in any way then they will suffer punishment in both the worlds.

We must also remember that all Companions رضي الله عنهم are included in the privilege even if as disbelievers they may have been very hostile to Islam and the Prophet ﷺ and they may have harassed their Muslim brothers cruelly. There is a relative saying of the Prophet ﷺ.

①. Saheeh Muslim v2 p310

②. Jami Tirmizi

Sayyidina Abu Hurayrah رضي الله عنه reported that Allah's Messenger ﷺ said: You will find such a one best in affairs of Islam who had been extremely hostile to it before he embraced Islam.¹

عن ابي هريرة رضى الله عنه قال
قال رسول الله صلى الله عليه
وسلم تجدون من خير الناس في
هذا الا مرا كرههم له قبل ان
يقع فيه.

We have innumerable examples among the Companions in evidence of this Hadith. We have Sayyidina Umar رضي الله عنه, Amr ibn al-Aas رضي الله عنه, Thumarah ibn Uthal and many others. Both their conditions — before and after Islam — were extremes. Sayyidina Amr ibn al-Aas رضي الله عنه said, "As a disbeliever no one was as hateful of Islam as I. It was my desire to kill the Prophet if I had a chance. But as a Muslim, no one is as dear to me as the Prophet ﷺ. I had so much respect for him in my heart that I could not look at him to my contentment."²

Sayyidina Thumamah ibn Uthal رضي الله عنه said almost the same thing to the Prophet ﷺ, "O Messenger of Allah! Before I believed, no face on the face of earth was more hateful to me than yours but your face has become the dearest of all to me, and no religion was more hateful to me than yours, but your religion is now the dearest of all to me. Your town, Madinah, was very hateful to me, but it is dearest to me now."³

There are many Ahadith in the Books of Ahadith on merits of the Companions. We could have quoted many more were it not that we would have taken too much space.

Sayyidina Hamzah Bin Abdul Muttalib رضي الله عنه

The Prophet's ﷺ paternal uncle, Hamzah, believed in the very second year of Prophethood. He was attached to the Prophet ﷺ since childhood and they were very close to one another. He was also the Prophet's ﷺ foster brother, for Thawbiyah, the maid slave of Abu Lahab, had suckled both of them.⁴ Also, their mothers were

①. Saheeh Muslim

②. Saheeh Muslim Chapter كون الاسلام يهدم قبله

③. Saheeh Muslim v2 p94 Chapter ربط الاسير

④. Isabah v8 p36 (account of Thawbiyah)

paternal cousins,¹ and Sayyidina Hamzah ؓ was between two and four years older than the Prophet ﷺ. These factors, perhaps, helped in his (early) acceptance of Islam. He was a hunter. One day as he returned from his hunting trip, his slave-girl told him that Abu Jahl had been very rude to his nephew that day. He went straight to the man and at the same time as expressing his intense displeasure at his rudeness, he expressed his acceptance of Islam. That day on, he stayed together with the Prophet ﷺ. When the Prophet ﷺ made the *hijrah* to Madinah, he too migrated and was finally martyred in the Battle of Uhud.

Sayyidina Hamzah ؓ was a respected man of Makkah. He was dignified, brave and his courage was cited as an example. Therefore, the idolaters were very grieved when he embraced Islam, and they became cautious in their harassment of the Prophet ﷺ.² Sayyidina Hamzah ؓ was with the Prophet ﷺ when the Makkan idolaters had restricted him and the Banu Hashim within Sha'b Abu Talib and he had also participated in the Battle of Badr.³ The Following year he again showed his bravery and killed thirty, or more, disbelievers before being martyred.⁴

Wahshi (who later became a Muslim) related how he martyred Sayyidina Hamzah ؓ. "I was the slave of Jubayr ibn Mu'tim⁵ whose paternal uncle, Ta'eemah ibn Adi was killed in the Battle of Badr by Hamzah. My master, Jubayr, told me that he would free me if I killed Hamzah and I was adept at killing with a small spear. In the Battle of Uhud, I concealed myself behind a rock waiting for an opportunity. I saw that he eliminated Saba' ibn Abdul Uzza with one stroke of his sword but as he came within my range I shot my spear at him and it hit him below the navel coming out of the other side."⁶

①. Isabah v2 p37 (account of Hamzah)

②. Siyar A'lam an-Nabula v1 p172 refec: Mustadrak Haakim.

③. Saheeh Bukhari v2 p574 تسمه من سمي من اهل بدر الخ

④. Isabah v1 p122.

⑤. He also believed later on.

⑥. Saheeh Bukhari (Chapter: Killing of Hamzah.)

Merits

Sayyidina Hamzah was the Prophet's ﷺ paternal uncle, foster brother and maternal cousin and Companion. His martyrdom in the Battle of Uhud earned him the title from the Prophet ﷺ *sayyid ush-Shuhada* (chief of the martyrs)¹, as, indeed, he had also called him *Asadullah* (lion of Allah)². The idolaters mutilated his body after he was martyred.³

When the bodies were being buried, Sayyidina Hamzah's ﷺ sister, Safiyah رضى الله عنها bint Abdul Muttalib brought two pieces of cloth to shroud her brother. Lest she be unable to see her brother's mutilated body, the Prophet ﷺ instructed her son, Zubayr رضي الله عنه, to prevent her from looking at Sayyidina Hamzah ﷺ. She only agreed to that when told that it was the Prophet's command. Of the two sheets of cloth that she had sent for her brother's shroud, he could get only one because the other piece was used for an Ansar martyr who was next to him. Thus, he could not be fully covered with the sheet of cloth, either his head or his feet were left bare. So, the head was covered with it and *izkhar* (a kind of hay) was spread over his feet. The Prophet ﷺ was much grieved at his martyrdom and he said, "If it was not for Safiyah's grief, I would have left Hamzah without shroud and burial so that on the Day of Resurrection, he would be brought out from the bellies of birds and beasts, and would come to Allah."⁴

Sayyidina Abdullah ibn Abbas رضي الله عنه said that after the Battle of Uhud, the Prophet ﷺ said about the martyrs, "Allah has placed their souls in birds of green colour who drink water from the rivers of Paradise and eat its fruit. Golden lanterns hang below the Throne of the Merciful that they may rest there (in their nest). They express their desire to convey to their brothers in the world news of their happy condition but Allah said in the Qur'an:

①. Siyar A'lam an-Nabula v1 p173. Isabah v2 p37.

②. Isabah v2 p37.

③. Some reports say that Hind, the wife of Abu Sufyan (both of whom later became Muslims) had mutilated his body, but the reports are weak in transmission. See Seerat un-Nabawiyah fi Daw al-Masadir al-Asliyah by Dr. Mahdi Rizqullah Ahmad.

④. Abu Dawood. Tirmizi.

{Think not of those who were slain in Allah's way as dead. Nay, they are alive and are provided with sustenance from their Lord, rejoicing in the bounty (of martyrdom) which Allah has granted them, and they feel happy for the sake of those who, being left behind have not joined them, that no fear shall be on them, nor shall they grieve. They rejoice in Allah's blessing and (His) bounty, and that Allah wastes not the reward of the believers.}(Aal-Imran 3: 169-171)

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ
اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ
يُرْزَقُونَ ۝ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ
مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ
يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَنْ
لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝
يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ
وَأَنَّ اللَّهَ لَا يَظْهِقُ أَجْرَ الْمُؤْمِنِينَ ۝
(آل عمران ٣: ١٦٩، ١٧٠، ١٧١)

Sayyidina Abbas Ibn Abdul Muttalib ﷺ

The Prophet's paternal uncle, Sayyidina Abbas ﷺ, was two years older than him. However, he never said, "I am older than him." Rather when, he said, "He is greater but I was born before him."¹ He was much attached to the Prophet ﷺ and even before becoming a Muslim, he supported him.

In the twelfth year of Prophethood, a group of Madinans had pledged allegiance to Islam at the hands of the Prophet ﷺ. Sayyidina Abbas ﷺ — not a Muslim then — was there and he said to those people, "Muhammad wishes to come to you. If you promise to support him all your life, it is better otherwise let us know now."²

Immediately after the Battle of Khaybar, Hajjaj ibn Ilat ﷺ, a Companion about whom the Makkans were unaware that he was a Muslim, came to Makkah with the Prophet's permission to attend to his personal affair. He let it be known to the Makkans that the Prophet ﷺ had suffered a humiliating defeat at Khaybar. When Abbas ﷺ learnt of that, he was much worried and became restless.

①. Siyar A'lam an-Nabula v2 p80 on the authority of Majma az-Zawa'id. and Tabarani

②. Isabah v3 p631. Seerat un-Nabi v1 p167

He met Hajjaj ibn Ilat ؓ who quietly disclosed to him that the Prophet ﷺ gained victory but he had spread the wrong news to overcome his own difficulty. That comforted Sayyidina Abbas ؓ.¹

Sayyidina Abbas was a tall man, awe-inspiring, extremely kind and considerate. He had a loud voice. He had every quality that made a leader. In pre-Islamic days, he was responsible to provide water to the pilgrims and to oversee upkeep of, and arrangements in the *Masjid al-Haram* (which were considered highly honourable)². In the Battle of Badr, he came to fight on the side of the idolaters unwillingly but the Prophet ﷺ had ordered his Companions not to hurt him, however, they did arrest him. He had with him gold weighing twenty ooqiyah. When the question of ransom was raised, he said that he had embraced Islam. The Prophet ﷺ said:

"Allah knows the truth. If you are sincere in your claim to Islam then He will reward you. As for us, we will conduct ourselves according to the obvious. So, pay the ransom."³

الله اعلم بشانك ان يك
ماتدعى حقاً فالله يجزيك اما
ظاهر امرك فقد كان علينا فافد
نفسك.

So, Sayyidina Abbas offered the twenty ooqiyah gold he had with him but the Prophet ﷺ said, "This is the booty Allah has granted us. Ask for ransom to be sent to you from Makkah." He said, "I have nothing with me in Makkah," But the Prophet ﷺ asked him to call for the wealth he had entrusted his wife with in Makkah. Abbas ؓ said, "I know about that."⁴ We have seen in this narration that he said twice that he was a believer. So, some seerah writers suggest that he was a Muslim before the Battle of Badr while other say that he embraced Islam immediately after the Battle of Badr. He did not disclose it to the Makkans and supplied the Prophet ﷺ with reports about them.⁵

Nevertheless, he did embrace Islam before the liberation of Makkah. That is why he could give protection to Abu Sufyan ibn

①. Seerah Ibn Hisham — Hadith of al-hajjaj ibn I lat.

②. Isabah v3 p631

③. Siyar A'lam an-Nabula v2 p82

④. ibid.

⑤. Tirmizi, Virtues of Abbas. v2 p217

Harb and was not regarded one of Tulaqa of Makkah who believed at the time of victory of Makkah and the Prophet ﷺ forgave them.

Merits

He was the Prophet's uncle about whom he said:

O People! Whoever hurts my uncle, hurts me because anyone's uncle is like his father.¹

ايها الناس من اذى عمى فقد
اذانى فانما عم الرجل صنو ابيه .

The Prophet ﷺ showed him great respect and the Companions also held him with respect. Imam Baghawi wrote about him:

Sayyidina Abbas ؓ was counted among the very great people in the sight of the Prophet ﷺ. And, the Companions ؓ also recognised his esteem. They consulted him and abided by his advice.²

كان العباس اعظم الناس عند
رسول الله صلى الله عليه وسلم
والصحابه يعترفون للعباس
بفضله ويشاورونه وياخذون
رايه .

He too loved the Prophet ﷺ dearly. In the Battle of Hunayn, there was a time when the Companions ؓ retreated and the Prophet ﷺ was almost alone. At that time he was at the side of the Prophet ﷺ.³

In the times of Sayyidina Umar ؓ when there was a famine, he requested Sayyidina Abbas ؓ to pray for rain and Allah blessed them with rain.⁴

The Prophet ﷺ prayed for Sayyidina Abbas ؓ and his children regularly. One of his supplications is:

O Allah, forgive Abbas and his son — a forgiveness that is external and internal, leaving (them with) no sin. O Allah, protect him concerning his children.⁵

اللهم اغفر للعباس وولده مغفرة
ظاهرة وباطنة لا تغادر ذنبه اللهم
احفظه في ولده .

①. Tirmizi Virtues of Abbas, p217

②. Isabah v2 p232: refec Imam Baghawi.

③. Jami' Tirmizi.

④. Saheeh Bukhari, Fath al-Bari.

⑤. Jami' Tirmizi (Chapter on virtues of Abbas)

The meaning of the last sentence is: "O Allah, protect Abbas that he may not do anything wrong for his children." Allah had said about the captives of Badr:

If Allah determines any good in your hearts, He will give you better than that which has been taken away from you; and will forgive you.¹ (al-Anfal, 8:70)

إِنْ يَعْلَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا
يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ
وَيَغْفِرْ لَكُمْ. (سورة الانفال ٨:٧٠)

Sayyidina Abbas عليه السلام said, "Allah gave me much more wealth than that was taken from me as ransom, and I hope that He will forgive me in the Hereafter."

Children

He had six sons: Fadl, Abdullah, Ubaydullah, Qutham, Abdur Rahman and Ma'bad عليه السلام; and one daughter Umm Habibah رضي الله عنها. While Fadl was the eldest, Abdullah عليه السلام was the most known and very knowledgeable.

Death

He died during the Khilafah of Sayyidina Uthman عليه السلام in 32 AH at the age of over eighty. Sayyidina Uthman عليه السلام, Ali عليه السلام and Abdullah ibn Abbas عليه السلام gave him the bath.

Sayyidina Abdullah Ibn Abbas عليه السلام

He was the son of the Prophet's ﷺ uncle, Sayyidina Abbas عليه السلام, a scholar of the *ummah* and an exegete of the Qur'an of the highest order. He was born three years before *hijrah*. He migrated to Madinah with his parents a little before the liberation of Makkah. He was thirteen years old at the time of the Prophet's ﷺ death. He did not get much opportunity to learn from the Prophet's ﷺ company but his deep interest and search for knowledge compensated for that.

Merit

We have seen in the account of Sayyidina Abbas عليه السلام that the Prophet ﷺ had prayed for him and his children. However, he also

he also prayed especially for knowledge, wisdom, understanding of religion and exegesis of the Qur'an for Ibn Abbas رضي الله عنه, and these Prophetic supplications have not been made for anyone else in the same way. Sayyidina Abdullah ibn Abbas رضي الله عنه said: Once the Prophet ﷺ went to the toilet. Before he could come out, I had placed water for him to perform ablution. He asked, "Who has filled the water?" When I said that I had, he prayed for me.

O Allah! Grant him insight
regarding religion.¹

اللهم فقهه في الدين.

In other versions, the words are: اللهم فقهه في الدين علمه التاويل (O Allah, give him insight regarding religion and knowledge to interpret the Qur'an)² In the version in Tirmizi, he said, "The Prophet embraced me to his breast and said: اللهم علمه الحكمة (O Allah, teach him wisdom)".³

It was because of these prayers that even the elder Companions regarded him as scholar of the *ummah*, exponent of the Qur'an, ocean of knowledge, leader of exegesis. Sayyidina Abdullah ibn Mas'ood رضي الله عنه said:

"Ibn Abbas was the best exegete of the Qur'an. If he had attained our age, none of us could have equalled him."⁴

نعم ترجمان القرآن ابن عباس لو
ادرك استانا ما عاشره منا
احد.

Sayyidina Sa'd ibn Abu Waqqas رضي الله عنه said:

I have not seen anyone more present-minded, wise, knowledgeable, clement, forbearing than Abdullah ibn Abbas. Umar used to invite him to solve difficult issues, saying, 'A difficult situation has arisen', and then abided by his advice although companions of Badr were with him.⁵

ما رأيت احداً احضرفهما ولا
الب لباً ولا اكثر علماً ولا اوسع
حلماً من ابن عباس لقد رأيت
عمر يدعو للمعضلات فيقول
قد جاءت معضلة ثم لا يجاوز
قوله وان حوله لاهل بدر.

①. Muslim v2 p298. (Fada'il Abdullah ibn Abbas)

②. Isabah v4 p143

③. Jami' Tirmizi v2 p223. Saheeh Bukhari (Chapter on Ibn Abbas)

④. Tazkarah al-Huffaz v1 p40. Fath al-Bari v7 p100

⑤. Siyar A'lam an-Nabula v3 p347

Sayyidina Umar رضي الله عنه said about him:

He is a young man who has knowledge and insight of mature men. His tongue is the seeker while his heart is treasury of knowledge.¹

ذلك فتى الكهول له لسان
سئول وقلب عقول.

Whenever anyone asked Sayyidina Abdullah ibn Umar رضي الله عنه any question, he directed him to Ibn Abbas رضي الله عنه, saying:

هو اعلم الناس بما انزل على محمد صلى الله عليه وسلم
"He is the greatest scholar of the Qur'an." ²

Sayyidina Umar رضي الله عنه used to make him sit with the elder Companions رضي الله عنهم. Together with the Prophet's ﷺ prayers, he was much dedicated to learning which itself was the result of the Prophet's ﷺ prayers. He said, "After the death of the Prophet ﷺ, I said to an Ansar Companion, 'Come let us learn from the Companions, for, they are in large numbers now.' He said to me, 'Ibn Abbas! I am surprised at you. Do you suppose people will depend on you for their learning?' So, I left him and met the elder Companions myself to learn the Prophet's ﷺ Ahadith and religion. Sometimes, I learnt that a certain Companion had a Hadith, so I went to his house only to find out that he was having the afternoon nap. I spread my mantle on the floor and lied down resting my head on the doorsill. I was covered with dust. The Companion came out and said to me, 'You are the Prophet's brother. You could have called me out.' I said to him that I had been told that he knew a Hadith and had come to him to learn it, and for that it was proper that I visited him." He said further I continued to seek knowledge while the Ansar Companion kept an eye on me. A time came when the elder Companions died and people came to me to learn. Now, the Ansari Companion remarked. 'He turned out to be wiser than me.'³ I was never content with the knowledge I had sought so I met many Companions to learn a Hadith." He said:

I used to learn one Hadith or
one ruling from thirty

ان كنت لا سأل عن الامرا لواحد

①. Siyar A'lam an-Nabula v3 p345. Isabah v4 p145.

②. Majma' az-Zawa'id v9 p277. Tazkirah al-Huffaz.

③. Majma' az-Zawa'id v9 p277. Tazkirah al-Huffaz v1 p43.

Companions.¹

ثلاثين من اصحاب النبي صلى
الله عليه وسلم.

He learnt the explanation of the Qur'an and the Ahadith from the Prophet ﷺ and innumerable Companions. Similarly, a very large number of the tabi'ee learnt from him. He is among the six or seven Companions who are known for having reported the most number of Ahadith, and he has narrated more than 1660 Ahadith.² Agewise he did not stand with the elder Companions but knowledge-wise he was with them. Mujahid said that Ibn Abbas was known as the ocean of knowledge. Ta'oos said that he was the most learned. He was the one whose verdict was final.³ He was handsome and dignified.

He died at Ta'if in 68 AH. Muhammad ibn al-Hanafiyah led the funeral salah and remarked:

A man of Allah is lost to this
ummah today.⁴

اليوم مات ربانى هذه الامة.

Sayyidina Ja'far Ibn Abu Talib ﷺ

He was the son of Abu Talib and elder brother of Sayyidina Ali ﷺ. He embraced Islam at the onset and became a Companion.⁵ He was ten years older than Sayyidina Ali ﷺ and twenty years younger than the Prophet ﷺ. His wife, Sayyidah Asma رضى الله عنها bint Umayy also embraced Islam at the same time as him. All the brothers and sisters of Sayyidina Ali ﷺ and his mother Sayyidah Fatimah رضى الله عنها bint Asad were among the most early Muslims.

In the early period of Islam, the Companions ﷺ found it very difficult to endure persecution at the hands of Makkan idolaters. Some of them got the Prophet's ﷺ permission and migrated to Ethiopia. the Christian king of Ethiopia was inclined to peace and was a broad-minded man. Therefore, the Muslims found the place secure. This was the first *hijrah* and it was followed by a second

①. Siyar A'lam an-Nabula v3 p344

②. ibid v3 p359

③. ibid v3 p350

④. Tazkirah al-Huffaz v1 p41

⑤. Siyar A'lam an-Nabula v1 p215

⑥. ibid v1 p215

and larger one (comprising about 900 people). Sayyidina Ja'far ibn Abu Talib عليه السلام and his wife Asma رضي الله عنها bint Umayy were among the migrants. They were pursued by a delegation of the idolaters of Makkah who brought many precious gifts for the king.

They presented gifts to the courtiers and won them over also gaining approach to the king through them. They presented their petition to the king in these words:

"Some young men of our town Makkah have invented a new religion thereby raising unrest. Some of them have fled to your country. We have come with the request of our responsible men that these fugitives should be handed over to us." The priests and courtiers who had been bribed with gifts commended their request. However, the Negus summoned the fugitives. They selected Sayyidina Ja'far عليه السلام as their spokesman. The king asked them about the religion they had invented. Sayyidina Ja'far عليه السلام stood up and delivered an eloquent speech. He said:

{O King, we were ignorant who worshipped idols and ate carrion, lived immodestly, severed ties of relationship, harassed our neighbours, the strong among us oppressed the weak. In such a situation, Allah sent His Messenger about whose nobility, truthfulness and chastity all of us were witnesses all along. He only asked us to worship Allah alone. He instructed us to stop worshipping idols which we had carved with our own hands, to speak the truth, to be faithful to trusts, to join ties of relationship and to be kind to neighbours. He also taught us to shun immodesty and evil and bloodshed. He asked us not to lie, not to misappropriate property of orphans, not to slander chaste women. He invited us to monotheism and commanded us to observe *salah*, *fasting* and *zakah*.

O King! we bore testimony to the Prophet and his religion, and we believed in him. That is our only crime. Our people have become hostile to us for this reason and they persecuted us severely that we might revert to idol-worship. To escape their hostility, we have come to your country and we hope that here we shall be able to observe our religion peacefully.}

The Negus asked if he had anything of the revealed scripture. Sayyidina Ja'far عليه السلام recited the initial verses of *surah Maryam*. He had not recited more than a few verses that the Negus began to

weep till his beard was wet with tears. He said, "These words and that which was revealed to Sayyidina Isa عليه السلام are from the same source." He then asked the Makkan delegation to go away, for, the Muslims would not be handed over to them.

However, the Makkan idolaters met the King again, on the next day and suggested to him that the Muslims did not hold a favourable opinion about Sayyidina Isa ibn Maryam عليه السلام. The King again summoned the Muslims and asked them what they thought of Sayyidina Isa عليه السلام. Sayyidina Ja'far said very clearly: "انه" {He is Allah's slave, a spirit from Him and His word that He bestowed on Maryam.} The Negus picked up a straw from the ground and said, "By Allah, Isa ibn Maryam does not exceed your description of him by the length of this straw." He dismissed the idolaters from his court and assured the Muslims that they may reside peacefully¹.

Sayyidina Ja'far عليه السلام and his friends had migrated to Ethiopia in the fifth year of prophethood. They went to Madinah in 7 AH when Khaybar was conquered. The Prophet ﷺ embraced Sayyidina Ja'far عليه السلام, kissed him on the forehead and said: "ما ادرى انا بقدوم جعفر" "اسرام بفتح خبير" "I cannot say what has pleased me more, the coming of Ja'far or the victory of Khaybar."² He gave him a piece of land for his house near the mosque and kept him nearest to him. He had been there only a few months when the Prophet ﷺ sent an army to Mu'tah in 8 AH. Sayyidina Ja'far عليه السلام was included in the army. Mu'tah is a place in Shaam (Syria). Sayyidina Zayd ibn Harithah عليه السلام was the commander of the army who was to be succeeded by Ja'far عليه السلام who by Abdullah ibn Rawahah عليه السلام. If he too was martyred then the Muslims were to choose their next commander.³ It turned out exactly that way. All these commanders died one after another, martyrs, and one ameer succeeded another. Sayyidina Ja'far عليه السلام had more than ninety wounds on his body⁴. The Prophet ﷺ was informed of their martyrdom through revelation and he informed his Companions about that. He was very grieved at that⁵.

①. Siyar Al'lam an-Nabula v1 p215

②. Majma' az-Zawa'id (Chapter Virtues of Ja'far)

③. Saheeh Bukhari Chapter Battle of Muthah

④. ibid

⑤. ibid

Merits

Sayyidina Ja'far was the cousin of the Prophet ﷺ and among the first people who believed, only thirty-one persons having believed before him.¹ In the fifth year of prophethood, he migrated with his wife, Sayyidah Asma رضى الله عنها bint Umays to an alien land for the sake of religion where he spent about fourteen years till he went to Madinah. After only a few months there, he was martyred in the Battle of Muthah. Before he was martyred, he lost both his hands in the battle. The Prophet ﷺ said, "Allah has granted him two wings in place of his two hands so that he flies about in Paradise wherever he likes."² This is why he was also called Ja'far Tayyar and Ja'far *Zul Janahayn* (Ja'far, the flier, and Ja'far of two wings). When Abdullah ibn Umar رضي الله عنه met his son, Abdullah, he would greet him thus السلام عليك يا ابن ذى الجناحين (Peace be on you O son of the Possessor of two wings!).³

Sayyidina Ja'far رضي الله عنه took great care of the poor and needy. Sayyidina Abu Hurayrah رضي الله عنه said that whenever he enquired anything from Ja'far رضي الله عنه, he took him to his home first and served a meal before giving an answer. He was the best person (with the exception of the Prophet ﷺ) for the needy.⁴ Hence he was known as *Abul Masakeen*. He resembled the Prophet ﷺ in features and habits. The Prophet ﷺ himself said about that:

"You resemble me in features
and manners."⁵ اشبهت خلقى وخلقى.

When the migrants to Ethiopia returned to Madinah, Sayyidina Ja'far's wife Sayyidah Asma bint Umays visited Sayyidah Hafsa. Sayyidina Umar also visited her and asked who was there. On being told that Sayyidah Asma bint Umays was there, he said (in humour), "We who have migrated directly from Makkah are nearer the Prophet than you who have come from Ethiopia!" She was displeased at that and gave vent to her anger, saying, "Umar, you are wrong. You were with the Prophet ﷺ who took care of the

①. Isabah v2 p85

②. Saheeh Bukhari, Chapter: Battle of Muthah, at Isabah v1 p242.

③. Saheeh Bukhari

④. Saheeh Bukhari (virtues of Ja'far)

⑤. Saheeh Bukhari (virtues, and Umarah al-Qada)

hungry among you and the unaware of religion while we were far away in an unknown land and in difficulty all for the sake of Allah and His Messenger."

Then she complained to the Prophet ﷺ who comforted her, saying "Umar is not more rightful than you. He and the Companions have migrated only once while you people have migrated twice."¹

Sayyidina Ja'far was 41 years old when martyred. He had three sons — all born in Ethiopia. They were Abdullah, Awn and Muhammad. رضى الله عنهم ورضوا عنه

Sayyidina Zayd Ibn Harithah ﷺ

He belonged to the tribe, Banu Kilab who lived far away from Makkah. He was being taken somewhere in his childhood with his mother or uncle when the bandits looted the caravan and took away the children as slaves. They sold these slaves near Makkah and Zayd was bought by Hakim ibn Hizam of Makkah who gave him to his paternal aunt, Khadijah. This was before she was married to the Prophet ﷺ. Zayd was about eight years old then. When they were married, Sayyidah Khadijah رضى الله عنها presented the slave to the Prophet ﷺ who treated him with tremendous love and extreme care so that the child forgot his parents. A man of Banu Kilab, who had come to Makkah to perform Hajj and had seen Zayd, informed his parents who were worried about him beyond words. His father and uncle visited Makkah to fetch him and had brought much wealth to ransom him. They contacted the Prophet ﷺ and offered a lot of money to ransom Zayd. He asked Zayd if he recognised those men and he recognised both his father and uncle to whom the Prophet ﷺ then said, "Keep your wealth with you. This is Zayd and, if he agrees, you may take him along." But, Zayd refused to go with them. The Prophet ﷺ was so impressed with his conduct that he took him to the Haram and with the Quraysh as witnesses he proclaimed, "From today Zayd is my son! I am his father and he is my heir." Since then he was called Zayd ibn Muhammad. Much later when Islam disallowed this ignorant custom of regarding an adopted son as one's own, Zayd was again called Zayb ibn

①. Saheeh Muslim (Virtues of Ja'far)

Harithah.¹ Some reports say that his brother Jablah ibn Harithah had also come to take him away and applied much pressure on him but he did not go. Later he confessed that Zayd was right.²

Then, when Allah favoured mankind with Muhammad ﷺ as their Prophet, Zayd was among the first persons to believe.³ (At that time he was called Zayd ibn Muhammad). He, therefore, shared every difficulty the Prophet ﷺ encountered as a Believer. He was with him during the journey to Ta'if and played with his life in many battles after *hijrah* till he was martyred in the Battle of Muthah.

When he was of marriageable age, the Prophet ﷺ married him to Sayyidah Zaynab رضى الله عنها bint Jahsh, the Prophet's ﷺ cousin. But they could not maintain their marriage for long and were divorced as we have read in the account of Sayyidah Zaynab رضى الله عنها. The Prophet ﷺ then married him to Sayyidah Umm Ayman رضى الله عنها who was the slave of the Prophet's father, Abdullah. She was inherited by him and he had set her free. Sayyidina Usamah رضى الله عنه was born to them.⁴

Merits

It is very difficult to recount the fine qualities and merits of Sayyidina Zayd ibn Harithah رضى الله عنه. He loved the Prophet ﷺ more than he loved his parents and therefore he preferred to stay with the Prophet ﷺ rather than go with his parents and live a free life. Similarly, the Prophet ﷺ also loved him dearly and adopted him as a son. He was, therefore, called Zayd ibn Muhammad for a good part of his life till — the verse of the Qur'an was revealed:

أَدْعُوهُمْ لِأَبَائِهِمْ (الاحزاب ٣٣:٥)

{Call them by (the names of) their fathers} (al-Ahzab 33:5)

The Companions then began to call him as Zayd ibn Harithah.⁵ However, the Prophet ﷺ continued to love him as a son, and he

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- ❶. Seerat ibn Hishab v1 pp266 - 267. Fath al-Bari (Virtues of Zayd, Saheeh Muslim v2 p283
 - ❷. Jami' Tirmizi.
 - ❸. al-Bidayah wa an-Nihayah v3 p24
 - ❹. al-Bidayah wa an-Nihayah v2 p272
 - ❺. Saheeh Muslim (virtues of Zayd)

often spoke of that.¹ He waited eagerly for him whenever Sayyidina Zayd رضي الله عنه went out of Madinah. Sayyidah Ayshah رضي الله عنها related an incident. {Sayyidina Zayd came to Madinah after some absence. The Prophet was present in my house when Zayd knocked at the door (and the Prophet had also learnt somehow that it was Zayd who had come) He went so rapidly to receive him that his cloak fell down from his body and he dragged it along as he went out. I had never seen him go out in this way before. He embraced him and kissed him}² The Prophet ﷺ had great confidence in his valour and leadership qualities. Sayyidah Ayshah رضي الله عنها said that whenever the Prophet ﷺ sent him on an expedition, he made him its commander.³ And when he went with an army he appointed Zayd as his Khalifah at Madinah.

Martyrdom

The Prophet ﷺ had appointed Sayyidina Zayd ibn Harithah as commander of the army that he had sent to Muthah in 8 AH. It is a place in Shaam and Muslims were pitted against the Romans. They fought bravely with their commander but he was martyred. The Prophet ﷺ was much grieved over his martyrdom. In the same battle, Sayyidina Ja'far and Abdullah ibn Rawahah were also martyred. The Prophet ﷺ said:

Seek forgiveness for your
brother Zayd. He has ran into
Paradise.⁴

استغفروا لايخيكم قد دخل الجنة
وهو يسعى.

Sayyidina Usamah Ibn Zayd رضي الله عنه

Sayyidina Usamah the son of Sayyidina Zayd ibn Haithah was born in the third year of prophethood. The Prophet ﷺ was very much pleased on his birth because the child's parents were very dear to him.

①. Siyar A'lam an-Nabula v1 p220 on the authority of Musnad Ahmad

②. Jami' Tirmizi Chapter المعانقة والقبلة ما جاء في

③. Fath al-bari v7 p87 (refec: Sunan Nasa'i)

④. Jami' Tirmizi

Merits

He spent his childhood days with the Prophet ﷺ who treated him as a grandfather would. He took him in his lap and even cleaned his nose. Once Sayyidah Ayshah رضى الله عنها offered to clean the child's nose; and he said, عائشه احبيه فانى احبه, "O Ayshah, I love him. You too should love him." Sometimes, he held his grandson Hasan ؓ and Usamah ؓ and made this supplication for them. "اللَّهُمَّ أَحِبَّهُمَا فَإِنِّي أَحِبُّهُمَا. "O Allah, love them both, for I love them!"¹

Sayyidina Zayd, Usamah and Umm Ayman were to the Prophet ﷺ like his own family not only at Makkah but also at Madinah after *hijrah*. All three of them were very close to him. A woman of a respectable family once stole something and was caught. The Prophet ﷺ gave his verdict that her hand should be amputated. This was very embarrassing for her family but no one could put in a word with the Prophet ﷺ except Usamah ؓ. The Hadith in Bukhari is:

Only Usamah can make a recommendation.²

فقالو من يجترى عليه الا اسامة

بن زيد حب رسول الله صلى الله

عليه وسلم .

Then, Usamah did make a recommendation but the Prophet ﷺ did not accept it. He could not violate the limits prescribed by Allah.

Sayyidina Usamah ؓ was a child during the Battle of Uhud but he did make a direct request to the Prophet ﷺ to let him participate. He was not allowed. During the Battle of Trenches he was 15 years old and was allowed to participate and thereafter he fought in many battles. In many of them he was appointed a commander. He witnessed his father's martyrdom in the battle of Muthah. In the last days of his life, the Prophet ﷺ sent him to the same place as commander of force which included Sayyidina Abu Bakr ؓ, Umar ؓ, Sa'd ibn Abu Waqqas ؓ and Abu Ubaydah ibn al-Jarrah ؓ. Sayyidina Usamah ؓ was twenty years old at that time. Some people were surprised at that so, the Prophet ﷺ said:

①. Saheeh Bukhari (account of Usamah)

②. ibid

③. Fatah al-Bari v7 p87

If you question Usamah's leadership you had also questioned his father's leadership though he was worthy of it and dear to me. In the same way, Usamah is worthy of it and dear to me.¹

ان تطعنوا فى اما رته فقد طعنتم
فى اماره ابيه من قبله وايم الله
لقد كان خليفاً للامارة وايم الله
ان كان من احب الناس الى وايم
الله ان هذا لخليق لها وان هذا
لمن احب الناس الى.

The version in Saheeh Muslim has the additional words:

I bequeath you to be good in treating Usamah because he is one of your righteous men.

فاوصيكم به فان من صالحكم

The army had not gone much away from Madinah when the Prophet's ﷺ illness, and its seriousness, was reported to them. Hence, they returned to Madinah. Usamah ﷺ met the Prophet ﷺ but he was unable to speak and he placed his hands on Usamah and raised them in the manner of prayer. Usamah said that he thought the Prophet prayed for him.²

After the Prophet's ﷺ death, conditions had become very serious and difficult for the Muslims and many Companions were of the opinion that the army should not be sent for some time, and if it had to be sent, an experienced grown up man must lead it. However, Sayyidina Abu Bakr ﷺ did not agree to any changes in the set up and he sent it under Usamah ﷺ. Later, came back from its mission sound and successful.

The Companions also loved Usamah ﷺ. For instance, Sayyidina Umar ﷺ had apportioned allowances for the Companions from the state Treasury according to their ranks. His son Abdullah's ﷺ allowance was three thousand dirham but Usamah's ﷺ was three thousand five hundred dirham. When asked why Usamah ﷺ was given superiority over Abdullah ﷺ though he had never excelled over him in any battle, Sayyidina Umar ﷺ

①. Saheeh Muslim (Chapter: Virtues of Zayd ibn Harithah and his son Usamah). Saheeh Bukhari (Chapter: Battle Zayd ibn Harithah and Chapter: the Prophet ﷺ sending of Usamah ibn Zayd during his illness). Jami' Tirmizi (Virtues of Zayd ibn Harithah).

②. Tirmizi (Virtues of Usamah)

said, "The reason is that his father Zayd عليه السلام was dearer to the Prophet ﷺ than your (Abdullah's) father and Usamah عليه السلام was dearer than you. So, I have preferred the Prophet's ﷺ love over my love."

Death

Sayyidina Usamah عليه السلام died in 54 AH or a little earlier at Madinah or at Wadi al-Qura near it. Before his death, he spent much time at a settlement Mizzah near Damascus. رضي الله عنه وارضاه

Sayyidina Abdullah Ibn Mas'ood عليه السلام

He was a resident of Makkah and a very early adherent of Islam, only five people had preceded him and he was the sixth Muslim.¹ His father had died in pre-Islamic era but his mother did embrace Islam and was a high-ranking *Sahabiyah* (a female who has met or seen the Prophet ﷺ) Like every other Muslim, Abdullah ibn Mas'ood عليه السلام also suffered persecution at the hands of the idolaters. The Companions رضي الله عنهم were discussing on ways to get the Quraysh to listen to the Qur'an and he volunteered to recite it to them. The other Companions رضي الله عنهم said to him that they should find one who has sufficient backing in Makkah so that the Quraysh may not dare to beat him. But, Abdullah ibn Mas'ood عليه السلام went to one of the gatherings of the Quraysh and recited to them the initial verses of *surah al-Rahman*. The result was as expected — he returned with blood all over his body! the Companions رضي الله عنهم tried to sympathise with him, but he said, "These idolaters are now more worthless in my sight than they were before I had gone there. And, I am again prepared to go to them for this work."

He was also one of them who had migrated to Ethiopia in the fifth year of Prophethood. They were told there that all the Quraysh had embraced Islam, so he came back to Makkah only to find that his report was unfounded. He returned to Ethiopia and stayed there till the Prophet's migration to Madinah where he went directly from Ethiopia.² There preparations were on for Battle of Badr, so he too

①. Siyar A'lam an-Nabula v1 p431. Asad al-Ghabah v3 p256

②. Mu'arif as-Sunan v3 p510 on the authority of Fatah al-Bari and Tabaqat Ibn Sa'd and Mughari ibn Musa.

joined the army. He finished off Abu Jahl who had some breath in him after two young Ansar boys had killed him.¹ Thereafter, he took part in every battle with the Prophet ﷺ.

Sayyidina Abdullah ibn Mas'ood ؓ was lean-bodied, wheat coloured man. When the Prophet ﷺ once made him climb a tree for some purpose, the other Companions ؓ saw his skinny legs and laughed. The Prophet ﷺ said, لرجل عبد الله اثلل في الميزان يوم القيامة من احد "In the sight of Allah, the thin legs of Abdullah ibn Mas'ood are heavier than the Mount Uhud." He wore clean and neat garments and used perfume profusely.

Merits

He is counted among Companions of excellence and perfection. He was among the first and earliest about whom Allah has said that He is pleased with them and they with him. Much of his life he spent in service to the Prophet ﷺ and he was one of those who were ahead in personal assistance to the Prophet ﷺ in travel and at home and such Companions were called *Sahib un-Na'layn wa as-Siwak wa al-Wasadah* (those who looked after his requisites)² — shoes, tooth brush and water-container for ablution). He was one of the only few Companions who had a closeness with the Prophet ﷺ. He visited the Prophet ﷺ frequently and served him in different ways. He had the Prophet's ﷺ special permission for that. He said that the Prophet ﷺ said to him: اذنك على ان يرفع الحجاب وان "When you see that the curtain over my door is raised up then you may come in without permission and listen to my secrets unless I forbid you to come."³ He was, therefore, called the Prophet's ﷺ confidant. Sayyidina Abu Musa al-Ash'ari ؓ said, "I and my brother visited the Prophet ﷺ from Yaman. We observed Abdullah ibn Mas'ood ؓ and his mother at the Prophet's house frequently so that we were under the impression that they too were members of his household."⁴

Sayyidina Abdullah ibn Mas'ood ؓ was very learned too. He

①. Siyar A'lam an-Nabula v1 p461 and Nawawi, Sharah Muslim (Chapter: Killing of Abu Jahl)

②. Saheeh Bukhari (virtues of Abdullah ibn Mas'ood)

③. Saheeh Muslim (raised curtain is sign of permission)

④. Saheeh Bukhari (virtues of Ibn Mas'ood)

was one of those who could issue an edict and pass a judgement. He had acquired tremendous knowledge of the Qur'an and *sunnah* from the Prophet ﷺ and, by Allah's grace, he also had students of an extraordinary type who spread his exegesis of the Qur'an, his reports of Ahadith and other knowledge. He had a particular attachment with the Qur'an and a deep interest in it, and he had committed it to memory very well. He read it very correctly and in a good style. Sayyidina Umar ؓ said, "Once, the Prophet ﷺ, Abu Bakr, and I sat down discussing some thing late into the night after *isha* at the Prophet's ﷺ house. When the discussion was over he came to see us off (till the mosque which was attached to his house). We found someone engaged in *salah* in the mosque. The Prophet ﷺ recognised him as Abdullah ibn Mas'ood and he stood for long listening to his recital and said afterwards:

من سره ان يقرأ القرآن رطباً كما انزل فليقرأ على قراءة ابن ام عبد

"If anyone likes to recite the Qur'an as fresh as it had descended then he must recite it on the reading of Abdullah ibn Mas'ood."¹

Sayyidina Abdullah ibn Mas'ood ؓ said that the Prophet ﷺ once asked him to recite the Qur'an to him. He said, "I began to recite the surah *an-nisa* and when I came to the verse (41):

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَاكَ عَلَىٰ هَؤُلَاءِ شَهِيدًا

(النساء: ٤١)

{How then shall it be, when We bring from each people a witness, and We bring you (O Prophet) as a witness against these?}

he stopped me and I saw tears rolling down his eyes."²

Of the Companions whom he had named as those from whom the others should learn the Qur'an, the name of Sayyidina Abdullah ibn Mas'ood ؓ came first. It is stated in Saheeh Bukhari:

استقرؤا القرآن من اربعة من عبدالله بن مسعود و سالم مولى ابى حذيفه

وابى بن كعب ومعاذ بن جبل.

(The other three names were Saalim the freed slave of Abu Huzayfah, Ubayy ibn Ka'b and Mu'az ibn Jabal).³

①. Tuhfah al-Ahwazi (refec: Musnad Ahmad)

②. Saheeh Bukhari, Tirmizi, Saheeh Muslim.

③. Saheeh Bukhari, Saheeh Muslim (virtues of Abdullah Ibn Mas'ood)

Sayyidina Abu Mas'ood Ansari رضي الله عنه confirmed the excellence of Sayyidina Ibn Mas'ood رضي الله عنه in these words:

ما اعلم رسول الله ترك بعدہ اعلم بما انزل الله من هذا القائم.

"To my knowledge, after the Prophet, no one has a greater knowledge of the Qur'an than Abdullah ibn Mas'ood رضي الله عنه." ¹

Sayyidina Abdullah ibn Mas'ood رضي الله عنه said about himself, "I read more than seventy surah of the Qur'an directly from the Prophet ﷺ and I know about every surah of the Qur'an where it was revealed and I know the background of revelation of every verse." ²

Sayyidina Umar رضي الله عنه as Khalifah sent Sayyidina Abdullah ibn Mas'ood رضي الله عنه as teacher of the Qur'an to Kufah. He wrote to the people of Kufah: "I sent Abdullah ibn Mas'ood as my deputy and your teacher. He is one of the front rank elder Companions of the Prophet ﷺ and was a participant in the Battle of Badr. I am in need of him here but I prefer you over me. Do obey and follow him." So, he remained in Kufah in the times of Sayyidina Umar رضي الله عنه and Sayyidina Uthman رضي الله عنه, and Kufah was the centre of his religious and scholarly activities and of the spread of his teachings. He has reported 848 Ahadith. Sayyidina Umar رضي الله عنه had also made him head of the state Treasury and as long as he was in Kufah he retained this post. Sayyidina Uthman رضي الله عنه had called him to Madinah towards the end of his Khilafat. ³

Sayyidina Abdullah ibn Mas'ood رضي الله عنه resembled the Prophet ﷺ in appearance and straight forward conduct. Sayyidina Huzayfah رضي الله عنه said:

ما اعرف احداً اقرب سمتاً وهدياً ودلاً بالنبي صلى الله عليه وسلم من ابن ام عبد

"I do not know anybody resembling the Prophet's appearance, good manners and acceptable conduct more than Ibn Umm Abd (Abdullah ibn Mas'ood)." ⁴

If we were to reproduce all the reports of Sayyidina Abdullah Ibn Mas'ood's رضي الله عنه excellences as found in Books of Hadith and

①. Saheeh Muslim

②. Saheeh Muslim (Virtues of Abdullah ibn Mas'ood)

③. A'lam an-Nabula v1 p486.

④. Saheeh Bukhari, Jami Tirmizi

seerah, we would compose a whole volume on that which we cannot in the limited space available to us. So, we shall just narrate one more Hadith from Saheeh Muslim.

Sayyidina Sa'd ibn Abu Waqqas ؓ said: Six of us were seated with the Prophet, one of them was Abdullah ibn Mas'ood ؓ. The idolaters of Makkah said, "If you drive away these people from, you then we are prepared to listen to you." The Prophet was inclined to do that when the verse 52 of surah *al-An'am* was revealed:

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاوَةِ وَالْعِشْيِ يُرِيدُونَ وَجْهًا (الانعام ٥٢:٦)

{And drive not away those who call upon their Lord morning and evening desiring His countenance.}¹

The verse, therefore, declares great merit of the Companions who were there.

Death

Sayyidina Uthman ؓ had called Sayyidina Abdullah ibn Mas'ood ؓ from Kufa to Madinah in the last days of his Khilafat. He died in 32 AH in Madinah and perhaps Sayyidina Uthman ؓ led his funeral salah. He was 60 years old at the time of his death.²

Sayyidina Ubayy Ibn Ka'b ؓ

Light of Islam had begun to shine in Madinah in the eleventh year of Prophethood while the Prophet was still at Makkah. Some pilgrims from Madinah had met him and were impressed into believing in Islam. They swore allegiance to him at Mina near Jamrah Aqabah. This is known as the first *Bay'at Aqabah* (the First Pledge at Aqabah). Six people had believed and given this pledge. Next year, 12th of prophethood, twelve people swore allegiance at the same place. This was the Second Pledge at Aqabah. Ubayy ؓ ibn Ka'b ؓ was one of those twelve men.

Merits

Sayyidina Ubayy ibn Ka'b ؓ belonged to the Khazraj tribe. He is among the first of Madinans who embraced Islam. He was a

❶. Saheeh Muslim (Chapter Sa'd ibn Abu Waqqas)

member of those who swore allegiance in the Second Pledge at Aqabah before *hijrah*, and of those who participated in the Battle of Badr after *hijrah*.¹ He also had the privilege to write down the revelation after *hijrah*, and he recited Qur'an very well. The Prophet had called him the greatest reciter of the *ummah*,² and said to him once, "Ubayy, Allah has commanded me to recite the Qur'an to you." He asked, "Did He take my name?" The Prophet ﷺ said, "Yes! He took your name and said that I must recite the Qur'an to you." Sayyidina Ubayy ibn Ka'b ؓ wept on hearing that and the Prophet ﷺ recited to him the surah *al-Bayyinah*. He had memorised the whole Qur'an during the Prophet's ﷺ life-time,³ and was appointed an imam by Sayyidina Umar ؓ, in his times, when he initiated congregational taraweeh in Ramadan.⁴

The Prophet ﷺ once asked him, "Ubayy, tell me which verse of the Qur'an is the greatest in your sight?" He said: *الله لا اله الا هو الحي القيوم* (meaning the *ayat ul-Kursi*, 2:255). The Prophet ﷺ remarked, "ليهنك العلم يا ابا منذر" O Abu Munzir! Congratulations on your knowledge."⁵ This verse proclaims Allah's unity, greatness and attributes, and its many virtues are mentioned in Ahadith. He had a distinct relationship with the Qur'an both practically and scholastically, and he invited other people to it. Someone asked him for advice and he said:

اتخذ كتاب الله اما ماً واراض به حكماً وقاضياً فانه الذي استخلف فيكم
رسولكم ، شفيع مطاع ، شاهد لا يتهم ، فيه ذكر كم وذكر من كان قبلكم
وحكم ما بينكم وخبركم وخبر ما بعدكم .

{Take the Qur'an as your leader. Abide by it in everything and accept willingly all its verdicts because the Prophet has left it behind as his successor for you. It is an intercessor whose intercession will be accepted surely. It is a witness that none can doubt. It mentions you and those before you and has an answer for your mutual wranglings. It has news about you and those who will come after you.} 6

①. Isabah v1 p31. Fath al-Bari v7 p127

②. Jami' Tirmizi (virtues of Mu'az ibn Jabal)

③. Saheeh Muslim. Jami' Tirmizi

④. Sunan Abu Dawood (Chapter al-Qunoob fi witr)

⑤. Saheeh Muslim (Virtues of Surah al-Kahf and verse *ayat ul-Kursi*)

⑥. Siyar A'lam an-Nabula p393

He was much concerned about preparations for the Hereafter and he regarded this world as a means of gaining in the next world. He came across a man who spoke ill of the world. So he said to him:

هل تدري ما الدنيا فيها زادنا الى الآخرة وفيها اعمالنا التي تجزى بها

"Do you know what the world is? It is the provision for the Hereafter. It is here that we have to do deeds that will fetch us Paradise in the Hereafter."

The Companions رضي الله عنه respected him. Sayyidina Umar رضي الله عنه called him Sayyid ul-Muslimeen and consulted him on ruling and verdicts.¹

He was of average height and lean. He wore very clean dress.

His death is placed in 19 AH, 22 AH or 30 AH, opinions being divided. Allah knows best.² رضى الله عنه، وارضاه

Sayyidina Abu Hurayrah رضي الله عنه

The difference of opinion on Abu Hurayrah's real name is of such a nature that such a like difference is not found about any other Companion. About thirty names are suggested of which Imam Tirmizi has selected *Abd Shams* or *Abdullah* and Imam Bukhari has preferred *Abdullah*³. Imam Nawawi has chosen *Abdur Rahman ibn Sakhr* in his *Sharah Muslim*. The same thing is found in *Tazkirat ul-Huffaz*.⁴

He is known by his *Kunyah* only and very few people know that Abu Hurayrah is not his name. How he got this kunyah? He said, "I used to herd sheep and had a cat which I placed on a tree in the night but took along with me during the day when I tended the sheep. So, my people at home called me Abu Hurayrah.⁵ (Hurayrah is Arabic for a small cat.) But, he also said, I had a cat in my hand, so, the Prophet addressed me as Abu Hurayrah.⁶

①. Siyar A'lam an-Nabula v1 p399, 400

②. Isabah v1 p22

③. Jami' Tirmizi (Chapter: Virtues of Ablution) Asad al-Ghabah.

④. Sharah Muslim (بيان الايمان) Tazkirat ul-Huffaz.

⑤. Jami Tirmizi (Virtues: of Abu Hurayrah)

⑥. Mirqah (refec Ibn Abdul Barr) Tazkarah Huffaz v1 p32, Asad ul-Ghabah v5 p316.

Merits

Sayyidina Abu Hurayrah ؓ belonged to the Daws tribe for whom the Prophet ﷺ had prayed "O Allah! Guide the Daws and send them to me."¹ He came to the Prophet ﷺ at the age of thirty when he was at Khaybar in 7 AH. Since then he was in constant company of the Prophet ﷺ at home or in travel. The Prophet ﷺ had erected a shed near the mosque for the students who came from outside to seek knowledge and had no home. This shed was their lodging home, the mosque their school and the Prophet ﷺ their teacher. The people of Madinah cared for these students who were forbidden to beg no matter how dire the circumstances. In fact, they faced very difficult times. Often, they fell down in salah from hunger and the Prophet ﷺ would say after finishing the salah, "If you were to know what reward you have with Allah against this hunger, to be intensified."² Sayyidina Abu Hurayrah ؓ had an outstanding station among these people. He said, "I would fall down between the Prophet's ﷺ pulpit and the house of Sayyidah Ayshah رضى الله عنها due to hunger. People thought I had fainted or had epilepsy, so they pressed my neck with their feet though I suffered from hunger."³ Sometimes, when he could not endure, he would ask a Companion the meaning of a verse perchance that man observed his condition and offered a meal. Not all the Companions always observed his plight. If they did, they would take him home and serve a meal otherwise he explained the verse and went their way.⁴ He sacrificed much to secure knowledge and Allah blessed him with many bounties. He related the most number of Ahadith, 5374 in all.⁵ When some Companions and tabi'een pointed out that though he had believed in 7 AH yet he had related the highest number of Ahadith, he said:

ان الناس كانوا يقولون اكثر ابو هريرة واني كنت الزم رسول الله صلى الله عليه وسلم بشبع بطني حتى لا اكل الخمير ولا البس الحبير ولا يخدمني فلان وفلانة وكنت الصق بطني بالحصباء من الجوع.

①. Saheeh Muslim

②. Jami' Tirmizi (Chapter: ما جاء في معيشة اصحاب النبي صلى الله عليه وسلم)

③. Jami' Tirmizi (chapter ما جاء في معيشة اصحاب النبي صلى الله عليه وسلم وتذكرة الحفاظ). Tazkarat ul-Huffaz v1 p35.

"The people ask why I report so many Ahadith. I always stay with the Prophet — neither eat good food nor wear decent garments I do not seek any assistance but sometimes I have to lie down on my stomach because of hunger."

He also said:

”كنت رجلاً مسكيناً اخدم رسول الله صلى الله عليه وسلم على مل بطني وكان المهاجرون يشغلهم السفق بالا سواق وكانت الانصار يشغلهم القيام على اموالهم.“

"I was a poor man. I served the Prophet ﷺ and could get something to eat with difficulty. The Muhajirs were engaged in trading and the Ansars in farming. (So I had a greater opportunity to preserve the Prophet's Ahadith and sayings).¹

He also said:

”ما من اصحاب النبي صلى الله عليه وسلم احد اكثر حديثاً عنه مني الا ما كان من عبد الله بن عمرو فانه كان يكتب ولا اكتب.“

None of the Companions report as many Ahadith as I do. However, Abdullah ibn Amr ibn al-Aas narrates more Ahadith because he writes and I do not write."²

However, in Books of Ahadith, the reports of Sayyidina Abu Hurayrah رضي الله عنه surpass those of Sayyidina Abdullah ibn Amr ibn al-Aas رضي الله عنه and it is agreed that no other Companion رضي الله عنه has reported more Ahadith than Abu Hurayrah رضي الله عنه.³ ”وقد اجمع اهل الحديث“³ Sayyidina Ubayy ibn Ka'b رضي الله عنه said about him that he could narrate the highest number of Ahadith because he often put questions to the Prophet ﷺ which the others did not dare to ask.⁴

He was so much hungry of knowledge that all the bounties of the world were meaningless to him compared to learning. The Prophet ﷺ once offered him anything he liked from the booty, he said, "O Messenger of Allah! Let me have from what Allah has given you of knowledge."⁵ The Prophet ﷺ himself testified to this

①. Saheeh Muslim (Virtues of Abu Hurayrah)

②. Saheeh Bukhari (Kitab at-Ilm)

③. Isabah v7 p201 Tazkarat ul-huffaz v1 p32

④. Isabah v7 p202. Tazkarat ul-Huffaz v1 p34

⑤. Isabah v7 p204

quality of Sayyidina Abu Hurayrah رضي الله عنه when he asked him: من اسعد الناس بشفاعتك يوم القيامة who would be the fortunate one to benefit from his intercession. The Prophet ﷺ said,

لقد ظننت يا ابا هريرة ان لا يستلني من هذا الحديث احد اول منك لما رأيت من حرصك على الحديث اسعد الناس بشفاعتي يوم القيامة من قال لا اله الا الله خالصاً من قلبه.

"O Abu Hurayrah! I had thought that you will be the first one to put this question to me because I find you longing for Hadith. Those who say with a sincere heart لا اله الا الله (There is no God but Allah) will be most deserving of my intercession."¹

Sayyidina Abu Hurayrah رضي الله عنه also received a great share of the Prophet's ﷺ supplication and the Prophet made it a point to pray for his good memory,² which prayers were granted. He never forgot what he listened from the Prophet. The muhadditheen have, therefore, called him the Companion with the highest retaining power.³ He explained his strong memory to his petition to the Prophet that he heard much from him but did not remember them. The Prophet ﷺ said to him, "Spread out your garment." Then he recited something on that and, on his instructions, Abu Hurayrah رضي الله عنه collected the garment on his chest. From that day, he did not forget anything that the Prophet ﷺ said.⁴

The Companions confirmed that he had a great retentive power and was constantly in the Prophet's ﷺ company. On someone's asking, Sayyidina Talhah ibn Ubaydullah رضي الله عنه confirmed that Abu Hurayrah رضي الله عنه had truly heard those Ahadith from the Prophet ﷺ that they had not heard. The reason was that he was a poor man who had no wealth and was the Prophet's ﷺ guest. He was always with the Prophet ﷺ with whom he even had his meals while the other Companions had their families and occupations to attend to and they met the Prophet only in the morning and evening so they were deprived of many Ahadith. Sayyidina Abdullah Ibn Umar رضي الله عنه also said something to this effect.⁵

①. Saheeh Bukhari (Chapter Hirs ala al-Hadith)

②. Saheeh Muslim. Jami' Tirmizi. Asad al-Ghabah v5 p316

③. Isabah v7 p202

④. Saheeh Muslim, Jami' Tirmizi

⑤. Jami' Tirmizi (Virtues of Abu Hurayrah)

Sayyidina Abu Hurayrah رضي الله عنه said that he took some dates to the Prophet ﷺ and requested him to bless them. The Prophet ﷺ made a prayer and asked him to place them in his bag and to take out some from the bag when he felt a need for that. He said, "I had the bag with me for years and I ate from that and also gave away much in Allah's path but lost it at the time of Sayyidina Uthman's رضي الله عنه martyrdom."¹

However, Sayyidina Abu Hurayrah رضي الله عنه was much grieved that his mother continued to disbelieve though he was a Believer. He tried his best to bring her to the fold of Islam but she resisted and, often, spoke to him harshly. One day, she even said something derogatory to the Prophet ﷺ which, of course, he could never be expected to tolerate. He went to the Prophet ﷺ weeping and related the story to him with a plea to pray for her guidance. The Prophet ﷺ made supplication forthwith, "اللهم اهد ام ابى هريرة." "O Allah! Guide Abu Hurayrah's mother." He went home in an elated mood. The door was shut and he could hear water being poured. His mother had heard his footsteps and instructed him to wait outside. Then when she came out, she said:

اشهد ان لا اله الا الله واشهد ان محمداً عبده ورسوله.

(I bear witness that there is no God but Allah and I bear witness that Muhammad is His slave and Messenger)

He wept in happiness and conveyed the tidings to the Prophet ﷺ who praised Allah and recited some good expressions. He then requested the Prophet ﷺ to pray to Allah to put in the hearts of His pious slaves love for him and his mother and also cause them to be dear to him and his mother, so the Prophet ﷺ made the prayer. That is why everyone loves him.² His mother's name was Umaymah رضي الله عنها.

Sayyidina Abu Hurayrah رضي الله عنه also heard Ahadith from the Companions رضي الله عنهم after the Prophet's ﷺ death. And, those Companions and tabi'een who have reported from him are very many and Imam Bukhari has said that they numbered eight hundred.³ He gave lessons in Hadith from the Masjid Nabawi itself.⁴

①. Jami' Tirmizi (Virtues of Abu Hurayrah)

②. Saheeh Muslim (Chapter: Merits of Abu Hurayrah)

③. Isabah v7 p202

④. Saheeh Muslim (Virtues of Abu Hurayrah)

Apart from scholastic pursuits, he was given to much worship and devotional exercises. Abu Uthman al-Hindi Tabi'ee said that he stayed with Abu Hurayrah for seven days. He says, "I found out that he, his wife and their servant had divided the night into three parts and each one of them took turns to keep awake, and that was their constant practice."¹

Sayyidina Umar رضي الله عنه had appointed him governor of Bahrain but he resigned from the post and did not accept the responsibility when pressed again. When Sayyidina Umar رضي الله عنه told him that though he rejected the offer someone better than him had asked to be nominated to a high office, he asked who that was. he said, "Sayyidina Yusuf عليه السلام," Abu Hurayrah رضي الله عنه remarked. "He was a Prophet son of a Prophet but I am Abu Hurayrah ibn Umaymah."² Later, Marwan did instal him sometimes as his deputy.

When in illness it seemed that death was near, he began to weep. He was asked why he wept and he said:

من قلة الزاد و شدة المفازة،

"The journey is arduous while the provision is meagre."

This was his fear for the Hereafter, otherwise if he lacked provision for the Hereafter then who had it? The Khalifah, Sayyidina Marwan, payed him a sick visit and prayed for him, شفاك الله "May Allah cure you!" Abu Hurayrah رضي الله عنه was quick to pray:

اللهم احب لقاءك فاحب لقائي

"O Allah, I love to meet You, so love to meet me."³

In a little while after that this man who had forsaken his home and hearth for the sake of Allah and His Messenger and became the Messenger's guest departed from this world. رضي الله عنه، وارضاه

There is a difference of opinion on the year of his death. It is placed in 57, 58 or 59 AH, but 57 AH is the generally accepted year.⁴ He was 78 years old at the time of his death. Waleed ibn Uqbah led his funeral salah and he was buried in Jannat ul-Baqee'.

①. Isabah v7 p202

②. Isabah v8 p21

③. Isabah v7 p206

④. Shazarat az-Zahab v1 p63 Isabat v7 p207

Sayyidina Abdullah Ibn Umar رضي الله عنه

The son of Sayyidina Umar رضي الله عنه, Abdullah رضي الله عنه, was born in the third year of Prophethood. His mother was Zaynab رضي الله عنها bint Maz'oom, the sister of Sayyidina Uthman ibn Maz'oom رضي الله عنه. Sayyidah Hafsah رضي الله عنها was also her daughter.¹ Abdullah had believed in Islam when a child with his parents, and made the hijrah with his father though some historians say that he had migrated earlier.² He was only ten years old then. He sought the Prophet's ﷺ permission to take part in the Battle of Badr but he withheld his permission because of his tender age. The same thing happened in the Battle of Uhud but, when he was fifteen years old in the Battle of Trenches, the Prophet ﷺ allowed him to participate. Thereafter, he was a regular participant in the battles. He was also one of those who swore allegiance at Hdaybiyah.⁴

Merits

He was the son of a prominent Companion of the Prophet ﷺ, Sayyidina Umar. The Prophet ﷺ confirmed his righteousness and piety. He is quoted in Saheeh Bukhari and Saheeh Muslim as saying that he dreamt one night that two angels took him near a well of fire. He was scared and chanted, *اعوذ بالله من النار* (I seek refuge in Allah from the fire.) A third angel asked him not to fear. He related this dream to his sister Sayyidah Hafsah رضي الله عنها who mentioned it to the Prophet ﷺ who said: *نعم الرجل عبد الله* "Abdullah is the best of men. How fine it would be if he also offered *tahajjud*!" His son Saalim رضي الله عنه reported this Hadith from Abdullah and said: *فكان عبد الله بعد ذلك لا ينام من الليل الا قليلاً*. "My father slept but a little after that."⁵ Apart from Saalim رضي الله عنه, his freed slave, Sayyidina Na'fi رضي الله عنه also reported the same thing, "He was engaged in salah all night. With the approach of dawn, he made istighfar (sought forgiveness of Allah) and he made it till morning. He was God-fearing that he wept as he recited the Qur'an.

①. Isabah v4 p107. Nujoom az-Zahirah p192

②. Asad al-Ghabah v3 p227

③. Saheeh Bukhari

④. Tazkirat ul-Huffaz v1 p37 Isabah v4 p107

⑤. Saheeh Bukhari, Saheeh Muslim (Virtues)

One day he recited the following verse and tears rolled down his eyes profusely:"

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ (الحديد ١٦:٥٧)

{Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah}¹

(al-Hadeed, 57:16)

A report in Jami' Tirmizi mentions another dream he saw. He was in Paradise holding a piece of silken cloth which took him by flight to whichever part of Paradise towards which he pointed it. He narrated the dream to his sister who got for him the Prophet's ﷺ interpretation ان عبدالله رجل صالح (Surely, Abdullah is a pious man).² Once the Prophet held his shoulder and said

كن في الدنيا كأنك غريب أو عابر سبيل وعد نفسك من اهل القبور.

"Live in this world as though you are a traveller or one passing by and count yourself among the occupiers of grave."³

He spent the rest of his life in accordance with this saying of the Prophet ﷺ. He never had anything to do with this world. Though he had many opportunities to gain worldly benefits yet he did not even look there. Some Companions tried to persuade him to accept their allegiance after the martyrdom of Sayyidina Uthman ؓ but he rejected their offers. They again suggested to him that he would get a unanimous support when Sayyidina Ali ؓ and Sayyidina Mu'awiyah ؓ were at loggerheads but he was not prepared. He also had before him his father's advice. When death was near, Sayyidina Umar ؓ had constituted a *Majlis shoora* (council of advice) comprising of Sayyidina Uthman ؓ, Ali ؓ, Talhah ibn Ubaydullah ؓ, Zubayr ibn Awam ؓ, Sa'd ibn Abu waqqas ؓ and Abdur Rahman ibn Awf ؓ. They were advised to select a Khalifah from among the six of them. They were also authorised to consult his son, Abdullah ؓ, but not to elect him a Khalifah.⁴

His simplicity can be gauged from Sayyidina Sa'eed ibn Jubayr's ؓ report that he found him lying in his house on a thick coarse cloth which is place under a camel's saddle.⁵

①. Isabah v4 p109

②. Jami' Tirmizi (virtues of Abdullah Ibn Umar)

③. Jami' Tirmizi (ما جاء في قصر الامل)

④. al-Bidayah wa an-Nihayah v7 p145

⑤. Jami' Tirmizi (Commentary on surah an-Noor)

Sayyidina Uthman رضي الله عنه wished to appoint him a judge but he did not agree even though the Khalifah was persistent.¹

He was very particular in observing the sunnah and did not make allowances for anyone. Someone asked him whether it was proper to perform *Hajj tamattu*. He said that it was correct to do it, but the man pointed out, "Your father disallowed us to do *Hajj tamattu*." Abdullah ibn Umar رضي الله عنه said, "Tell me if he disallowed but did the Prophet ﷺ allow it? Then, will you follow the Prophet ﷺ or my father?" The man agreed that the Prophet ﷺ should be followed. So, he said, "Listen. the Prophet ﷺ performed Hajj tamattu."²

Once he quoted the Prophet's ﷺ saying: *ايدنوا للنساء بالليل الى المساجد* (Let women go to attend the congregational salah to the mosque at night). His son (Bilal or Waqid) said, "We will not permit women to go to the mosque. They will turn it into a means of mischief." He became angry at his son and said, "I quote to you the saying of Allah's Messenger but you say that you will not permit them."³

He was careful to observe the sunnah during travel too. He tried his best to go by the route on which the Prophet ﷺ had passed, to stop over wherever he had stopped, to offer salah where he had observed it, and to even select the tree for its shade which the Prophet had used. He performed Hajj every year and stopped at the same place the Prophet ﷺ had stopped at Arafah.⁴ He spent abundantly in Allah's path and was careful to spend for His sake that which was dear to him. He never hesitated in setting at liberty the slave (male or female) who excelled in any respect. Rather, he

①. Tabaqat Ibn Sa'd v4 p146. Jami' Tirmizi (Chapter: on Judge)

②. Jami' Tirmizi (Chapter: about tamattu'). There are three kinds of Hajj: *Tamattu'*, *qiran* and *ifrad*. In the first kind, the pilgrim assumes the ihram for Umrah alone in the months of Hajj at the miqat (a stipulated place beyond which a pilgrim can proceed only after assuming the ihram). At Makkah, he performs the Umrah and discards the ihram. Then at the time of Hajj, he assumes the ihram for Hajj. Sayyidina Umar رضي الله عنه disallowed that so that people may visit Makkah again and again and not satisfy themselves with one visit for both Hajj and Umrah, otherwise he did not regard performance of *tamattu'* improper. There is a difference of opinion on the Kind of Hajj the Prophet ﷺ performed -- *tamattu'*, *qiran* or *ifrad*. (Zakariya)

③. Jami' Tirmizi (Chapter: Women Going to the Mosque)

④. Isabah v4 p109

chose him for his liberty purposely. The very well-known tabi'ee Sayyidina Nafi' رحمه الله عليه was his slave. Sayyidina Abdullah ibn Ja'far offered one thousand dinar to buy him but Ibn Umar رضي الله عنه did not accept the offer. Rather, he set him free for the sake of Allah. This same Nafi' was his student and transmitter of a number of his Ahadith. Imam Maalik said about his transmission that it was a golden chain. Ibn Umar رضي الله عنه released many other male and female slaves, some of whom attained great scholarly heights.

Once Sayyidina Abdullah ibn Umar was going out of Madinah to some place with his friends. On the way, they stopped somewhere to eat and spread out the dining mat. A shepherd passed by and greeted them. Sayyidina Abdullah ibn Umar رضي الله عنه invited him to the meal. He excused himself because he was fasting. He said, "You have kept an optional fast on a very hot, sultry day." The man said, "I regard these days on opportunity. Ibn Umar رضي الله عنه was impressed with his ideas and to verify his righteousness said to him, "Sell us a goat from these. We will pay for it and also give you some of its flesh for your iftar (breaking of fast at sunset)." He said that the goats belonged to his master, not him. Ibn Umar رضي الله عنه said, "The owner cannot know." The man asked, "فاين الله فاين الله" "Then where is Allah?" When he returned to Madinah, Ibn Umar رضي الله عنه bought the slave and the goats from the man's master, released him from slavery and presented him all the goats.¹

Many incidents of his generosity and spending in Allah's path are narrated in *Tabaqat Ibn Sa'd*.²

The Companions رضي الله عنهم and the tabi'een رحمه الله acknowledged his merits and excellences. Sayyidina Abdullah ibn Mas'ood رضي الله عنه, who was older than him and elder in rank, said

ان املك شباب قريش لنفسه عن الدنيا عبد الله بن عمر.

Among the young men of Quraysh, Abdullah ibn Umar رضي الله عنه had the greatest control over his self³

Sayyidina Jabir ibn Abdullah رضي الله عنه said that Abdullah ibn Umar رضي الله عنه had no inclination whatsoever towards the world. The *tabi'ee*,

①. Asad al-Ghabah v3 p228

②. Tabaqat v4 pp160-164.

③. Isabah v4 p107. Asad al-Ghabah v3 p227. Refec: Musnad Ahmad.

Sayyidina Suddi رحمه الله عليه, said, "I have known many Companions all of whom agree that even after the Prophet's ﷺ death, Abdullah ibn Umar carried on in the same manner and condition as the Prophet ﷺ had left him."¹ Abu Salamah ibn Abdur Rahman said, "When he died, Ibn Umar was like his father in merit, but the father lived in a time when there were others like him while in his days, Ibn Umar was the only one of his kind."² The biographers have quoted such sayings of his contemporaries in abundance. He was one of those who reported the highest number of Ahadith, being second to Sayyidina Abu Hurayrah ؓ with 1630 transmissions to his name. This, in spite of the fact that he was very cautious in reporting the Prophet's ﷺ sayings and if he did not know anything, he did not hesitate to confess his lack of knowledge.³

He survived the Prophet ﷺ by about sixty years. Apart from participation in battles, he spent most of his life in Madinah or Makkah. People visited him in large numbers to learn the Prophet's Ahadith from him. Even in extremely difficult times after Sayyidina Mu'awiyah's death, he kept himself on a steady path.

Death

He died at Makkah in 73 or 74 AH at the age of 87 years and was buried there:

Sayyidina Bilal ؓ

Sayyidina Bilal ؓ was the Prophet's ﷺ mu'azzin (one who calls the azan). He was of Ethiopian descent. His father's name was Rabaah while his mother's was Hamamah. He was a slave of the idolaters but became a Believer in the early days of Islam. This was difficult for his master to digest: his own slave rejecting his gods and calling upon the One Allah. So he and the other idolaters of Makkah loosened on him all kind of cruelty. Sometimes they made him wear an iron coat of mails and lie down on the hot, burning sand in severe heat. Sometimes they put him naked on the rocks

①. Isabah v4 p107

②. Isabah v4 p108, on the authority of Sha'b ul-Eiman: Bayhaqi

③. Isabah v4 p409. Ibn Hazm az-Zahiri 'asma ashab ar-riwayah.

and placed a rock on his chest. Sometimes he was asked to lie down on his stomach while his master stood on his back and the vagabonds of Makkah were encouraged to beat him with stick and whips. Their sole aim was to get him to renounce Islam.

However, he only said *ربى الله، احد احد* (My Lord is Allah, the One, the One!) The Prophet ﷺ was informed of his predicament. One day he exclaimed, *لو كان عندناشئى ابتعنا بلالا*. "If we had resources, we would have purchased Bilal." Sayyidina Abu Bakr رضي الله عنه learnt of that and immediately bought Bilal رضي الله عنه and set him free. He now attached himself to the Prophet ﷺ and served him all the rest of his life.¹

Merits

Very few Companions might have undergone the same kind of ordeal as Sayyidina Bilal رضي الله عنه went through for the sake of religion. Therefore, he got a higher rank. Sayyidina Umar رضي الله عنه said once, "Our chief is Abu Bakr رضي الله عنه and he got our chief Bilal رضي الله عنه his freedom."²

He is one of those Companions about whom the Prophet ﷺ said that they will go to Paradise.

عن ابى هريرة ان النبى صلى الله عليه وسلم قال لبلال عند صلوة الفجر يا بلال حدثنى بارجى عمل عملته فى الا سلام فانى سمعت دف نعليك بين يدى فى الجنة قال ما عملت عملاً ارجى عندى انى لم اتطهر طهوراً فى ساعة ليل او نهار الا صليت بذلك الطهور ما كتب لى ان اصلى.

{Sayyidina Abu Hurayrah³ said that once at the time of the Fajr salah, the Prophet ﷺ asked Sayyidina Bilal رضي الله عنه, "Tell me Bilal, what religious deed of yours do you regard most worthy and heopful because I heard your footsteps ahead of me in Paradise?" He said, "O Messenger of Allah! The deed I regard as worthy is that every time during day or night I perform ablution I follow it up with some optional salah whatever

①. Isabah v1 p171. Siyar A'lam an-Nabula v2 p349

②. Saheeh Bukhari (Virtues of Bilal) Siyar A'lam an-Nabula v2 p349. Isabah v1 p171

③. Saheeh Bukhari Saheeh Muslim

number I am enabled to offer."}

The words in Jami' Tirmizi are:

يا بلال لم سبقتني الى الجنة مادخلت الجنة قط الا سمعت خشخشتك امامي دخلت البارحة الجنة فسمعت خشخشتك امامي .

{O Bilal! What deed do you perform that takes you ahead of me in Paradise! Whenever I went to Paradise, I heard your footsteps ahead of me. Last night too I heard your footsteps."}

He said,

يا رسول الله ما اذنت قط الا صليت ركعتين وما اصابني حدث قط الا توضأت عندها ورأيت ان الله على ركعتين فقال رسول الله صلى الله عليه وسلم بهما .

"O Messenger of Allah! Whenever I call the azan, I offer two raka'at optional salah (which is perhaps *tahiyat ul-Masjid*). Whenever, my ablution is nullified, I perform it immediately and offer two raka'at for Allah's sake sincerely." The Prophet ﷺ said, "These are the two deeds responsible for the excellence."}

This shows that the Prophet ﷺ heard Sayyidina Bilal ؓ many times ahead of him in Paradise. Imam Tirmizi said that these reports pertain to dreams and some Ahadith explain that dreams of Prophets عليهم السلام are *wahy* (revelation), as Ibn Abbas ؓ had reported.

Imam Tirmizi has cited the Prophet's ﷺ saying that Paradise longs for and awaits Bilal.¹ In the making of hijrah too, Sayyidina Bilal ؓ was foremost and earliest. Only Sayyidina Mus'ab ibn Umayr ؓ and Ibn Umm Maktoom ؓ preceded him.² Further, when congregational salah began to be offered and azan was called out for it, Sayyidina Bilal ؓ had the privilege to be the very first one to call it at the *Masjid Nabawi*.³ He called the azan all through the Prophet's ﷺ life but he could not stay on in Madinah after his death. When Sayyidina Abu Bakr ؓ seemed to insist that he should stay on, he asked: "اعتقتني الله او لنفسك" "Did you set me free for Allah's sake, or your own?" He said, "For the sake of Allah."

①. Jami' Tirmizi (Virtues of Bilal)

②. Tirmizi (Muqaddam an Nabi ﷺ and his Companions to Madinah)

③. Saheeh Bukhari (Begining of azan)

So, he said, "Then let me go to the battle-field," and he went to Shaam for that. Then he could not return to Madinah. He died in Shaam.

According to some reports, he did stay on when Sayyidina Abu Bakr رضي الله عنه asked him to continue living in Madinah but, after his death, he did not listen to Sayyidina Umar رضي الله عنه and went away from Madinah. When Sayyidina Umar رضي الله عنه went to Shaam, he requested Sayyidina Bilal رضي الله عنه to call the azan. When he did, there was a hue and cry and lamentation. The Companions رضي الله عنهم were reminded of the days of the Prophet ﷺ.¹

He was one of those few Companions رضي الله عنهم whom the Prophet ﷺ had chosen as his close friends and counted them with the people of his household.²

The Companions رضي الله عنهم respected him. We have read Umar's رضي الله عنه words about him. His son, Abdullah رضي الله عنه once heard a poet praise his son, Bilal ibn Abdullah as the best Bilal, so, he spoke spontaneously, "You lie. Rather the Bilal رضي الله عنه of the Prophet ﷺ is the best of all Bilals." He thus not only called him the best Bilal رضي الله عنه, he also said that he was the Prophet's Bilal رضي الله عنه.

Sa'eed ibn al-Musayyib رحمة الله عليه, the tabi'ee, said that to Sayyidina Bilal his religion was the dearest of all things. He could bear hardship but could not surrender his religion.

He had gone away to Shaam after the Prophet's ﷺ death. He died in 20 AH or 21 AH in Damascus.³ When he was dying, his wife lamented loudly but he said "What a happy moment!" He added, غداً نلقى الأحبة . محمداً وحزبه . "Tomorrow, we meet Muhammad and his party."⁴

Sayyidina Anas Ibn Maalik رضي الله عنه

Sayyidina Anas ibn Maalik رضي الله عنه belonged to the Madinah tribe Khuzraj. The maternal parents of the Prophet's grandfather Abdul Muttalib belonged to the Banu Najjar a branch of this tribe.⁵ His father died while he was a child and his mother, Umm Sulaym,

①. Saheeh Bukhari, Fath al-Bari. Siyar A'lam an-Nabula p357

②. Jami Tirmizi (Virtues of people of the Household of the Prophet ﷺ)

③. Siyar A'lam an-Nabula v2 p351

④. Siyar A'lam an-Nabula p357. Fath ul-Bari (Virtues of Bilal)

⑤. Saheeh Muslim v2 p419. Asad ul-Ghabah v1 p127

who was a meritorious *Sahabiyah* (A woman who has met the Prophet), received a proposal for marriage from Abu Talhah. She said that she would marry him only if he embraced Islam. Abu Talhah became a Muslim and they married.

Merits

When the Prophet ﷺ migrated to Madinah, Sayyidina Anas ؓ was just ten years old. His parents brought him to the Prophet ﷺ and said, "O Messenger of Allah! ان انساً غلام كيس فليخدمك "O Messenger of Allah! Anas is an intelligent child. We wish to leave him with you to serve you." He took him and from that day on, he was with Prophet ﷺ in his journeys and at home,¹ even in the battles. He was about eleven years old during Islam's first battle at Badr and some other children were sent away by the Prophet ﷺ though they longed to participate but Anas ؓ went along as the Prophet's ﷺ servant.² The muhadditheen do not count him as a participant of Badr because he was there as a servant.

He added to his name servant of Allah's Messenger ﷺ and took pride in that. The Prophet ﷺ also loved him much and sometimes called him يَا بُنَيَّ (O Son!) in love,³ and he also played with him — sometimes pulling his ears and saying 'O the one with two ears!' Anas did everything a child would do at home. Once he refused to go on an errand when the Prophet ﷺ asked him to go but the Prophet ﷺ did not express displeasure. Later as he agreed to do it, he stopped outside with other children who were playing on the streets. The Prophet ﷺ also came out to do himself what Anas had refused to do. He found him playing on the street and asked him if he would go. He said that he would go shortly. Once his mother asked him where he had been and he said, "To attend to the Prophet's task." When she asked about its nature, he said that was the Prophet's secret. She instructed him to always keep his secrets. Sayyidina Anas ؓ related this Hadith to his student Thabit Bunai رحمه الله عليه and told him that if he had to reveal the secret. "I would disclose it to you, O Thabit."⁴

①. Saheeh Muslim v2 p253.

②. Asad al-Ghabah v1 p127. Isabah v1 p71

③. Jami' Tirmizi — (ما جاء يا بني)

④. Saheeh Muslim (Virtues of Anas ibn Maalik)

The Kunyah of Anas رضي الله عنه was Abu Hamzah. He got it because he, as a child, was eating a plant, *hamzah*, having plucked it from a tree. The Prophet ﷺ saw him and called him Abu Hamzah!¹

When Umm Sulaym رضي الله عنها requested the Prophet ﷺ to pray for Anas رضي الله عنه, he prayed:

"O Allah! bestow on him
abundant wealth and children,
and bless him in that."

اللهم اكثر ماله وولده وبارك
له فيما اعطيته.

Sayyidina Anas رضي الله عنه attributed his plentiful wealth and innumerable offspring — more than a hundred children and grand children — to that prayer.² In a plant in this garden, the leaves emitted the odour of musk and the garden bore fruit twice in a year!³ Some versions also have the words (and admit him to Paradise) in the prayer. This is why a Tradition in *Saheeh Muslim* quotes Sayyidina Anas رضي الله عنه as saying, "The Prophet ﷺ supplicated Allah for three things for me. I have seen two materialise and *Insha Allah* the third supplication will also be materialised."⁴ Besides, he himself was one whose supplication were answered. Once, the farmer on his lands told him that the fields were parched. He offered two raka'at salah and prayed. There was plenty of rain soon and the fields were well-watered.⁵ He offered salah very well and attentively. Sayyidina Abu Hurayrah رضي الله عنه said:

ما رأيت أحداً أشبه صلوة برسول الله صلى الله عليه وسلم من ابن ام سليم

"I have not seen anyone pray salah as near the Prophet's salah as Anas prays."

Sayyidina Anas رضي الله عنه was among those Companions رضي الله عنهم who have reported many Ahadith. After the hijrah, he spent all his time with the Prophet and had an opportunity to closely watch the Prophet's actions and hear his words. He has reported 2276 Ahadith,⁶ and he also transmitted from the elder Companions رضي الله عنهم after the Prophet's ﷺ death. Some Companions رضي الله عنهم reported from him and he had a vast number of students among the *tabi'een*.

①. Asad al-Ghabah v1 p127. Isabah v1 p71

②. Saheeh Muslim (Virtues of Anas ibn Maalik)

③. Asad al-Ghabah v1 p127

④. Saheeh Muslim, Jami' Tirmizi, etc.

⑤. Isabah v1 p72

⑥. Ibid

His mother, Umm Sulaym رضى الله عنها, was a very intelligent and wise woman. Imam Nawawi رحمه الله عليه has said that she was closely related to the Prophet ﷺ or to his father. A brother of hers was martyred in a battle he fought with the Prophet ﷺ. That is why the Prophet ﷺ had great regard for her and visited her often. A Hadith in Saheeh Bukhari and Saheeh Muslim tells us that he dreamt that she was in Paradise.¹

She was very generous. She spent liberally on the Prophet ﷺ and in the way of Allah. When he came to Madinah, she had loaned him a garden of dates to meet his needs.²

She was brave and courageous and took part in battles. Her task was to nurse the sick and wounded and cook food for the men of her family but she also kept weapons with her for protection. She had a dagger in her hand in the Battle of Hunayn which she told the Prophet she would use on an idolater if he dared to come near her.³

Her husband Abu Talhah ؓ, too, was an extraordinarily brave man. He was outstanding on the battlefield. In the Battle of Uhud when the idolaters had concentrated their attack on the Prophet ﷺ and great Muslim fighters were shaken, he shielded the Prophet ﷺ and continuously shot arrows at the enemy, being an expert in this field. He had the Prophet ﷺ behind him and never let him raise his head to look at the enemy, "O Prophet of Allah! May my parents be ransomed to you! Do not raise your head lest an arrow hurt you. Let my chest protect yours."⁴

The Prophet ﷺ always lived in hunger. Umm Sulaym رضى الله عنها and Abu Talhah ؓ were mindful of that and presented to him something, or he himself visited them and had a meal with them.

Sayyidina Anas ؓ said: Abu Talhah ؓ came home to Umm Sulaym and asked her if she had anything to eat, for, he had found in the Prophet's ﷺ voice weakness. She said that she had something and wrapped some barley bread in her mantle and asked me to carry them to the Prophet ﷺ. He was in the mosque with a few Companions and when I stood aside, he asked me if Abu

①. Saheeh Bukhari (Virtues of Umar). Saheeh Muslim (Virtues of Umm Sulaym)

②. Saheeh Muslim (Chapter رد المهاجرين الى الانصار مناهجهم) Saheeh Muslim (Chapter (مرجع النبي ﷺ من الاحزاب النج)

③. Saheeh Muslim Saheeh Bukhari

④. Saheeh Muslim Chapter: (Women in Battle with men)

Talhah had sent me with food and I said, "Yes!" He said to the Companions with him, "Come, let's go to Abu Talhah." I raced home ahead of them and informed Abu Talhah of their coming. He said to my mother that the Prophet ﷺ was coming to them with his Companions for a meal. She said that since he was bringing them, Allah and he know what to do. Sayyidina Abu Talhah ﷺ welcomed him. The Prophet ﷺ said to Umm Sulaym, "Bring here whatever you have." She brought the same bread. He asked them to make small pieces of the bread and she put butter oil on them. He then recited something on the bread and instructed them to call the guests in ten's. The Companions came, ten at a time, and went away after eating. In all seventy or eighty had the meal.¹

After the Prophet's ﷺ death, Sayyidina Abu Bakr ﷺ sent Sayyidina Anas ﷺ to Bahrain to oversee government work. After that, he took up residence at Busrah where he died in 93 AH. He was the last of the Companions to die.

Sayyidina Anas also reported from the elder Companions. Among his students were Hasan Busri, Thabit Bunani, Qatadah, etc. رضى الله عنه، وارضاه.

Sayyidina Salman Farsi ﷺ

He was from Isabah in Iran. Allah caused him to go to Madinah and become a Muslim and be privileged with His Prophet's company.

He related his story to Sayyidina Abdullah ibn Abbas رضى الله عنهما. He said: I am an Iranina from Isbahan where my father was the chief. He loved me dearly and kept me beside him always. He trained and educated me as if I was girl protecting me from outside influence. We were fire-worshippers and I was responsible to watch the fire in our worship place where it was not allowed to extinguish. My father was very rich and had many animals and vast agricultural fields which he looked after on his own. One day, he could not help sending me to attend to some work and made it plain that I must return immediately after attending to the work. On the way, I found a church where the Christians were praying. I entered it and, because I had not known any religion other than the

①. Saheeh Bukhari.

Majoosi, I was interested in their religion and I stayed all day with them. I could not, therefore, attend to my father's work. I learnt from them that their religion originated from Shaam. People at my home were worried and when I reached there at night, my father asked me where I had been. I told them everything and also that I was inclined to Christianity. Though my father tried to persuade me that our religion was the best, I told him that their religion was better than ours. My father put me under fetters. However I managed to request those people to inform me when a carvan come to them from Shaam. Soon, one arrived and when it was to return, I cut off my fetters and fled to Shaam with them. I located a great Christian scholar in a church and related to him my story and told him that I wanted to learn religion from him. He allowed me to stay there, but I found out that though he invited other people to do good, he did not put that into practice. He was greedy for wealth and appropriated charity, having five vessels full of gold and silver, so I hated him. He died soon and another scholar was appointed. He was truly religious and an ascetic. I loved him and when much longer he was on the verge of death and I asked him for advice, he told me that the scholars were no longer religious but that after his death I should go to Mosil where there was a scholar. So, I went to him and related the whole tale to him. He allowed me to stay with him and, indeed, he was a pious, righteous, ascetic worshipper, but he died soon. Before death, he had instructed me to go to a scholar in Nasaybeen (or Naseeben). I went to him after his death. He too was a practising scholar but I realised that he would not live long so sought his advice on what I should do after his death. He gave me the name of a scholar in the Roman city Ammuriyah.

So, after his death, I went to him. Here, I acquired knowledge and, side by side, engaged in business so that I soon had some livestock with me. This scholar too was dying and on my request said to me, "I do not see any scholar to whom I might send you, but the time of arrival of the last Prophet draws near. He will follow the creed of Ibrahim and he will migrate to a land of date-palm trees which is between two rocky regions. Signs of prophethood will be obvious. He will accept gifts, but not *sadaqah*. He will have the seal of Prophethood on his back between both shoulders. If you

can, you should go to him." I continued to live there until a carvan of the Banu Kilab came from Arabia. I offered them all my goats and cows if they took me to Arabia. They agreed but when we were at the Wadi al-Qura (near Khaybar), they betrayed me and sold me to a Jew as a slave. Then a relative of my master bought me from him and brought me to Madinah. Where I found all the signs of its being the place of *hijrah* of the Last Prophet which I was told of at Ammuriyah by the scholar and I was confident that he would arrive.

I lived as a slave serving my master. Meanwhile, news was received in Madinah of a Prophet at Makkah but I did not learn of that. One day, I had climbed a date tree and my master was seated below when one of his relatives came and informed him that many people of Madinah had gone to Quba to receive someone who had come from Makkah and who called himself a Prophet of Allah. This news brought about a sudden change in me and I trembled. I was fearful that I might fall down, so I got down from the tree with much difficulty. I asked the man to repeat what he had said but my conduct angered my master. He slapped me on the face and asked me how it concerned me. "Go to your work." When the Prophet ﷺ arrived in Madinah, I took some food to him one night to try him. I said, "I have brought *sadaqah* for you and your Companions." He said to his poor Companions that they may eat it but he did not touch it. So, one of the signs the scholar at Ammuriyah had told me of did apply. Some days later, I again took to him some food and said that it was a gift for him. He accepted that and he and his Companions ate the food. That was the second sign that applied to him. Then, one day I seized an opportunity and saw the seal of Prophethood on his back, but I could not hold myself and hugged myself to his back and wept. He called me to the front and I sat down before him and narrated to him my story. He also asked the Companions to listen to me.

What more did I wait for? The light of guidance that I sought was before me. That was the end of my life long restlessness and I recited the *Kalimah Shahadah*.¹

①. al-Bidayah wa an-Nihayah v2 p311-312 Siyar A'lam an-Nabula v1 pp506-511. Majma' az Zawa'id on the authority of Musnad Ahmad.

Merits

Sayyidina Salman Farsi رضي الله عنه in his quest for true religion gave up the comfort of his home and moved from country to country and scholar to scholar till Allah caused him to come to the protection of the Prophet ﷺ. Now, the Prophet ﷺ thought of how to get him freedom. He suggested to him that he should contract *Kitabat* with his Jew master. It is an agreement between master and slave whereby the latter pays to the former a specified sum of money or equivalent commodity within a stipulated time and the former then sets him free. So, Sayyidina Salman Farsi رضي الله عنه contracted *Kitabat* with his master. Who forwarded very stiff conditions:

- ❶. Salman should plant three hundred date-palm trees and take care of them till they are fruit-bearing.
- ❷. He should pay fort ooqiyah silver (which came to about 1600 dirhams).

The Prophet instructed the Companions to get three hundred date seeds and planted them with his hands. One was planted by Sayyidina Umar رضي الله عنه. All, save one, bore fruit that very year. When he learnt that Umar had planted that seed, the Prophet dug it up and re-planted it and it also bore fruit that year.¹ The Prophet arranged for the silver and thus got Salman Farsi released from slavery of the Jew.²

Though he had become a Muslim immediately on the Prophet's arrival at Madinah, he could not participate in the Battles of Badr and Uhud because of his slavery. After he was emancipated, he did take part in the Battle of Trenches and thereafter in every battle. It was on his suggestion that trenches were dug at the borders in the Battle of Trenches. The Prophet ﷺ also joined the Companions in digging the trenches and the battle got its name from the trenches.³ The Prophet said, "Paradise is eager to receive Salman."⁴

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- ❶. The palmtree takes several years to bear fruit. The seeds planted by the Prophet ﷺ grew up into fruit-bearing trees that same year as a miracle of the Prophet. ﷺ The other seed did not bear fruit that same year because he had not planted it. Even if anyone other than Umar رضي الله عنه had planted it, the result would have been the same.
 - ❷. Siyar A'lam an-Nabula v1 p511. Majma' Zawa'id.
 - ❸. Fatah al-Bari Sharah Bukhari (Chapter: Battle of Trenches)
 - ❹. Jami' Tirmizi (Virtues of Salman)

He was very knowledgeable and the Companions also recognised his scholarly and religious capabilities. When the students and relatives of Sayyidina Mu'az ibn Jabal asked him for advice and death-bed instructions, of the several instructions he gave he also said to them that they should seek knowledge from Salman Farsi ؓ.¹

Allah revealed the following verse to caution to the Companions against a mistake:

“ان تتولوا يستبدل قوماً غيركم ثم لا يكونوا امثالكم” (محمد ٤٧: ٣٨)

"If you turn away, He will substitute for you another people, then they will not be your likes." (Muhammad 47:38)

Immediately on hearing this verse, the Companions ؓ corrected themselves, but they also asked the Prophet ﷺ who the people were who Allah said, would replace them. The Prophet ﷺ pointed out to Salman Farsi ؓ and said, "He and his people."²

We have read the account of his travel from his country till he met the Prophet ﷺ. Then, a day came when he led an army of Muslims and besieged a fort in Iran. He asked his men to let him first invite the enemy to Islam the way the Prophet ﷺ did before they attack the enemy. He addressed the Iranians in Persian, "O people of Iran! I am a Persian like you and you see that the Arabs obey me. If you become Muslims, you will be at par with us. You will get all the rights that we get and you will have the same responsibilities. But, if you do not embrace Islam then that is your lookout, for, you will have to pay the *jizyah* which is dishonourable. And, if you are not ready to pay the *jizyah* too then be prepared to fight." The Iranians were not willing to do any of the first two things. When his men sought permission to launch the attack, Salman Farsi told them that they would preach for three days in this manner before launching the attack. Finally, when they had been invited for three days, the attack was launched, and the Muslims emerged victorious.²

When the Prophet ﷺ had established the *muwakhhat* (ties of fraternity) on coming to Madinah, Salman Farsi ؓ who was a Muhajir was made brother of Abu Darda ؓ, the Ansar.

①. Jami' Tirmizi (Virtues of Abdullah ibn Salaam)

②. Jami' Tirmizi (Chapter Iran before attack)

Sayyidina Salman Farsi رضي الله عنه on a visit to Sayyidina Abu Darda رضي الله عنه found that his wife Umm Darda رضي الله عنها lived in utter simplicity. He asked her why and she said that his brother Abu Darda رضي الله عنه had shunned worldly life. Shortly, Abu Darda رضي الله عنه came and soon food was placed before Salman Farsi رضي الله عنه to whom Sayyidina Abu Darda رضي الله عنه said that he should eat because he himself was fasting, but Sayyidina Salman رضي الله عنه said that he would not eat unless Abu Darda رضي الله عنه joined him. So, Abu Darda رضي الله عنه ate with him. At night Sayyidina Abu Darda رضي الله عنه stood to offer optional salah but Salman رضي الله عنه asked him to sleep. Everytime he got up, Salman رضي الله عنه made him sleep. When it was the last part of the night, Sayyidina Salman Farsi رضي الله عنه said to Sayyidina Abu Darda رضي الله عنه, "You may get up now and offer salah" Both of them offered the optional salah. Then Salman Farsi رضي الله عنه said to Abu Darda رضي الله عنه, "Your Lord has a right over you. Your body has right over you and your family have a right over you. And you must give every right-holder his right." Sayyidina Abu Darda رضي الله عنه related all that to the Prophet ﷺ and he said that Salman was right.¹ In another version, the Prophet ﷺ is reported to have said also, "سلمان افقه منك." "Salman has more understanding of religion than you." Once he said about him سلمان "سلمان من اهل البيت." "Salman is of the people of my house."

Apart from perfect knowledge, he was also God-fearing and ascetic. Sayyidina Umar رضي الله عنه had made him governor of Mada'in with an allowance of 5000 dirham, all of which he gave away in Allah's path while he earned his own livelihood.²

Many Companions including Sayyidina Anas رضي الله عنه, Abdullah ibn Abbas رضي الله عنه, Abu Sa'eed al-Khudri رضي الله عنه, and *tabi'een* have transmitted Ahadith from him. He has narrated sixty Ahadith.³

Death

He lived a very long life, anything like 350 years or 250 years. He died in 36 AH or 37 AH at Mada'in in the times of Sayyidina Uthman رضي الله عنه. He was buried there⁴. رضي الله عنه، وارضاه

①. Saheeh Bukhari

②. Kitab Zkr Ahl Isbahan.

③. Isabah v3 p113. Asma ashab ar-rawah, Ibn Hazm.

④. Kitab Zikr Isbahar, Hafiz Abu Nu'aym al-Isbaham, Isabah v3 p113.

Sayyidina Abu Musa Al-Ash'ary ﷺ

He is known by his Kunyah though his name was Abdullah ibn Qays.¹ Ash'ar is the name of a mountain in the Hijaz on the Madinah — Shaam route. The tribe Ash'ar resided here. Some of them had migrated to Yaman and Abu Musa and his family were among them. They became Muslims in Yaman.² There is a Hadith in Saheeh Bukhari that when they learnt of the Prophet's ﷺ arrival at Madinah, more than fifty of them travelled by ship but unfavourable winds took their ship to Ethiopia where they met Sayyidina Ja'far ﷺ and others. All of them — those that were already in Ethiopia and the newcomers from Yaman — sailed together to Madinah. The Prophet ﷺ was at Khaybar engaged in the battle, so they all went to Khaybar where the battle was already won. The Prophet ﷺ also gave a share to these people in the booty.²

Since Abu Musa al-Ash'ary ﷺ and his company had come from Ethiopia, some authorities have termed them as emigrants to Ethiopia. This is supported by the above-mentioned Hadith of Saheeh Bukhari. We have seen earlier that Sayyidina Umar ﷺ had said to Sayyidah Asma رضى الله عنها bint Umays that they were superior and close to the Prophet ﷺ in their hijrah than they who had come from Ethiopia. But, on her complaint, the Prophet ﷺ had assured her that Umar ﷺ and the others had one hijrah to their credit while they (of Ethiopia) had two. So, Abu Musa ﷺ and his company requested Sayyidah Asma رضى الله عنها to repeat to them the Prophet's ﷺ saying again and again which implies that they counted themselves among those people who had two *hijrah* (migrations) to their credit. Two of his brothers, Abu Burdah and Abu Ruhm, were with him in this journey. It is also mentioned in Tazkirat ul-Huffaz that their mother, Tayyibah رضى الله عنها bint Wahb was also a Sahabiyah (who had met the Prophet ﷺ).³ Perhaps she may have accompanied them in this journey.

①. Tazkarat al-Huffaz v1 p22

②. Saheeh Bukhari, Asad ul-Ghabah v.5 p308

③. Tazkirat ul-Huffaz v1 p22

Merits

The Prophet ﷺ lauded highly the mutual love and co-operation of the Banu Ash'ary. He said, "When they are short of food at home or in journey, they pool up their individual provision and distribute it equally among themselves." He also said "فهم منى وأنا منهم" "They are part of me and I am of them."¹ The whole family had a very good, sweet voice and they recited the Qur'an very well. The Hadith in Saheeh Bukhari and Saheeh Muslim quotes the Prophet ﷺ as saying:

”انى لاعرف اصوات رفقة الاشعريين بالقرآن حين يدخلون بالليل واعرف منازلهم من اصواتهم بالقرآن بالليل و ان كنت لم ارمنا زلهم حين نزلوا بالنها.“

"When the Ash'aries recite the Qur'an at night, I recognise their voices and known their residences from these voices though I do not see them moving to and from their houses in the day time."²

He also praised their recital of Qur'an thus:

اشعرون فى الناس كصورة فيها مسك

"The example of the Ash'aries is like a bagful of musk whose fragrance spreads in all directions."³

He said about Abu Musa' al-Ash'ary's recital:

لقد اوتى زممارا من مزامير آل داود

"Allah has granted him like the family members of Sayyidina Dawood a handsome face and a sweet voice."⁴

The Prophet prayed for them:

اللهم اغفر لعبد الله بن قيس ذنبه وادخله يوم القيامة مد خلا كريماً

"O Allah! Forgive Abdullah ibn Qays his sins, and admit him on the Day of Resurrection (to Paradise) with honour."⁵

Sayyidina Umar also praised Abu Musa's ﷺ recital very much, saying, "He reminds us of Allah, and makes us aspire towards him."

①. Saheeh Muslim (Virtues of the Ash'aries).

②. Saheeh Bukhari (Battle of Khaybar) Saheeh Muslim (Virtues of Ash'aries)

③. Tabaqaat Ibn Sa'd.

④. Jami' Tirmizi (Virtues of Abu Musa) Tazkirat ul-Huffaz v1 p32

⑤. Saheeh Muslim.

Sayyidina Abu Musa رضي الله عنه was among the Companions who were authorised to issue edicts. Sayyidina Aamir Sha'bi رحمة الله عليه said, "Six Companions were perfect in knowledge, Abu Musa رضي الله عنه was one of them." Imam Bukhari and Ali ibn Madini also regarded him among the jurists, capable of passing judgement and issuing rulings or edicts.

The Prophet ﷺ had sent him as governor of Yaman, and he retained that post in Sayyidina Abu Bakr's رضي الله عنه times.

Sayyidina Umar رضي الله عنه made him governor of Busra which post he held for four years. Umar رضي الله عنه used to say, "None of my governors has held the same post for more than a year, but Abu Musa رضي الله عنه was governor of Busra for four years." The people of Busra were very happy with him. Sayyidina Hasan Busri رحمة الله عليه said, "Busra has not received a better governor."¹ Many battles were won at his hands. Isfahan and Ahwaz, for instance, were captured under his command. Sayyidina Uthman رضي الله عنه then made him governor of Kufah. Sayyidina Ali رضي الله عنه had chosen him an arbitrator in his dispute with Sayyidina Mu'awiyah رضي الله عنه.

Death

He died in Zul Hajjah 44 AH.²

Sayyidina Abu Ayyub Ansari رضي الله عنه

He was the Prophet's ﷺ host at Madinah. His name was Khalid ibn Zayd and he belonged to the Khazraj tribe. He was among the earliest Believers. He went to Makkah much before the *hijrah* and met the Prophet ﷺ. He was one of those who offered the *bay'ah* at Aqabah the Second and believed with him agreed to shoulder every kind of responsibility and invited the Prophet ﷺ to move over to Madinah. And he participated in every battle after the Prophet's *hijrah* and gave full co-operation.³

When the Prophet ﷺ came to Madinah, there were a good number of Muslims there. The prominent people of Madinah went to Quba to welcome him and when he came to Madinah, everyone

①. Tazkirat ul-Huffaz v1 p32

②. Shazrat az Zahab v1 p53

③. Isabah v2 p89. Siyar A'lam an-Nabula v2 p405

wished to host him and requested him to accept his invitation. They held his she-camel by its bridle and stood before it, but he said to them “دعواها فانها مأمورة” "Do not stop it, for, it is under orders from Allah. It will stop where it is ordered to stop." The she-camel sat down opposite Abu Ayyub's ﷺ house who was thus privileged to play host to the Prophet ﷺ. His house had an upper storey, so he vacated the ground floor for the Prophet ﷺ and he went up to the first storey. Later, he thought that it was disrespectful for him to reside on an upper floor while the Prophet ﷺ was on the lower. He passed the night in a corner and in the morning he disclosed to the Prophet ﷺ what troubled him. He said, "It is easy for me and my visitors to have access to a lower floor. So, let it continue as it is." But one night they broke a water container on the first floor and they feared that water might pour down on the ground floor, so they absorbed the water in their blanket. They spent a sleepless night because of severe cold. When the Prophet ﷺ learnt of that he shifted himself to the upper storey. He resided with them till a proper accomodation was built for his family.¹

Merits

Sayyidina Abu Ayyub ؓ was a prominent Companion and a very earlier Believer. He was the one who invited the Prophet ﷺ to Madinah and looked after him as best as he could when he came. As long as the Prophet ﷺ was his guest, the food that was cooked was all sent to the Prophet ﷺ and whatever remained after he had eaten was shared by Abu Ayyub ؓ and his wife, the husband trying to eat from where the Prophet ﷺ had eaten and where there were signs of his fingers.² Abu Ayyub Ansari ؓ participated in all battles. In 52 AH, he joined the forces going to Qastantuniyah (Constantinople) but fell ill during the journey. The commander of the forces, Yazeed ibn Mu'awiyah, visited him and asked him if he had any wish. He said, "If I die, take my body as far as you can carry into enemy territory and bury me there." So, when he died, he was taken upto the wall of the fort of Qastantuniyah and buried

① Siyar A'lam an-Nabula v2 p405. Isabah v2 pp89-90, Seerat Ibn Hisham v2 p140

②. Saheeh Muslim Jami' Tirmizi Seerat Ibn Hisham.

there¹.

He loved the Prophet ﷺ very much and was very careful to obey him. It is stated in a Hadith transmitted by Saheeh Muslim that once when the Utensils were returned from the Prophet ﷺ they found that he had not eaten the food. Sayyidina Abu Ayyub Ansari was worried and he rushed to the Prophet ﷺ to ask why he had not eaten anything. The Prophet ﷺ said, "There is garlic in it." He asked if garlic was forbidden. The Prophet ﷺ said, "No, But I do not like it because of its smell." Sayyidina Abu Ayub said, "What you do not like, I also do not like,"² and he gave up garlic for the rest of his life.

Here is another example of his adherence to sunnah. Sayyidina Saalim said that his father Sayyidina Abdullah ibn Umar ﷺ had invited Sayyidina Abu Ayyub Ansari ﷺ to the *walimah* (wedding feast) of his marriage. "When he came, he observed curtains on the walls of my house. He found that very repulsive and asked reproachfully, "Do you clothe walls?" My father was humiliated by that and pleaded that women had had their say. But Sayyidina Abu Ayyub Ansari ﷺ said, *من خشيت ان تغلبه النساء فلم اخش ان يغلبنك لادخل لكم* "من خشيت ان تغلبه النساء فلم اخش ان يغلبنك لادخل لكم" *بيتا ولا اكل لكم طعاما*." "I could see everyone else being dictated by women but not you. I will not enter your house and not eat your food." He went away without having the meal."³

The Companions honoured and respected him even after the Prophet's death. Sayyidina Abdullah ibn Abbas ﷺ resided in Busrah. When Sayyidina Abu Ayyub Ansari ﷺ visited him, he placed his whole house with everything in it at his disposal and gave him many gifts Sayyidina Ali ﷺ did the same thing with him.⁴

His Ahadith were transmitted by Sayyidina Bara ibn Azib ﷺ, Zayd ibn Khalid ﷺ, Miqdam ibn Ma'dikarib ﷺ, Abdullah ibn Abbas ﷺ, Jabir ibn Samurah ﷺ and Anas ibn Maalik ﷺ, and a large number of *tabi'een*.

①. Siyar A'lam an-Nabula. Isabah v2 p90

②. Saheeh Muslim (Chapter *اباحه اكل الثوم*)

③. Saheeh Bukhari, Siyar A'lam an-Nabula.

④. Siyar A'lam an-Nabula.

Death

As we have stated earlier, he died in 52 AH during the Battle of Qastantuniyah and was buried there¹.

Sayyidina Ammar Ibn Yaasir ؓ

The father of Sayyidina Ammar ؓ, Yasir belonged to Yaman but had settled in Makkah. Here he concluded an alliance with Abu Huzayfah of Banu Makhzoom (to help one another). The latter married him to his slave girl Sumayyah. Ammar was born to them. The three of them embraced Islam at a very early period. They remained steadfast in spite of persistent ill-treatment by the idolaters². Every kind of torture was inflicted on them and they were put to severe test. The Prophet ﷺ told them, "صبرا يا آل ياسر" "مودعكم الجنة" "Patience, O family of Yasir! Your appointed place is Paradise.

Abu Jahl hit Sumayyah with a spear and, weak and old that she was, she suffered martyrdom. That was the first martyrdom in Islam³. Yasir ؓ too could not bear the torture and died in Makkah⁴. Only Ammar survived in the family. That is why the Prophet ﷺ sent him and Sayyidina Bilal to Madinah before he himself set on the *hijrah*⁵.

Merits

As we have said Ammar ؓ and his parents were early Believers. Sayyidina Abdullah ibn Mas'ood ؓ has counted Sayyidina Ammar ؓ and his father Sayyidina Yasir ؓ among the first seven Believers⁶. Allah has said to them رضى الله عنهم ورضوعنه (He is pleased with them and they with Him.)

Sayyidina Ammar participated in the Battle of Badr and every battle thereafter⁷. He was a Companion of a high calibre. The Prophet had said about him: "ماخير عمار بين امرين الاختار ارشدهما"

①. Siyar A'lam an-Nabula v2 p410

②. Siyar A'lam an-Nabula v2 p347. Isabah

③. Isabah (on authority of Musannaf Abu Bakr Abi Shaybah)

④. Isabah, Fath al-Bari

⑤. Saheeh Bukhari

⑥. Isabah v4 p274 on authority of Ibn Majah.

"Ammar will never pick out between two choices but the **one** that is True."¹ That is, Allah had protected him from the devil and his promptings. Sayyidina Abu Darda رضي الله عنه said that Allah had let it be known through the Prophet that Ammar was protected from the devil,² which means that Sayyidina Abu Darda رضي الله عنه knew of a Hadith in which the Prophet ﷺ said that Ammar رضي الله عنه was protected from the devil and his promptings.

The Prophet ﷺ loved him dearly and was happy to see him. Once when Ammar visited the Prophet ﷺ and asked for permission to enter, he said: *اِذْنُوا لَهُ مَرْحَبًا بِالطَّيِّبِ الْمَطِيبِ* "Let him come Welcome to him and who is pure and chaste in every way!"³

Imam Tirmizi has transmitted a Hadith narrated by Sayyidina Huzayfah رضي الله عنه. The Prophet had instructed that after his death they must adopt the character and manners of Ammar رضي الله عنه calling that an 'example.' He said: We were sitting with the Prophet ﷺ, he said,

”كنا جلوساً عند النبي صلى الله عليه وسلم فقال اني لا ادرى ماقدر بقاء
فيكم فاقتدوا بالذين من بعدي واشار الى ابي بكر وعمر واهتدوا بهدى
عمار وما حدثكم ابن مسعود فصدقوه.“

"I do not know how many days I will live among you. So, after me, follow these two, Abu Bakr رضي الله عنه and Umar رضي الله عنه, and adopt Ammar's رضي الله عنه character, and abide by what Abdullah ibn Mas'ood رضي الله عنه says."⁴

There is a testimony of Ammar's character in this saying of the Prophet ﷺ *واهتدوا بهدى عمار*. He had called Sayyidina Ammar a believer of a high calibre: *ان عماراً ملئى ايماناً الى مشاشه* "Ammar is full of faith to the ends of his bones and joints."⁵ That is, faith runs in his veins and every joint — he was a Believer of the highest rank.

In a battle, he participated with the Prophet ﷺ, he lost an ear. Sayyidina Ammar ibn Yasir رضي الله عنه was very happy at that. He said, "The one that was cut off was better than the one that is safe because that is lost in the path of Allah."

①. Jami' Tirmizi (On virtues)

②. Saheeh Bukhari (On Virtues)

③. Jami' tirmizi (On Virtues)

④. Jami' tirmizi (Virtues)

⑤. Jami' tirmizi (Virtues)

Sayyidina Ali has reported the Prophet ﷺ saying about Ammar: *دم عمار ولحمه حرام على النار انتظمة* "It is forbidden to the fire of Hell to devour Ammar's blood and flesh."¹

Martyrdom

Sayyidina Umar ؓ had appointed him as governor of Kufa. He remained there long. Then he joined Sayyidina Ali ؓ in the Battle of Siffin and was martyred in 87 AH at the age of 93.²

Sayyidina Suhayb Roomi ؓ

He was an Arab originally. The Romans had Kidnapped him in his childhood and took him to Rome as a slave. He grew up there and is, therefore, known as Roomi. Either he fled from there when he grew up and came to Makkah and contracted co-operation with Abdullah ibn Jud'an, or someone bought him in Rome and re-sold him at Makkah where Abdullah set him free.³

He had contract with the Prophet ﷺ even before his Prophethood.⁴ And, he was among those who overtook others in embracing Islam. He met the Prophet ﷺ with Sayyidina Ammar ibn Yasir at Dar Arqam and became a Muslim. He migrated to Madinah hard on the heels of the *hijrah* of the Prophet ﷺ. He had just set out of Makkah when the idolaters learnt of his intentions and they stopped him on the way. Sayyidina Suhayb said, "Do you know I am the best archer. As long as I have an arrow in my quiver, you cannot come to me. And I also have my sword to sever your heads from your bodies." They said, "We are not much concerned on your going but you are taking with you property that belongs to Makkah. When you had come to Makkah, you were very poor and are now very rich." He asked them whether they would not obstruct him if he gave away to them his possessions, they would not obstruct him if he gave away to them his possessions. they said, "Yes. We will then let you go." So, he disclosed to them where he had left his property and where he had dug gold, and they let him go to Madinah.

①. Fath al-Bari v7 p91. Isabah

②. Ibid

③. Isabah v3 p254. Siyar A'lam an -Nabula v2 p18. Khulasah at-Tadheeb p175

④. Majma' az-Zawa'id.

The Prophet ﷺ was at Quba till the time Sayyidina Suhayb رضي الله عنه reached there, but before his arrival a verse of Qur'an was revealed about him.

”ومن الناس من يشرى نفسه ابتغاء الله والله رؤف بالعباد.“ (البقرة ٢: ٢٠٧)

{And of mankind is he who would sell himself, seeking the pleasure of Allah, and Allah is ever Gracious to His servants.}

(al-Baqarah, 2:207)

The Prophet ﷺ said on seeing him: ربح البيع، ربح البيع، ربح البيع
"Profitable was your deal!" He said that thrice.¹

Merits

Sayyidina Suhayb رضي الله عنه was one who believed in Islam at very beginning. He had no relative or supporter in Makkah and this made it easy for the idolaters to maltreat him and perpetrate every kind of cruelty on him. Apart from the verse we have read above, his condition is also referred to in this verse:

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا النَّبِيُّنَهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ
الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ۝ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

(الحل ١٦: ٤١-٤٢)

{And those who emigrated in Allah's cause after they were wronged — We shall certainly give them a goodly lodging in this world, and the reward of the Hereafter is greater, if they but knew! (They are) those who persevere, and put their trust in their Lord.}²

(an-Nahl, 16:41-12)

The Prophet ﷺ said, "Of the people of Rome, Suhayb will be the first to go to Paradise."³

He made *hijrah* immediately after the Prophet's *hijrah* to Madinah. He participated in every battle even those in which the Prophet ﷺ did not join for some reason, and he was also included whenever the Prophet ﷺ took a commitment or allegiance from his Companions. He was brave and was always in the forefront against the enemy and he never retreated.⁴

Once, the Prophet ﷺ thought that Sayyidina Abu Bakr رضي الله عنه had

①. Isabah, v3 p295. Siyar A'lam an-Nabula. Tafseer Ma'rif ul-Qur'an. Tafseer Uthmani.

②. Isabah v2 p255

③. Majma' az-Zawa'id (virtues of Suhayb)

④. Ibid.

hurt Sayyidina Suhayb in some way, so he asked him,

“لعلك آذيتہ فقال لا والله”

"Have you hurt Suhayb?" He said, "By Allah no!"

He said,

فقال لو آذيتہ لا ذیت الله ورسوله

"If you had then it was like hurting Allah and His Messenger." ¹

The Prophet ﷺ said about him:

“من كان يؤمن بالله واليوم الآخر فليحب صهيماً حب الوالدة لولدها.”

"The Believers should love Suhayb in the same way as a mother loves her child."²

The Companions regarded him highly. When Sayyidina Umar رضي الله عنه was wounded, he appointed Sayyidina Suhayb رضي الله عنه as Imam at *Masjid Nabawi* till the next *Khalifah* was selected, and willed that he should lead his funeral salah³, which he did.

Death

He was very old when he died in 38 AH or 39 AH.⁴

رضي الله عنه وارضاه

Sayyidina Abu Zarr Ghifari رضي الله عنه

His name was Jundub ibn Janadah but he was known by his kunyah. His tribe Ghifar lived on the route to Shaam from Makkah. Even before he embraced Islam, he was peaceful, he believed in monotheism and worshipped Allah alone. Sayyidina Abdullah ibn Samit رضي الله عنه reported that he said that he had begun to offer salah three years before he met the Prophet ﷺ. In answer to Abdullah ibn Samit's رضي الله عنه questions he said that he offered salah for Allah's sake, in whichever direction his Lord turned his face, in the first part of the night and when it was the last part of the night he went down into prostration before Allah till the sun rose.⁵

①. Saheeh Muslim (Virtues of Bilal Salman, Suhayb). Majma az-Zawa'id (Reference: Tabarani)

②. Siyar A'lam an-Nabula.

③. Isabah v3 p255 al-Bidayah wa an-Nihayah v7 p145, Siyar A'lam an-Nabula v2 p18.

④. Isabah v3 p255.

⑤. Saheeh Bukhari (Islam of Abu Zarr), Saheeh Muslim (Virtues)

An account of how he came to believe is given in Bukhari and Muslim. When he learnt of the Prophet ﷺ coming he sent his brother, Unays ﷺ, to make enquiries. He returned to report that he preached noble manners and recited verse that was not poetry. But, Abu Zarr ﷺ was not convinced with the report, so he took a minimum of baggage and set out for Makkah. There, he waited in the *Haram* looking ut for the Prophet ﷺ whom he had not seen before and also he did not ask anyone about him. It was soon night. Sayyidina Ali ﷺ, seeing a traveller, took him home. The two of them did not exchange any conversation except about lodging and food. He spent the night at Sayyidina Ali's ﷺ house and in the morning returned to the *Haram* and at nightfall, Sayyidina Ali ﷺ again took him home. Again, they talked only what was very essential and in the morning he went away to the *Haram*. On the third evening, while going home, Sayyidina Ali ﷺ did ask him the purpose of his visit to Makkah. He said, "If you promise that you will speak the truth then I will disclose to you why I am here." Sayyidina Ali ﷺ gave him his word that he will speak only what is true and he enquired about the Prophet ﷺ. Sayyidina Ali ﷺ convinced him that he was truly Allah's Messenger and assured him that he would take him to him in the morning. He also said, "If I see any danger on the way, I will stop on the excuse of passing uring (and you move ahead)." They went to the Prophet ﷺ in the morning. Abu Zarr did not waste any time and became a Muslim forthwith. The Prophet ﷺ advised him, "Go home now and preach religion to your people. When you hear that we have an upperhand, come to us." But, he said that he would first announce before the idolaters that he had embraced Islam. He went to the *Haram* and proclaimed **اشهد ان لا اله الا الله واشهد ان محمدا رسول الله** (I bear witness that there is no God but Allah and that Muhammad is Allah's Messenger) Everyone of the idolaters descended on him and beat him severely, blood pouring out all over him. Sayyidina Abbas ﷺ intervened and saved him. The next day, Sayyidina Abu Zarr ﷺ repeated the Kalimah loudly and suffered the same fate.¹ In a Hadith in Tabarani, the Prophet ﷺ is reported to have repeatedly forbidden him to do that, for, he might be slain. But, everytime he

①. Saheeh Muslim (Virtues of Abu Zarr). Majma'az Zawahid (Refec: Tabarani)

said "انه لا بد منه وان قتلت" "It is unavoidable for me even if I am slain." A Hadith in Saheeh Muslim discloses that when he went home, his mother and brother also became Believers.¹ Only three or four people had believed till then.²

Finally, he took leave of the Prophet ﷺ and, at home, preached to his people. Very soon people of Banu Ghifar and the neighbouring tribe Aslam professed faith. The Prophet ﷺ praised both these tribes, saying "غفار غفر الله لها واسلم سالمها الله" "May Allah forgive the Banu Ghifar and keep the Banu Aslam safe." Or he said, "They are friends and helpers of Allah and they have no helper other than Allah and His Messenger." There are many other Traditions on praise of these two tribes.³

Sayyidina Abu Zarr رضي الله عنه could not go to Madinah immediately when the Prophet ﷺ migrated there. He went there after the Battle of Uhud and stayed with him constantly thereafter.⁴

Merits

He is among the first Companions رضي الله عنهم and the frontrank ones. Though he was not a participant in the Battle of Badr yet Sayyidina Umar placed him in the same bracket as a Badri. He thought that his knowledge and excellence was of the same degree as of Sayyidina Abdullah ibn Mas'ood. Sayyidina Ali also regarded him as a treasury of knowledge.⁵ In the Battle of Tabook, he was left behind because his camel was ill or too weak. So, he alighted from it and, placing the pack on his back, walked to the rest of the army. The Prophet ﷺ saw him and exclaimed "يرحم الله ابا ذر" "May Allah have mercy on Abu Zarr!" He then said, "He spends his life all alone. Death will single him out and on the Day of Resurrection, he will stand up all alone!"⁶

Once, the Prophet ﷺ said:

"ما اظلمت الخضراء ولا اقلت الخبراء من ذى لهجة اصدق ولا اوفى من"

- ①. Saheeh Muslim (Virtues of Abu Zarr). Majma'az Zawahid (Refec: Tabarani)
- ②. Siyar A'lam an-Nabula, Isabah v7 p62. Majma Zawa'id
- ③. Saheeh Muslim (Chapter: Virtues of Ghiffar and Aslam). Jami Tirmizi (Ghiffar and Aslam)
- ④. Isabah v7 p62
- ⑤. Isabah v7 p26
- ⑥. ibid.

ابی ذر شبه عیسیٰ بن مریم.

"Neither has the sky shaded one more truthful and honest than Abu Zarr nor has the earth had anyone walk over it like him. (In these matters) he is like Isa ibn Maryam."¹

He also said:

ابو ذر یمشی فی الارض بذهب عیسیٰ بن مریم

"Abu Zarr walks on earth with the piety of Isa ibn Maryam."²

Sayyidina Abu Zarr رضی اللہ عنہ did not change his life a little bit even after the Prophet's death. The Prophet ﷺ had said:

"أقربکم من مجلسا يوم القيامة من خرج من الدنيا كهیئة يوم ترکها فیها."

"Nearest to me on the Day of Resurrection will be he who departs from the world in the same condition as I had left him."³

The Prophet ﷺ regarded him as one of his very close Companions رضی اللہ عنہ. He said once that Allah had granted him fourteen exclusive and excellent friends. He then named them and Abu Zarr رضی اللہ عنہ was one of them.⁴

Death

In the times of Sayyidina Uthman, he chose to stay at Rabzah because of his ascetic style of living. Perhaps he had no one with him besides his wife. The appointed time struck suddenly. A group of Muslims which included Abdullah ibn Mas'ood رضی اللہ عنہ passed by there. They saw to his final rites and burial. Sayyidina Abdullah ibn Mas'ood رضی اللہ عنہ led the funeral salah.⁵ رضی اللہ عنہ وارضاه

Sayyidina Mu'az Ibn Jabal رضی اللہ عنہ

He was an extremely handsome, man twenty years old, when he came from Madinah and offered allegiance to the Prophet ﷺ at the Second of Third Pledge of Aqabah. He was encouraged to that by Sayyidina Mus'ab ibn Umayr رضی اللہ عنہ whom the Prophet ﷺ had sent to Madinah before his own *hijrah* that he may preach to the Madinans

①. Jami' Tirmizi

②. Jami' Tirmizi, Majma' Zawa'id (Refec. Tabarani and Musnad Ahmad)

③. Majma' Zawa'id (Refec. Tabarani) Isabah v7 p26.

④. Jami' Tirmizi (Virtues of People of the House of the Prophet)

⑤. Isabah v7 p26. Siyar A'lam an Nabula v2 p57.

and teach them the Qur'an and Sunnah.

After the Prophet's *hijrah*, Muaz kept his constant company. He was twenty-one years old when he began his participation in Battles with the Battle of Badr. At 23, when the Yamanis requested for one, the Prophet ﷺ sent Sayyidina Mu'az ibn Jabal as governor of Yaman and teacher of its people.¹

Merits

He was privileged to become a Believer at the Young age. He learnt the Qur'an and religious issues directly from the Prophet ﷺ who had certified him, at the young age, to be a scholar of Qur'an and sunnah and jurisprudence and also appointed him one of the teachers of the Qur'an. Saheeh Bukhar and other Books transmit the Prophet's ﷺ saying:

”استقرؤ القرآن من اربعة من ابن مسعود وسالم مولى ابى حذيفه وابى
ومعاذ بن جبل.“

"Learn the Qur'an from these four people, Ibn Mas'ood, Salim free slave of Abu Huzayfah, Ubayy and Mu'az ibn Jabal."²

He also said:

”اعلم امتى بالحرام والحلال معاذ بن جبل.“

"The most learned of my *ummah* about the lawful and the unlawful is Mu'az ibn Jabal."³

Sayyidina Mu'az ﷺ had memorised the whole Qur'an in the life-time of the Prophet ﷺ. The Prophet ﷺ deputed him at Makkah for a short time after its liberation to teach the people the Qur'an. The Prophet ﷺ was very happy with him and he said once. "The best of men is Mu'az ibn Jabal."⁴ The Prophet ﷺ loved him much and sometimes gave vent to his feelings, as when he held his hand and said, "يا معاذ والله انى لاحبك" "O Mu'az, by Allah, I do love you!" He then taught him this supplication: "اللهم اعنى على ذكرك وشكر وحسن عبادتك" "O Allah! Help me to remember You, to thank You and to worship You in the best

①. Siyar A'lam an-Nabula v1 pp 444-450

②. Saheeh Bukhari (Virtues)

③. Jami' Tirmizi (Virtues of Mu'az ibn Jabal) Isabah v6 p107

④. Jami' Tirmizi al-Bidayah wa an-Nihayah v4 p368

way)¹.

In 10 AH the Prophet ﷺ sent Sayyidina Mu'az ؓ as governor of Yaman. He saw him off in a very grand way. He made him ride a horse and himself walked along though Mu'az repeatedly requested him to let him dismount. While walking along, he gave him many instructions on preaching and on the Islamic government, details of which are found in Ahadith in Saheeh Bukhari, Saheeh Muslim etc.² He also asked him, "Mu'az if you have to pass judgemeng, how will you do that?" He said, "I will decide according to the Book of Allah. But, if I do not get an answer from it, I will look for it in your sunnah, otherwise I will ponder over it before I decide." The Prophet ﷺ was pleased with his answer and remarked: الحمد لله الذى وفق رسول الله "All praise belongs to Allah³ Who led my messenger to that which is good and to the right path. The Prophet ﷺ had perhaps also told him that it was their last meeting which statement brought tears to eyes of both of them. He prayed for him: حفصك الله من بين يديك ومن خلفك ودرأ عنك شر الانس والجن (May Allah protect you from all sides and from the mischief of men and jinn).⁴

The Prophet ﷺ had given him glad tidings that on the Day of Resurrection he would be Imam of a group of ulama (Scholars).

He is counted among one of those Companions who were teachers of the Qur'an and authorities for edict during the Prophet's ﷺ life-time. Once Sayyidina Umar ؓ announced from the pulpit.

”من كان يريد ان يسأل عن الفقه فليات معاذ بن جبل“

"He who seeks an awareness of religious rulings should go to Mu'az ibn Jabal."⁵

Sayyidina Mu'az ibn Jabal ؓ returned from Yaman as its governor during the Khalifah of Sayyidina Abu Bakr ؓ and went to Shaam to take part in *jihad*. At that time, Sayyidina Umar ؓ had suggested to Sayyidina Abu Bakr ؓ, "The people of Madinah are

①. Sunan Abu Dawood (Chapter: Istighfaar)

②. Saheeh Muslim (Chapter). Siyar A'lam an-Nabula v1 p448. Tazkirat ul-Huffaz v1 p20.

③. Jami Tirmizi (Chapter on judgement). Tabaqat Ibn Sa'd v2 p347. Siyar A'lam an-Nabula v1 p448

④. Siyar A'lam an-Nabula v1 p448

⑤. Tabaqat ibn Sa'd v2 p347

in need of Mu'az's ﷺ knowledge. If he goes away there will be a lacuna. You should persuade him not to go to Shaam." Sayyidina Abu Bakr ﷺ said, "A slave of Allah goes to the Battlefield (of *jihad*) with a longing for martyrdom. I cannot stop him." There, he succumbed to plague and died of it a martyr in 18 or 18 AH.¹

At the time of martyrdom, he was between 33 and 35 years old.²

Sayyidina Uaydah Ibn Samit ﷺ

He belonged to the tribe of Khazraj of Madinah. He had professed faith at the First Pledge of Aqabah in the twelfth year of Prophethood. The Prophet ﷺ had preached Islam a year earlier to the people of Madinah who had come to perform Hajj and whom he had met at Jamarah Aqabah. Six of them had embraced Islam. Next year, some more Madinans gathered at the same place during Hajj and embraced Islam at the Prophet's ﷺ hands. (There are detailed accounts of this *bay'ah* in Saheeh Bukhari)³ The Prophet ﷺ appointed some of them as responsible for propagation of religion to different tribes. They were called *naqeeb* (head, chief — plural: *nuqaba*). Among them was Sayyidina Ubaydah ibn Samit who was responsible for the Banu Awf.⁴ It is also borne out in the Hadith of Saheeh Bukhari to which we have alluded.

Merits

Sayyidina Ubaydah ﷺ was among the earliest Madinan Believers, one who had participated in the First Pledge of Aqabah and a warrior in every battle from badr onwards. He was a higher rank among the Companions ﷺ of Badr. He was also one of those Companions ﷺ who had memorised the Qur'an during the Prophet's lifetime.⁵ Sayyidina Yazeed ibn Abu Sufyan ﷺ had requested Sayyidina Umar ﷺ in a letter from Shaam that some teachers should be sent to that country to teach Qur'an and religion

①. Tabaqat Ibn Sa'd. Siyar A'lam an Nabula v1 p452

②. Fath ul-Bari, v7 p126

③. Saheeh Bukhari (Kitab al-Eiman) p7

④. Sharah Tarajim al-Bukhari by Shah Waliullah and Shgaykh Muhammad Zakariya Kandhalvi.

⑤. Siyar A'lam an-Nabula v3 p655, Isabah v4 p28.

to its people. So, he sent Sayyidina Mu'az رضي الله عنه, Ubadah رضي الله عنه and Abu Darda رضي الله عنه. Sayyidina Ubadah رضي الله عنه stayed at Palestine and taught its people the Qur'an and sunnah.¹ He did not hesitate to discharge his duties of commanding that which is virtuous and forbidding what is wrong, even if the other person belonged to the ruling class.

He criticised many actions of Sayyidina Mu'awiyah رضي الله عنه when he was at Shaam and Mu'awiyah was its governor, some of which the latter agreed with. Once a *Khateeb* (one who delivers a sermon) began to praise Mu'awiyah رضي الله عنه in the sermon in his presence. Sayyidina Ubadah رضي الله عنه picked up soil from the earth and threw it at the Khateeb's mouth² and when Sayyidina Mu'awiyah رضي الله عنه tried to call him to task for that, he said, "This is what the Prophet ﷺ has instructed us to do. Anyone who praises another in his presence should be treated in this way."² When the Jews of Madinah found the Muslims in anxiety after reverses at the Uhud, they declared war in different ways against the Muslims. The Banu Qaynuqa' were the first to annul their treaty. The chief of the hypocrites, Abdullah ibn Ubayy had an ancient understanding with them and he took their side, but Sayyidina Ubadah ibn Samit رضي الله عنه who also had an ancient understanding with them, did not care for that and declared that he had nothing to do with them. At this time the verse 51 of surah al-Ma'idah was revealed:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ (المائدة: ٥١)

{O you who believe! Take not the Jews and the Nasarah as friends.}³

Death

He died in the era of Sayyidina Mu'awiyah رضي الله عنه in 34 AH at the age of 72 in Shaam.

Sayyidina Khabbab Ibn Al-Arat رضي الله عنه

Sayyidina Khabbab رضي الله عنه belonged to the Banu Tameem. Someone had kidnapped him when he was a child and sold him in

①. Isabah v4 p28

②. Siyar A'lam an-Nabula v3 p10

③. Isabah v4 p28. Tafseer Bayan ul-Qur'an (Surah al-Ma'idah, verse 51)

Makkah where Umm Anmar¹ (انمار) bought and enslaved him. He was one of those who answered the Prophet's call positively in the very incipient stage of Islam. He was then subjected to all types of torture². he was an ironsmith in pre-Islamic days and carried on in that profession after embracing Islam. During the course of his professional services, some money was due to him from Aas ibn Wa'il which he went to claim from him but Aas said that he would pay only when he repudiated Muhammad's ﷺ prophethood. Khabbab رضي الله عنه said, "I cannot reject him even if you die and receive." Aas asked if it was possible to come back to life after death. In answer, Sayyidina Khabbab رضي الله عنه said, "Of course!" Aas said, "I will then have much wealth and many children and I will pay you your debt at that time." The verse of surah Maryam were revealed on this occasion: افرأيت الذي كفر باياتنا ونرثه ما يقول وياتينا فردا — that is, verses 77 to 80.³

{Have you considered him who disbelieve on Our revelations and says, "I shall certainly be given wealth and children?" Has he looked into the unseen or has he taken a pledge from the Compassionate? Certainly not! We shall write down what he says, and we shall lengthen for him of the chastisement a length. And we shall inherit from him that which he says, and he shall come to us alone (Without his wealth and children)}

Merits

He was an early Muslim who gave many sacrifices for Islam. Because he was a slave, he had no one to offer him protection and everyone considered it rightful to molest him. The idolaters once made him lie down on the burning flames of a fire till the flames were extinguished by the fat on his back. Long time thereafter, Sayyidina Umar رضي الله عنه saw his back and remarked, "I have not seen such a back all my life." There were white spots like leprosy because of the burning. Tired of the persecution he complained to the Prophet ﷺ one day and requested him to pray for him. He said, "Do not hurry. Earlier people endured greater hardships" (and he

①. Pronounced Ammaar

②. Isabah v4 p28. Majma' az-Zawa'id v9 p320

③. Saheeh Bukhari (Chapter al-Ya'een wal al-Hidaad and Tafseer Maryam). Jami' Tirmizi (Tafseer Maryam)

mentioned some of them). "Surely this religion will emerge supreme!"¹

Sayyidina Ali عليه السلام said about him:

”رحم الله خباباً لقد اسلم راغباً وهاجر طائعاً وعاش مجاهداً وابتلى في جسمه احولاً ولن يضع الله اجر من احسن عملاً.“

"May Allah have mercy on Khabbab. He believed in Islam willingly and, of his own accord performed the *hijrah*, lived the life of a warrior and endured all kinds of torture. Surely Allah does not withhold the reward of those who do righteous deeds"²

He participated in the Battle of Badr and all other battles after that.³

He died in 37 AH in Kufah.⁴

Sayyidina Sa'd ibn Mu'az عليه السلام

Sayyidina Sa'id ibn Mu'az عليه السلام belonged to a branch of the tribe Aws, Banu Abdullah Ashhal. He had become a Believer before the Prophet came to Madinah at the hands of Mus'ab ibn Umayr عليه السلام. The Prophet ﷺ had sent him ahead of him to teach Islam to the people of Madinah.

Sayyidina Sa'd عليه السلام addressed the people of his clan Abdul Ashhad, saying, "O Fellow-tribesmen! what do you think of me?" They said, "You are our chief and have a high standing among us." So, Sa'd said, "It is unlawful for me to talk to you unless all of you, men and women, believe in Allah and His Messenger ﷺ." All the men and women agreed with him and became Muslims. Not one of them was deprived of faith.⁵ He was also the chief of the tribe of the Abdul Ashhal. The Aws was the Madinan tribe of the Ansars and very few people were peers of Sa'd عليه السلام. he was respected in the pre-Islamic period and again during Islam. The Prophet ﷺ had himself called him the chief of the people of Madinah.⁶ He was continuously engaged in preaching Islam and working for it. He fought every battle, beginning with the one at Badr. In the Battle of

①. Saheeh Bukhari v1 p510 (sign of Prophethood)

②. Majma' az-Zawa'id v9 p299

③. Isabah v2 p101. Majma' az-Zawa'id v9 p299

④. ibid'

⑤. Isabah v3 p88, Siyar A'lam an-Nabula v1 p280

⑥. Saheeh Bukhari (Khurooj an Nabi ﷺ ila Banu Qurayza) Saheeh Muslim.

Trenches, he was wounded by an arrow shot by an idolater. Blood did not stop flowing though the wound was branded with hot iron which was a method of treatment in those days Sa'd prayed, "O Allah! You know that nothing is dearer to me than waging *jihad* in Your path against those who reject Your Prophet and drove him out of his house (at Makkah) O Allah, if the war against the Quraysh is yet not over then let me live a little longer and fight against them that I may wage *jihad*. But if the war is over, then let the wound be the cause of my martyrdom."¹ Some versions also have these words: "O Allah! Punish the Banu Qurayzah for their treachery before I die and cool my eyes thereby."² The Banu Qurayzah were a Jew tribe near Madinah. They had covenanted with the Prophet ﷺ that they would neither fight against the Muslims nor support their enemies. but, like other Jewish tribes, they too betrayed their promise and incited the idolaters of Makkah and other Arab tribes to fight the Muslims. These conspiracies led to the Battle of Trenches, Immediately the Prophet ﷺ returned to Madinah after this battle, he received Allah's command that he must advance to attack the Banu Qurayzah. So, he took a party of his Companions and after the siege had been laid for a month, they asked the Prophet ﷺ to decide their case but he got their permission to appoint Sa'd ibn Mu'az ؓ as arbitrator. He ruled that their fighting men should be killed and others should be enslaved. They remained him of their mutual pact but he did not change his judgement. The Prophet ﷺ confirmed his decision.³ Thus, the prayer of Sayyidina Sa'd ؓ after his injury was accepted. Immediately after the judgement was implemented, his wound opened and became cause of his martyrdom.

Merits

Sayyidina Sa'd ibn Mu'az ؓ was a handsome man, tall-statured equally dignified and honoured in religious and worldly circles. When he became Muslim, Islam received great strength in Madinah. When he was wounded in the Battle of Trenches, the

①. Saheeh Bukhari, Saheeh Muslim

②. Isabah v3 p87

③. Saheeh Bukhari, Saheeh Muslim

Prophet ﷺ had a tent pitched for him in the courtyard of Masjid Nabawi where he could be nursed within sight of the Prophet ﷺ when the Prophet ﷺ had appointed him as arbitrator in the affair of Banu Qurayzah, he came riding a beast and the Prophet ﷺ said, "قوموا الى سيدكم" "Stand up for your chief." His judgement was likened by the Prophet ﷺ to the judgement of Allah, and he got it executed. When he was about to die, the Prophet ﷺ prayed for him:

اللهم ان سعدا قد جاهد في سبيلك وصدق رسولك وقضى للذى عليه
فتقبل روحه بخير ماتقبلت به روحاً

"O Allah, Sa'd has waged *jihad* in Your path, bore testimony for Your Messenger and discharged his religious duties, let his soul be received in the best manner."

Sayyidina Sa'd opened his eyes on hearing that and said, "Assalaamu alaykum, O messenger of Allah! I bear witness to your Messengership." When he died, the Prophet ﷺ said:

جزاك الله خيراً فقد ائجرت ما وعدته ولينجزنك الله ما وعدك

(May Allah reward you in the best way. You fulfilled all the promises you made to Allah. Surely, Allah will fulfil all His promises)

Then he said, "Sa'd was Allah's pious slave on whose happy arrival the Throne of Allah rejoices. The gates of the heaven are opened. Seventy thousand angels descended from the sky to participate in his funeral, none of them had ever come down on earth before." The Companions were grieved on his death to such an extent as they never were at any other time even Sayyidina Abu Bakr and Sayyidina Umar wept and the Prophet ﷺ had clasped his beard to control himself in sorrow.¹

Meanwhile, the chief of *Dumat ul-Jandal* had sent a silken robe to the Prophet ﷺ. The Companions touched it again and again in wonder. He said to them, "Do you find it very good. The mantle of Sa'd ibn Mu'az in paradise is much better and softer than this."²

Sayyidina Sa'd's mother Sayyidah Kayshah was also a Sahabiyah. She was much grieved at his death. She composed a

①. Siyar A'lam an-Nabula. Saheeh Muslim. Sunan Nasai

②. Saheeh Muslim

painful elegy and the Prophet ﷺ comforted her.

Death

He had a few days after being wounded in the Battle of Trenches in 5 AH. He was 37 years old then.

Sayyidina Abdullah Ibn Salaam ﷺ

He was from the famous tribe of Madinah, Qaynuqa'. His line of descent joined Sayyidina Yusuf عليه السلام. He was a great Jewish scholar and his name before he became a Muslim was al-Husayn which the Prophet ﷺ changed to Abdullah.

He said that when he saw the Prophet ﷺ on his arrival at Madinah he knew that the face could not be the face of a liar. The first thing he heard from the Prophet ﷺ was:

افشوا السلام واطعموا الطعام والناس نياما تدخل الجنة بسلام

{Spread the (greeting) Salaam, feed the poor and offer *salah* when people are sleeping, and you will enter Paradise in peace.}

To spread salaam is to greet every Muslim whether you know him or not. Abdullah ibn Salaam then asked the Prophet ﷺ certain questions and on receiving their answers, he recited the *Kalimah Shahadah* and became a Muslim. The questions and their answers are found in a Hadith in Bukhari.¹ Abdullah said to the Prophet ﷺ that he should not let anyone know of his belief unless he had first asked the Jews how he (Abdullah) stood among them. So, the Prophet ﷺ invited a few Jews and asked them about this man to which they said: "خيرنا وابن خيرنا وافضلنا وابن افضلنا واعلمنا وابن اعلمنا" "He is the best of us and the most learned and his father too was the best and most learned of his times." He then asked them, "If he became a Muslim, what would you say about Islam?" They said that such a thing cannot be expected of him. He repeated his question many times and got the same reply each time. Sayyidina Abdullah ibn Salaam ﷺ had concealed himself there and when the Jews had confirmed many times that he was a scholar, he presented himself before them and declared "اشهد ان لا اله الا الله واشهد ان محمداً رسول الله" and they reversed their opinion of him "شرنا وابن شرنا" "The worst of us, son

①. Saheeh Bukhari (Chapter Abdullah ibn Salam's questions to the Prophet ﷺ)

of the worst of his times." Abdullah ﷺ said, "O Messenger of Allah! This is what I feared."¹

Merits

Sayyidina Abdullah ibn Salaam ﷺ was descended from Sayyidina Yusuf, the Prophet ﷺ, and he was a great Jewish scholar who renounced Judaism to become a Muslim. The Prophet ﷺ assured him that such people will get a two-fold reward,² and he had given him glad tidings of Paradise. Sayyidina Sa'd ibn Abu Waqqas ﷺ said that after the Prophet ﷺ had eaten his meals one day, he said, "One who is assured of entry into Paradise will now come and eat it." Shortly thereafter, Abdullah ibn Salaam ﷺ came and ate what had remained from the meal.³ He is referred to often in the Qur'an without being named. For instance, in surah Ahqaf: verse 10:

وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَآئِيلَ عَلَىٰ مِثْلِهِ فَأَمَّا وَاسْتَكْبَرْتُمْ (الاحقاف ١٠:٤٦)

{and a witness from among the children of Isra'il has already testified to its similarity (with earlier scripture) has believed while you are arrogant}.

and in *ar-Ra'd* verse 43

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ (الرعد ٤٣:١٣)

{Say: Allah suffices as witness between me and you and whosoever has with knowledge of the Book}

The *underlined* words in both verses refer to Abdullah ibn Salaam ﷺ.³ His belief is declared to be evidence of the truth of Islam and the Prophet ﷺ.

Both Bukhari and Muslim have quoted Sayyidina Sa'd ibn Abu Waqqas ﷺ as saying: ما سمعت رسول الله يقول لحي يمشی انه في الجنة الا لعبد الله بن سلام which means that the Prophet ﷺ gave glad tidings to only one person while he was alive that he would go to Paradise, and that person was Abdullah ibn Salaam. Both of them also quote the Prophet's words to Abdullah ﷺ "You will remain firm on Islam till

①. Jami' Tirmizi (Kitab an-Nikah). Saheeh Bukhari (Ta'leem ur Rajul)

②. Majma' Zawaid v9 p326

③. Jami' Tirmizi (Virtues of Abdullah and Tafseer al-Ahqaf). Saheeh Bukhari (Virtues of Abdullah). Saheeh Muslim.

you die."¹

Sayyidina Mu'az ibn Jabal ؓ had instructed his close student Yazeed ibn Umayrah, while he was dying, to carry on learning from four Companions one of whom was Abdullah ibn Salaam ؓ who, he said was like the ten who were given glad tidings by the Prophet ﷺ.²

He died in Madinah in 43 AH.³ رضى الله عنه وارضاه

Sayyidina Mus'ab Ibn Umayr ؓ

It was yet the first year of Prophethood and only a handful of people had embraced Islam when Allah guided Mus'ab ibn Umayr to believe. He went to the Prophet ﷺ at Dar Arqam and embraced Islam at his hands. When his family members learnt of that, after some time, they placed restrictions on his movements outside the house and punished him. He continued to suffer till he migrated to Ethiopia in 6 AH with some other Muslims. Later, they were misled to believe that conditions had improved at Makkah, so some of them including Mus'ab ؓ, returned only to find the conditions as unfavourable as they had been. After some time, the Prophet ﷺ sent Mus'ab ibn Umayr ؓ and others to Madinah.⁴ he was the first person to migrate to Madinah.⁵

Merits

Sayyidina Mus'ab ibn Umayr ؓ was the most lovingly brought up young man of Makkah. His father was among the richest men of Makkah, and he loved Mus'ab very much getting him the finest garments. But when he became a Muslim, his parents severed ties of relationship with him and he faced all sort of difficulties, even hunger and thirst. The skin of his body that was raised with over-indulgence peeled and he could not even walk straight because of weakness. That is why the Prophet ﷺ sent him to madinah to serve as a teacher where he was instrumental in getting people to the fold of Islam.⁶

①. Saheeh Bukhari, Saheeh Muslim

②. Jami' Tirmizi. Tabaqat ibn Sa'd v2 p352 Tazkirat ul-Huffaz v1 p26

③. Tazkirat ul-Huffaz v1 p27

④. Isabah v2 p101

⑤. Saheeh Bukhari Siyar A'lam an Nabula v1 p145

⑥. Siyar A'lam an-Nabula v1 p148

The Prophet ﷺ saw him, one day, with only a single piece of cloth wrapped round him and even that was patched up. He remembered his days of luxury and wept for him.¹

He is counted among scholars, the earliest of Believers and a migrant to madinah. The Prophet ﷺ had sent him ahead of everyone to Madinah to introduce Islam, and teach it, to the Madinans, and he observed the first Friday salah there.² He took part in the Battle of badr and, at Uhud, the Prophet ﷺ had entrusted him with the banner. He stood very close to the Prophet ﷺ in this battle and shielded him from enemy onslaught and, in the process, got his martyrdom.³ He had only a small sheet of cloth round him in which he was shrouded. His head was covered but feet were bare, so the *izkhir* (a kind of hay) was put on them. Sayyidina Khabbab ؓ said about him, "We, the Muhajirs, migrated with the Prophet ﷺ for the sake of Allah who is looked upon for reward. Some of us got nothing in this world but departed from here while in difficulty and hardship — Mus'ab was among them."⁴ He meant that many of them received reward in this world also but some, like Sayyidina Mus'ab ؓ, were martyred before Muslims, could find better times. They will receive all their reward in the Hereafter.

Sayyidina Khalid Ibn Waleed ؓ

The father of Khalid ibn Waleed was Waldd ibn al-Mughirah and his mother was Lubabah bint al-Harith, the real sister of Sayyidah Maymunah رضى الله عنها the Prophet's ﷺ wife. He was a Quraysh noble, a brave and courageous man. He fought wars against the Muslims for the Quraysh. In 7 or 8 AH, he left Makkah for Madinah with intention to become a Muslim. He met Amr ibn al-Aas on the way who also had the same intention and both of them came to Madinah together and embraced Islam at the hands of the Prophet ﷺ, first Khalid ؓ and then Amr ؓ.⁵

①. Jami' Tirmizi

②. Ikmal (by the Compiler of al-Mishkat)

③. Siyar A'lam an-Nabula v1 p148

④. Saheeh Bukhari (Kitab al-Jana'iz)

⑤. Isabah v2 p98 Siyar A'lam an Nabula v1 p366

Merits

After embracing Islam, he spent his life against the infidels more courageously and virgorously than ever. The Prophet ﷺ called him *Sayfullah* (the sword of Allah). Sayyidina Abu Hurayrah said that he was sitting with the Prophet during a journey and he asked him about everyone who passed from there, "Who is he?" Abu Hurayrah told him the name of the man and the Prophet ﷺ commented on him. When he said about one that he was Khalid ibn Waleed ؓ, the Prophet ﷺ said نعم عبد الله خالد بن الوليد سيف من سيوف الله "The best of the slave of Allah is Khalid ibn Waleed — a sword of the swords of Allah."¹

When Sayyidina Abu Bakr ؓ sent him as commander of an army to crush the apostates, he said that he had heard the Prophet ﷺ say about him.

نعم عبد الله واخوالعشيرة خالد بن الوليد سيف من سيوف الله سله الله على الكفار والمنافقين

"He is the best slave of Allah, a sword of Allah that Allah has unsheathed for the disbelievers and hypocrites and polytheists."²

The Prophet ﷺ had sent an army to Muthah under the command of Zayd ibn Harithah ؓ with instructions that Ja'far ؓ should take over if he is martyred and Abdullah ibn Rawahah ؓ if he too is martyred,³ Fate had decreed, indeed, that all of them should be martyred. With the three commanders dead, the men selected Khalid ibn Waleed as their next Commander.⁴ At Madinah, before news could arrive from Muthah, the Prophet ﷺ informed his Companions ؓ that the three were martyred and the 'sword of Allah' had taken command and Allah had given victory to the Muslims at his hand.⁵ He had fought so ferociously that as many as nine swords were broken in his hands till he saw through the end with a Yamani sword.⁶ The Muslims had not achieved a total victory and Khalid had brought back his army safely and the

①. Jami' Tirmizi

②. Majma aza-Zawa'id (Refec: Musnad Ahmad)

③. Saheeh Bukhari

④. Fath al-bari v7 p512

⑤. Saheeh Bukhari

⑥. Saheeh Bukhari

Prophet ﷺ had called that safe return a victory.¹ This is also mentioned in a Hadith in Saheeh Muslim and Abu Dawood.²

Later, the army of Usamah overran the entire territory as we have seen in his account.

Even during the liberation of Makkah, the Prophet ﷺ had entrusted him with a unit of the army³ and after that he led a party of the Companions to the Banu Jazimah. Those innocent people said صَبَانَا صَبَانَا (sabana, sabana) instead of اسلمنا *aslamna* believing believing that they were expressing their submission to Islam but the Muslims did not understand them and Khalid, in his excitement for *jihad*, killed some of them. Sayyidina Abdullah ibn Umar ﷺ who was one of the party prevented Khalid ﷺ from shedding further blood. When the Prophet ﷺ learnt of that he said, اللهم اني ابرأ اليك مما صنع خالد "O Allah, I am absolved of what Khalid did," but, even after that, he continued to send him as a commander of his armies.⁴ A little before *Hajjat ul Wada'*, the Prophet ﷺ sent him as *ameer* of a party to Yaman.⁵ The Prophet ﷺ was very trustful of his bravery and fighting experience and gave him command over many expeditions. He also assigned to him the demolition of the idol, Uzza near Makkah.⁶

Sayyidina Abu Bakr ﷺ placed similar reliance on Sayyidina Khalid ﷺ, making him commander of his armies. He had substantial contributions to his name against the apostates and in the victories over Romans and Iranians.

Abu Bakr ﷺ had appointed Khalid ibn Waleed ﷺ as commander of the army to tackle the false prophet Musaylimah who was killed with thousands of his henchmen. He had also killed Hormouz and arrested Ukaydir (of Dumat al-Jandal)

Sayyidina Abu Bakr ﷺ then made him governor of Shaam. Sayyidina Umar ﷺ replaced him by Abu Ubaydah ibn al-Jarrah ﷺ and this large-hearted man when he got Umar's ﷺ letter, exclaimed "Umar has appointed *ameer* of ان عمر بعث عليكم امين هذه الامة"

①. Fath al-Bari v7 p579

②. Saheeh Muslim. Abu Dawood

③. Saheeh Bukhari. Saheeh Muslim. Siyar A'lam an-Nabula, v1 p266

④. Saheeh Bukhari

⑤. Saheeh Bukhari

⑥. Isabah v2 p98

Shaam one whom the Prophet ﷺ had called Ameen of the *ummah*."¹ he handed over charge of office without demur. Sayyidina Abu Ubaydah ؓ also reminded them that the Prophet ﷺ had said that Khalid was a 'sword of the swords of Allah'.²

However, Sayyidina Umar ؓ continued to regard him highly and at the time of his own death said:

لو ادركت خالد بن الوليد تم وليته فقد مت على ربي لقت سمعت عبدك

وخيلك يقول خالد سيف من سيوف الله سله الله على المشركين

"If Khalid ؓ were alive, I would have made him Khalifah, and then I would have said to Allah that I had heard His beloved, the Prophet ﷺ, say that Khalid is a sword of Allah's swords that Allah has unsheathed for the idolaters."³

During the last days of his life, Khalid ؓ said one day, "That night is dearest to me — and approved by Allah — when it was very cold and raining. I had used my shield as an umbrella. In the morning, I used it against the enemy."

Death

Sayyidina Khalid ibn Waleed ؓ died in 21 AH at Hima, but some historians say that he died at Madinah. He lamented at the time of his death that though he had wounds and scars all over his body. He was dying on his bed, not as a martyr. He also said that his horse and his weapons may be donated to Allah's cause and these were the only things he left behind.⁴

Sayyidina Amr Ibn Al-Aas ؓ

He was one of the chiefs of the Quraysh before he embraced Islam. He was very bold and very wise. He went to Madinah in 8 AH with Sayyidina Khalid ibn Waleed ؓ and became a Muslim. However, from what he said himself, it seems that he had become a Muslim before going to Madinah but met the Prophet and sword

①. Zawa'id (Refec Musnad Ahmad).

②. Isabah v2 p99

③. Siyar A'lam an Nabula v1 p372

④. Siyar A'lam an-Nabula v1 pp382-384. Majma' az-Zawa'id v9 p350 (Refec: Tabarani, Isabah v2 p100)

⑤. Isabah v5 p2

allegiance at his hands in the company of Khalid ؓ.¹

This is what he said about himself:

{After the Battle of Trenches, I gathered some of my close Quraysh associates and told them that it seemed that Muhammad would triumph. So, rather than live under his rule, we should migrate to Ethiopia and live under the rule of the Negus. If the Makkans emerged victorious, we can return and our status is established already. They agreed with me. So, I took a log of gifts and went to the Negus. There I found Amr ibn Umayyah Dimiri who was the Prophet's ؓ envoy. I asked the Negus to hand over this man to us for he was an envoy of our enemy. We will kill him. The Negus was annoyed at my request and said, "Do you not know that he is the envoy of one who is Allah's Messenger in the same way as Prophet Musa ؑ was." The Negus asked me to obey him and the Prophet who was surely True and who would overcome his enemies as Prophet Musa ؑ had routed Fir'awn and his army.}

Then Awn ibn Aas offered *bay'ah* to Islam at the hands of the Negus and, leaving his compatriots behind, he began his journey to Madinah. He met Khalid ibn Waleed ؓ on the way and at Madinah he offered *bay'ah* to the Prophet and disclosed that he was a Muslim.²

In the Hadith transmitted by Saheeh Muslim there is some more detail. He said, "I went to the Prophet ؓ and requested him to let me have his hand so that I could offer *bay'ah*. When he did so, I pulled back my hand. He asked me what was wrong and I said that I had a condition. When we enquired what the condition was, I said, that my past sins must be forgiven — all of them. He said that I should know that after belief in Islam all past sins are forgiven."³

Merits

Sayyidina Amr ibn al-Aas ؓ, was a very courageous and intelligent man who showed tremendous valour on the battlefield. The Prophet ؓ made good use of his capabilities, and Amr ؓ said about it:

①. Isabah v5 p2

②. Majma' az-Zawa'id v9 p351

③. Siyar A'lam an-nabula v3 p66

”ما عدل بى رسول الله صلى الله عليه وسلم وبخالد منذ اسلما من اصحابه
فى حربه.“

"He never thought of anyone equal to Khalid رضي الله عنه and me."¹

Even in the presence of elder Companions,² the Prophet ﷺ appointed him as commander. For instance, Sayyidina Abu Bakr رضي الله عنه and Umar رضي الله عنه were participants of the Battle of Zaat as-Salasil, but Amr ibn al-Aas رضي الله عنه was appointed the commander. Immediately after the liberation of Makkah, the Prophet ﷺ sent him over a party to the tribe Huzayl to break down the idol suwa. The custodian there said to Amr رضي الله عنه, "You cannot break it, for, it will protect itself." However, when Amr رضي الله عنه and those with him smashed it, the custodian saw its helplessness and became a Muslim.

The Prophet ﷺ said that Amr رضي الله عنه was a sincere believer³ and he too loved the Prophet very much. In the Hadith of Saheeh Muslim that we have seen above, it is also stated:

”ما كان احد احب الى من رسول الله صلى الله عليه وسلم ولا اجل فى عيني
منه وما كنت اطيع ان املا عيني منه اجلا لا له ولو سئلت ان اصفه اطلقت
لانى لم اكن املا عيني منه“

"After I became a Believer, no one was dearer and more respectable to me than the Prophet and I was so much overawed by him for long. Thus, I will not be able to describe him if anyone were to ask me about it. I had never seen him for any length of time."

In acknowledgement of his love, the Prophet ﷺ prayed for him

”اللهم صل على عمرو بن العاص فانه يحبك ويحب رسولك“

"O Allah bless Amr ibn al-Aas for he loves You and loves Your Messenger."⁴

Once he said thrice *يرحم الله عمرواً* "O Allah, show mercy to Amr ibn al-Aas." When someone asked him why he made the prayer, he

①. Siyar A'lam an-Nabula v3 p66

②. Fath al-Bari v7 p26. Majma az-Zawa'id v9 p352. on the authority of Tabarani, Isabah v5 p2, Siyar A'lam an Nabula v3 p57.

③. Jami' Tirmizi (Virtues)

④. Siyar A'lam an-Nabula v3 p65.

said, "Amr spends lavishly in Allah's path."¹ In hadith transmitted by Jami' Tirmizi, the Prophet ﷺ is quoted to have said: "Amr is among the best people of the Quraysh."² Once, the Prophet ﷺ sent him message that he should report to him in attire of *jihad*. When he came the Prophet ﷺ said, "I am sending you as ameer of an army to place from where you will return *Insha Allah* safe and with booty." He said, "Messenger of Allah, I have not believed to gain wealth." He said, "Lawful wealth is the best thing for Allah's pious slave."³

Death

He died on the night of Eid in 43 AH in Egypt (Cairo) and was buried on the day of Eid ul-Fitr. His son Sayyidina Abdullah ibn Amr ibn al-Aas ﷺ, led the funeral salah.

Sayyidina Abdullah Ibn Amr Ibn al-Aas ﷺ

He was a companion son of a companion. Devoted worshipper, as ascetic, who kept vigil at night, faster often by day and recited the Qur'an very much — this was Abdullah ibn Amr ibn al-Aas. In fact, he had believed in Islam before his father did. He was the eldest son of his father who was not more than 21 years old at his birth.⁴

Merits

Sayyidina Abdullah ibn Amr ibn al-Aas ﷺ was one of the meritorious Companions. He was a great worshipper, an ascetic and he engaged in worship at night. A hadith in Saheeh Bukhari describes these qualities. He said {My father married me to a girl of a noble family and he took good care of my wife from whom he also enquired about my conduct. One day she confided to him, "My husband is pious, righteous, and God-fearing but does not have any contract with me." My father passed this complaint to the Prophet ﷺ who said, "Send Abdullah to me." My father conveyed the Prophet's command to me and I went to him. He asked me, "What

①. Majma az-Zawa'id v9 p352

②. Jami' Tirmizi (Virtues)

③. Majma' az-Zawa'id v9 p353

④. Siyar A'lam an-nabula v3 p91

is your practice of fasting?" I said that I fasted everyday. He asked me how I read the Qur'an and I told him that I recited it from beginning to end every night. He said to me, "Keep only three fasts every week." I said that I could do more, and he said that I should skip two days and fast one day. When I said that I had more strength, he said, "The best kind of fast is the fast of Dawood (عليه السلام which is to fast one day and skip the next to fast every alternate day). So you too may do accordingly and finish one reading of the Qur'an in seven nights."}

This Hadith discloses how Sayyidina Abdullah ibn al-Aas (رضي الله عنه) fasted and recited the Qur'an. It is stated in the end that this continued to be his practice till his old age. Rather, in old age, he used to recite to someone in the day time, at home the one-seventh portion of the Qur'an that he had to recite at night. And, if the schedule of fasting was disturbed anytime, he made it up later.¹

He used to shut the door of his room, blow out the light and weep before Allah all night. His eyes would swell.²

He has narrated many Ahadith of the Prophet (ﷺ) and also got his permission to write them down in his lifetime. He prepared a collection of Ahadith which he called *Sadaqah*. It is from this collection that Abu Dawood, Tirmizi Nasa'i etc. have transmitted on the authority of the chain — Amr ibn Shu'ayb from his father from his grand father. The number of the Ahadith he reported are seven hundred.³

He also reported from the elder Companions. He had many noted tabi'een as his students. The Prophet once said about him and his parents: "Abdullah, his father and his mother and these people of the house — what a wonderful people of the house they are!"⁴

Death

He died in Cairo in 65 AH and was buried there.⁵

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- ❶. Saheeh Bukhari (Chapter: How much of Qur'an to recite & Fasting alternate days).
 - ❷. Siyar A'lam an-Nabula v3 p91
 - ❸. Tahzeeb ul-Kamal
 - ❹. Majma' az-Zawa'id v9 p354
 - ❺. Siyar A'lam an-Nabula v3 p94 Asad al-Ghabah v3 p234. Tazkarat ul-Huffaz. v1 p42.

Sayyidina Abdullah Ibn Amr ibn Hizam ؓ

Sayyidina Abdullah ibn Amr ؓ was the father of Sayyidina Jabir ؓ. He had embraced Islam, before the Prophet's ؓ *hijrah*, at makkah and had attended the Second Pledge at Aqabah. The prophet had ؓ appointed him the *nageeb* of his tribe at Madinah. He participated in both the battles at badr and Uhud and was martyred in the latter.¹ he had a permonition of his martyrdom, so he said to his son, Sayyidina Jabir ؓ, "I think that I will be the first martyr tomorrow. Look after your sisters and pay the debt that I owe."²

Merits

He had great qualities. He went to Makkah to embrace Islam and then fought against the enemy in two battles. When he was martyred in the Battle of Uhud, the idolaters mutilated his body.

This had a great effect on Jabir ؓ who was a very young child and on Abdullah's ؓ sister, Fatimah bint Hizam. They cried and sobbed very much. The Prophet ؓ comforted them and said that an angel was casting its shadow on Abdullah ibn Amr.³ Sayyidina Jabir ؓ and his family members took his body to their family graveyard at madinah but the Prophet had it brought back and buried him with the other martyrs at the battlefield.⁴ There were many martyrs in this battle and of those who had survived, many were wounded. The Prophet ؓ was also wounded. Therefore, he permitted that two or three martyrs may be buried in one grave, the one who had known more of the Qur'an was placed nearer the *qiblah*.

Sayyidina Abdullah ibn Amr ؓ was also buried with one or two other martyrs and he was placed nearer to the *qiblah*. The Prophet ؓ said to Sayyidina Jabir ؓ, "Allah does not talk to anyone directly but has talked to your father directly, saying "O My slave! Ask what you want, I will give you what you desire." So your father said, "My Lord! Send me to the world again so that I

①. Isabah p110, Siyar A'lam an-nabula p325

②. Saheeh Bukhari

③. Saheeh Bukhari, Saheeh Muslim

④. Jami' Tirmizi

may attain martyrdom again." Allah said, "I have decreed already that no one will return to the world once he dies."¹

Imam Maalik has narrated a strange case about the grave of Sayyidina Abdullah ibn Amr رضي الله عنه in his Muwatta: {The grave of Abdullah ibn Amr and Amr ibn Jamooh was inundated. Their graves were dug up so that their bodies might be transferred elsewhere. Their bodies were found to be intact as if they had died only on the previous day though they had been martyred forty-six years ago.}² The report in Saheeh Bukhari is from Sayyidina Jabir رضي الله عنه {On the day of Uhud, we could not help but bury my father with another Companion. I was not happy with that, so six months after his martyrdom, I took him out of that grave and buried him in another. His body was just as on the day he was buried.}³ This means that his grave was opened twice — six months after his martyrdom and forty six years after his martyrdom. Similar experience was had with some other Companions رضي الله عنهم too.

Sayyidina Jabir Ibn Abdullah Ibn Amr رضي الله عنه

He was from Madinah and belonged to Khazraj clan. He had gone to Makkah in his childhood with his father and embraced Islam. When the Prophet ﷺ migrated to Madinah, Jabir رضي الله عنه began his close association with him. He could not participate in the Battles of badr and Uhud because he was minor, the only son of his father and brother of nine sisters. However, thereafter he took part in every battle.

Merits

Sayyidina Jabir رضي الله عنه is not counted among the senior Companions because of his age but his knowledge and merit place him among the glorious frontrank Companions. he participated in a very large number of battles and, at the same time, he has also reported a large number of Ahadith. He said that he took part in nineteen battles after the Prophet's ﷺ death. He did not miss a single battle in which the Prophet ﷺ took part after the Battle of

①. Jami' Tirmizi (burial of martyrs)

②. Muwatta Imam Malik (barring two or more in one grave)

③. Saheeh Bukhari (Can a Corpse.

Uhud in which his father was martyred.¹ As for his Ahadith, he narrated 1540 Ahadith and he also transmitted from elder Companions. Similarly, many elder Companions and the tabi'een have transmitted his Ahadith.² The Prophet loved him very much because he was very young and the only son of his father. He had nine sisters to look after and a heavy debt to repay. When Sayyidina Jabir married, the Prophet asked him if he had married a previous unmarried girl or a widow or a divorcee. He said, "She is not an unmarried girl?" The Prophet asked him, "Why did you not marry a virgin?" His answer reflected his wisdom beyond his age and I have narrated this portion only to present his answer. He said, "O Messenger of Allah! My father died. He left behind nine daughters. I married an old woman that she might look after my sisters."³ It was because of his poor condition that the Prophet ﷺ took care of him. Once, he bought his camel and when he was dismounting it, the Prophet ﷺ asked him not to get down and when they reached Madinah he returned the camel to Jabir ﷺ together with its price. The Prophet ﷺ also prayed for him twenty five times.⁴

He had a longing to learn Ahadith and travelled for that. He travelled to Makkah to hear from a Companion some Ahadith and once to Egypt to get from a Companion there just one Hadith.⁵

He gave lessons in the Masjid Nabawi on Ahadith to Many students and seekers of knowledge.⁶

Death

He lived a long life and died in 78 AH. He was the last of those Companions to die who had gone to Makkah to embrace Islam and swear allegiance at Aqabah.

Sayyidina Zayd Ibn Thabit ﷺ

Sayyidina Zayd ibn Thabit ﷺ was from the tribe Khazraj. He

①. Saheeh Muslim

②. Isabah v1 p123. Siyar A'lam an-nabula v3 p191

③. Jami' Tirmizi

④. Isabah v1 p223.

⑤. Siyar A'lam an-Nabula v3 p191

⑥. Isabah v1 p223.

was a child of eleven years when the Prophet ﷺ came to Madinah but he had already become a Muslim and had also memorised seventeen surah (Chapters) of the Qur'an. He was taken to the Prophet ﷺ and he heard from him ten of the surah and also expressed pleasure.

Merits

Though young, he was placed among the knowledgeable Companions who were scholars and jurists. he was very intelligent and had a very good memory because of which the Prophet ﷺ chose him to learn Hebrew so that the Prophet ﷺ might communicate with neighbouring Jews. A Jew interpreter would have been required otherwise, and the Prophet ﷺ did not trust them. Sayyidina Zayb ibn Thabit ؓ learnt Hebrew in only seventeen days, and the Prophet ﷺ made him responsible for correspondence with the Jews.¹ He was also one of those who had memorised the entire Qur'an during the Prophet's life. Sayyidina Anas said:

جمع القرآن على عهد النبي صلى الله عليه وسلم اربعة كلهم من الانصار
ابى ومعاذ بن جبل وابوزيد وزيد بن ثابت

"Even while the Prophet ﷺ was alive, four Companions, who were all Ansars, had memorised the Qur'an. They were: Ubayy ibn Ka'b, Mu'az ibn Jabal, Abu Zayd, Zayd ibn Thabit."²

In the *jihad* against Musaylimah the liar at Yamamah in Yaman, many Muslims were martyred and among them were those who had committed the Qur'an to memory — though Musaylimah was defeated the killed. So, Sayyidina Umar ؓ suggested to Sayyidina Abu Bakr ؓ that the Qur'an must be written down officially lest those people who know it by heart become scare. (The Companions did have with them separate surah written down but the Qur'an as a whole was not found in a written form.) Sayyidina Abu Bakr ؓ was hesitant to do what the Prophet ﷺ had not done but after much consultation, the idea was approved. They chose Sayyidina Zayd ibn Thabit ؓ for that. Sayyidina Abu Bakr ؓ

①. Siyar A'lam an-nabula v2 p228

②. Isabah v3 p23. Saheeh Bukhari (Virtues)

explained to him the need and said:

” انك رجل شاب عاقل لانتهمك قد كنت تكتب الوحي لرسول الله صلى الله عليه وسلم فتتبع القرآه واجمعه“

"You are an intelligent young man and we rely on you for this work. You were also the Prophet's scribe for the *wahy*. So, search out the Qur'an and gather it together."

He also thought as Abu Bakr ؓ had thought that they would be doing something what the Prophet had not done, but finally he did come round to the idea. He got the different surah from the Companions ؓ and collected the Qur'an together in one book form.¹ He himself was a *Hafiz*² and there were other Hafiz too and many Companions ؓ knew the separate surah. He compiled them together.

Sayyidina Zayd ؓ was also aware of the rulings and commands of distribution of legacy. The Prophet ﷺ had said about him: "افرض امتي زيد بن ثابت" that he was the most aware of these issues.³

In the Battle of Tabook the Prophet ﷺ had taken away the standard from the hands of Sayyidina Umarah ibn Thabit ؓ. The former asked, "O Messenger of Allah, have you received a complaint against me?" The Prophet ﷺ explained to him that it was because Zayd ؓ was a Hafiz.

The Companions ؓ also respected him for his knowledge Sayyidina Umar ؓ, as Khalifah, kept him near him in Madinah and issued edict only in his presence.⁴

The sayings of the Companions ؓ on his death show how high they held him. Sayyidina Abu Hurayrah ؓ said: "مات حبر الامة" "A great scholar of the *ummah* has died." Sayyidina Ibn Abbas ؓ said: "دفن اليوم علم كثير" "A great scholar was buried today." Sayyidina Abdullah ibn Abbas ؓ held him in high esteem. One day as he was mounting his horse, Ibn Abbas ؓ held the reins of the horse for him. Sayyidina Zayd ؓ said, "You are the respected cousin of the Prophet ﷺ, why do you do it?" Ibn Abbas ؓ said, "We respect

①. Saheeh Bukhari, Jami Tirmizi

②. One who has committed the Qur'an to memory.

③. Tirmizi (Virtues)

④. Siyar A'lam an-Nabula v2 p434

our ulama (Scholars) in this way." Other Companions ﷺ are also known to have spoken highly of him. Sayyidina Umar ﷺ often made him his deputy at Madinah when he went to perform *Umarah* or *Hajj*.¹ Sayyidina Hasan ﷺ had composed this elegy on his death.

ومن اللقوا في بعد حسان وابنه
ومن للمعاني بعد زيد بن ثابت

(Who will compose poetry after Hasan and his son.

Who is there to understand the Qur'an after Zayd ibn Thabit.)

Sayyidina Zayd ibn Thabit ﷺ died in 45 AH.

Sayyidina Jarir Ibn Abdullah Al-Bajali ﷺ

He belonged to the tribe Anmar within the tribe Najd. His father's name was Abdullah and mother's bajeelah. He was called al-Bajali because of his mother. He met the Prophet ﷺ in 10 AH and embraced Islam.¹

Merits

Although he came into the folds of Islam at very late period yet he is regarded among the chief Companions ﷺ. He was the chief of his tribe and the Prophet ﷺ had informed the Companions ﷺ of his coming aforehand. When he came to the Masjid Nabawi, the Prophet ﷺ was delivering a sermon and there was no space in the mosque for him to sit. The Prophet ﷺ spread his mantle for him and asked him to sit on it. He picked up the mantle and clasped it to his chest, saying *اكرمك الله كما اكرمتني يا رسول الله* (May Allah, give you honour as you have honoured me!). The Prophet ﷺ insisted that he must sit on the mantle and said: *اشهد انك لا تبغى علواً في الارض* "I bear witness that do not seek highness on earth nor with to make mischief." Jarir embraced Islam in the assembly. It is also reported the Companions ﷺ wished to know why the Prophet ﷺ treated him with extraordinary respect. He said: *اذا اتاكم كريم قوم فاكرموه* "If a chief of a people comes to you, you must respect him."² Even afterwards, the Prophet ﷺ showed him respect and Sayyidina Jarir ﷺ acknowledged that by saying: *ما حجبني رسول الله صلى الله عليه وسلم منذ* "Even after I embraced Islam and sought the

①. Isabah v1 p292

②. Siyar A'lam an-Nabula v2 p532 Az-Zawa'id v9 p372

Prophet's permission to enter, he always gave it to me and always met me with a smile."¹ In the pre-Islamic days, the people of Yaman had built a replica of the *Ka'bah*, calling it *Zu al-Khulsah* (ذو الخلصه) or the *Yamin Ka'bah*. They had some idols in it which they worshipped. The Prophet ﷺ said to Jarir, "If you demolish the *fake Ka'bah*. I will find peace." Sayyidina Jarir ﷺ said that he took a hundred and fifty strong horsemen to go to Yaman but he himself could not ride a horse and used to fall down if he tried. "When I told the Prophet ﷺ about it," he said, "he struck my chest with his hand and prayed *اللهم ثبته واجعله هادياً مهدياً* (O Allah! Let Jarir be steady on horse back and make him one guided and one who guides.)" Sayyidina Jarir ﷺ said, "After that I did not fall down from the horse. We then demolished the *false Ka'bah* and burnt it down. When the Prophet ﷺ learnt of it, he prayed for me and my colleagues five times."²

Sayyidina Jarir ﷺ was with the Prophet ﷺ during the *Hajjat ul-Wada'* and the Prophet ﷺ instructed him to ask the people to be quiet.³

Sayyidina Umar ﷺ had sent him to Iraq for the wars there, when he was Khalifah. He distinguished himself there and had a hand in the victory of Qadisiyah. After that, he resided in Kufah,⁴ where he lived the rest of his life.

He loved the people of Madinah, particularly the Ansars, very much Sayyidina Anas ﷺ said that in a journey Sayyidina Jarir ﷺ was very helpful to him and said, "Ever since I saw the Prophet's ﷺ kind treatment of the Ansars I swore to myself that I would help them whenever I get a chance." Muhammad ibn al-Muthana ﷺ and Muhammad ibn Bashr the narrators of this Hadith in Saheeh Muslim asserted that Sayyidina Jarir ﷺ was older than Sayyidina Anas ﷺ.⁵

Besides his excellent inner qualities, he was also a handsome man. Sayyidina Umar ﷺ used to call him, "Yusuf of this *ummah*!" He was a handsome and beautiful.⁶

①. Saheeh Bukhari. Saheeh Muslim

②. Saheeh Bukhari

③. Saheeh Bukhari (Chapter: Quietening the scholars)

④. Isabah v1 p242

⑤. Saheeh Muslim (Virtues of Ansar)

⑥. Isabah v1 p242

Sayyidina Hassan Ibn Thabit رضي الله عنه

He was a Madinan of the Khazraj tribe. His father was Thabit and mother Far'iah who was also a Sahabiyah (women who had met the Prophet ﷺ). He was a great poet of Arabia and after he embraced Islam his poetry was composed for the Prophet, the Companions and Islam. He was therefore called *Sayyid Shu'ara al-Mu'mineen* (Chief of believing poets) and the Poet of Allah's Messenger ﷺ.¹

Merits

His poetry was more pricking than swords and spears in defence of Islam. He answered the poets of the idolaters convincingly. In a Hadith in Saheeh Muslim, he has said about the effect of his poetry on the disbeliever:

والذى بعثك بالحق لا فريتهم بلسانى فرى الا ديم

"By Him Who has sent you with the Truth, I will tear off their hide with my tongue (poetry)"² The Prophet ﷺ would get a pulpit placed for Sayyidina Hassan in the Masjid Nabawi on which he stood and read his poetry in the Prophet's ﷺ presence. The Prophet ﷺ would say to him اللهم ایده بروح القدس "O Allah, help him through Jibreel." This would seem to request help for getting inspiration for poetry. There is in Jami' Tirmizi, the Prophet ﷺ saying about this prayer, "As long as Hassan defends through his poetry on behalf of Allah's Messenger, Allah helps him through Jibreel."³ The words are:

ان الله يوید حسان بروح القدس ما يفاخرا ويافح عن رسول الله صلى الله عليه وسلم

Once Sayyidina Hassan رضي الله عنه was reciting poetry in the *Masjid Nabawi* when Sayyidina Umar رضي الله عنه passed by him and started at him. He protested, "Why do you stare. I have recited poetry in the mosque in the Prophet's ﷺ presence."

Sayyidah Ayshah held him in esteem because he defended

①. Isabah v2 p8. Siyar A'lam an-Nabula v2 p512

②. Saheeh Muslim (Virtues)

③. Saheeh Bukhari (Chapter Angels) Saheeh Muslim Virtues, Jami Tirmizi (on poetry)

Islam on behalf of the Prophet though she had a complaint against him for he had taken part in the affair of *ifk* (scandalising her). She had a cushion placed for him whenever he came. Her brother Sayyidina Abdur Rahman رضي الله عنه reminded her of the wrong he had done to her and yet she had a cushion placed for him to sit! She said, "He used to answer the idolaters on behalf of Allah's Messenger ﷺ and thus give him peace. He is now blind and I do hope that Allah will forgive him his mistake and not punish him in the Hereafter."¹ He was counted among the best poets and his poems are very highly placed in Islamic poetry. Let us look into that.

The Prophet's ﷺ paternal cousin Abu Sufyan ibn al-Harith used to deride the Prophet ﷺ. He had become a Muslim ver late in life) Sayyidina Hassan gave him sound rejoinders in his poetry and while he was at it he also composed an excellent poem in praise of the Prophet ﷺ. He also reminded Abu Sufyan رضي الله عنه, "You are of the same family yet satirise the Prophet ﷺ while I am an outsider Yet I defend him."

هجوت محمداً فاجبت عنه وعند الله في ذاك الجزاء
(You satirise Muhammad I give you a rejoinder. I will get a reward from Allah for that!)

هجوت محمداً براً تقياً رسول الله شيمته الوفاء
(You satirised Muhammad who is vastly good, righteous and pious and Allah's Messenger whose habit is faithfulness.)

فان ابى ووالدتي وعرضي لعرض محمد منكم وقاء
(For parents, my honour be ransomed for O Muhammad)²

There are more verses in Saheeh Muslim and a treasury of his poetry in his *Diwan*, the like of which may not be found with other poets.

Sayyidina Abu Sufyan رضي الله عنه

His name was Sakhr ibn Harb, but he was known by his kunyah. Abu Hanzalah was also his kunyah. He was among the Quraysh chiefs and one of the wisest men of Makkah. Although he

①. Jami' Tirmizi

②. Siyar A'lam an-Nabula v2 p514

was related to the Prophet ﷺ, he took a long time to embrace Islam. After the chiefs of Quraysh were slain in the Battle of Badr, he took over as commander of their armies in the Battles, of Uhud and of the Trenches. Just one day before the liberation of Makkah, he met the Prophet ﷺ when he and his Companions were stationed very near Makkah and either that very day or the next, he embraced Islam.¹

Merits

Abu Sufyan was a staunch enemy of Islam as long as he was a disbeliever, but from the day he became a Muslim he gave exceptional sacrifice for Islam and compensated for his previous conduct. Besides, the Prophet ﷺ has also said *الاسلام يهدم ما كان قبله* "Islam obliterates what (wrongs) had been (committed) before." As a disbeliever, he harassed the Muslims and the Prophet ﷺ as Abu Jahl and Abu Lahab had done, but after becoming a Believer, he joined the Muslims forthwith in the Battle of Hunayn and Battle of Ta'if. In the last-namaed he lost the sight of one eye. The Prophet ﷺ offered to pray for restoration of his eye, or he might prefer to go to Paradise instead. He said that he would endure the pain in the eye in return for entry into Paradise. He lost his second eye too in the Battle of Yarmook and he was totally blind. He was occupied in *jihad* in the Battle of Yarmook under the command of his son Sayyidina Yazeed ibn Abu Sufyan ؓ and he made the supplication loudly: *يا نصر الله اقرب* "O help of Allah, draw near!" He was totally blind but encouraged the Muslims to be steadfast and fight with determination.²

There is a Hadith in Saheeh Muslim and others that on the conquest of Makkah, the Prophet said *من دخل دار ابي سفيان فهو امن* (He who enters the house of Abu Sufyan is safe!)³ Thabit Bunani, the tabi'ee, said that the Prophet ﷺ included this house because, during his Makkan period, the Prophet ﷺ also had taken refuge there against persecution at the hands of the idolaters.⁴ Imam Nawavi has explained this Hadith: *فيه تاليف لابي سفيان واطهار لشرفه* "In

①. Siyar A'lam an-Nabula v2 p105, Isabah v3 p238

②. Isabah v2 p238, Siyar A'lam an Nabula v2 p106

③. Saheeh Muslim (Chapter Conquest of Makkah)

④. Isabah v2 p238

this proclamation of the Prophet ﷺ there was, apart from winning over Abu Sufyan's heart, an expression of his excellence." It is also stated in a Hadith of Saheeh Muslim that after he had believed, Abu Sufyan رضي الله عنه said to the Prophet ﷺ "Just as I had led the armies of the disbelievers in my disbelieving days, I crave to lead the Islamic army now." The Prophet ﷺ (was aware of his capabilities as a commander so he) accepted his request.¹

Sayyidah Umm Habibah رضي الله عنها was Abu Sufyan's daughter. We have read in her account that when Abu Sufyan learnt of her marriage to the Prophet ﷺ (while she was in Ethiopia), he expressed happiness and spoke highly of Allāh's Messenger ﷺ. His sons, Yazeed ibn Abu Sufyan and Mu'awiyah, also turned out to be excellent servants of Islam and leaders of Muslims. Yazeed too had believed on the day of liberation of Makkah. Thereafter, he took part in many battles and his fighting capabilities had a great hand in victories over Shaam and its neighbouring areas.

Sayyidina Abu Sufyan رضي الله عنه died during the Khilafah Uthmaniyah.

Sayyidina Mu'awiyah رضي الله عنه

He was born five years before Prophethood was bestowed on Sayyidina Muhammad ﷺ. He became a believer at the time of the Peace Treaty of Hudaibiyyah. He said, "When the Makkans prevented the Prophet ﷺ from performing *umrah* and the peace treaty was concluded and he was returning to Madinah, it became clear to me that he was a true Prophet. When he came to perform *Umarah* the next year, I was already a Muslim but fear of my parents had made me conceal my faith. On the day of liberation, when my parents became Muslims, I divulged to them my Islam."¹ After the liberation of Makkah, almost all people of this clan had come to Madinah.

Merits

Allah had bestowed on Sayyidina Mu'awiyah a large share of apparent and hidden perfection. He was very handsome, tall, digni-

①. Saheeh Muslim (Virtues)

②. Isabah v6 p113

fied, clement and extremely intelligent. The Prophet ﷺ had entrusted to him the writing down of *wahy* and communications.¹ He also prayed for him very often — for instance, اللهم علمه الكتاب والحساب وقه العذاب "O Allah teach him, writing and the science of calculations."² "ومكن له في البلاد" and establish him in countries upon countries," اللهم اجعله هادياً مهدياً واهدبه "O Allah, make him a means of guidance for Your slaves, and guide him."³ All these prayers of the Prophet ﷺ for him were granted. He was an excellent scribe. He was an expert in Mathematics. Allah had caused him to extend the frontiers of Islam to far off lands. He was himself guided and Allah alone knows how many people he brought to the guided path. As for the Hereafter that is in the hands of the Most Merciful of those who show mercy. He was an excellent warrior of the Islamic army even in the times of the Prophet ﷺ and kept progressing through his capabilities during the times of the three Khalifas. Sayyidina Umar ؓ had appointed him governor of Shaam and he continued to hold that office during the ear of Sayyidina Uthman ؓ.⁴ But after the martyrdom of Uthman ؓ, differences cropped up between him and Sayyidina Ali ؓ. Then Sayyidina Hasan ؓ abdicated Khilafah in his favour and he became Khalifah of the Muslims and Ameer ul-Mu'mineen for a stretch of time. He eliminated completely the conspiracies against Islam and there was peace everywhere affording an opportunity to send Islamic forces to propagate Islam to non-Islamic states and conquer them. This is dealt with exhaustively in al-bidayah wa an-Nihayah. he was very careful to abide by Islamic principles and teachings of the Prophet ﷺ even in battles with non-Muslims. Sulaym ibn Aamir said that a no-war pact was once concluded between Mu'awiyah and the Romans. When the pact was about to expire, Sayyidina Mu'awiyah built up the Islamic forces on the borders so that with the expiry of the pact, he could launch a full-scale attach. On the face of it, there was nothing wrong in it, but a Companion, Amr ibn Abash ؓ, came swiftly on his horse, calling out *الله اكبر وفاء لا غدر* (Allah is the Greatest! We must fulfil our commitment. Treachery is not lawful!)

①. Isabah v6 p113

②. Siyar A'lam an-Nabula v3 p124

③. Jami' Tirmizi (Virtues)

④. Isabah (account of Mu'awiyah).

He explained to Sayyidina Mu'awiyah رضي الله عنه that the Prophet ﷺ had said, 'If anyone has concluded a pact or promise with another then he must not make alterations in it till the period has lapsed or it is annulled while both sides are equally poised.' Amr ibn Abash's رضي الله عنه meaning was that it was treachery to take advantage of the Roman's unawareness and amass armies at the borders to be able to invade them immediately on the expiry of the pact. Sayyidina Mu'awiyah رضي الله عنه immediately ordered the army to return to the barracks.¹

Sayyidina Abu Hurayrah رضي الله عنه has narrated a lengthy Hadith which brings out Sayyidina Mu'awiyah رضي الله عنه piety and righteousness. The gist of it is: An ostentatious martyr, scholar and philanthropist will be the first (three kinds of people) to go to Hell. When Sayyidina Mu'awiyah رضي الله عنه heard this Hadith from a student of Abu Hurayrah رضي الله عنه, he cried so much that those people who were there thought that he might die.

He was very careful to observe the sunnah. There is a saying of the Prophet ﷺ that women must not attach other (false) hair² to their own. When Sayyidina Mu'awiyah رضي الله عنه learnt that some women of Madinah had begun to do that, he said once in a sermon, "Where have the ulama of Madinah gone away? Why do they not stop the women from doing that, for, Allah's Messenger ﷺ had disallowed that?"

Death

Sayyidina Mu'awiyah died in Rajab 60 AH. رضي الله عنه وارضاه

Through Allah's favour
the series of ***Ma'rif ul-Hadith***
is completed with this volume.

①. Jami' Tirmizi (About Treachery)

②. Saheeh Muslim (Chapter: Disapproval of wearing false hair)

GLOSSARY

MEANING AND MESSAGE OF TRADITIONS

A'māl	اعمال	(pl of amal) deeds.
Ahādith	احاديث	pl of Hadith.
Ahl Kitāb	اهل كتاب	people of the Book. This term is used by the Qur'ān for Jews and Christians who follow a revealed religion.
Allahu Akbar	الله اكبر	Allah is the Greatest.
Asr	عصر	the afternoon salāh.
Azān	اذان	the call to salāh.
Ansār	انصار	Helper (s) People of Madinah who welcomed the Prophet ﷺ and Muhājir from Makkah.
Azl	عزل	coitus interruptus.
Azal	ازل	eternity.
Bay'ah	البيعة	covenant of allegiance.
Bid'ah	بدعة	innovation.
Barzakh	برزخ	intervening period between death and resurrection whether in grave or otherwise.
Du'a	دعا	supplication.
Eemān	ايمان	faith, belief in Islam.
Eed	عيد	festival Day marking the end of month of fasting is eed ul-fitr (1st Shawwal) and day of sacrifice is eed ul-azhā.
Fajr	فجر	the dawn salāh.
Fard	فرض	absolute obligation, an enjoined duty.
Ghusl	غسل	Bathing to remove legal impurity.
Hijrah	هجرة	migration. The Prophet's ﷺ migration to Madinah marking the beginning of the Islamic calendar.
Hadith	حديث	A saying, doing or practice, or silent approval of the Prophet ﷺ.
Hadith (Saheeh)	صحيح	a sound Hadith.
Hadith (Da'cef)	ضعيف	a weak Hadith.
Hadith (Mursal)	مرسل	incompletely transmitted Hadith.
Hadith (Marfoo')	مرفوع	Hadith traced back to the Prophet ﷺ.
Hadith (Mawdoo')	موضوع	an invented Hadith.
Hadith (Qudsi)	قدسي	That which Allah has said to the Prophet ﷺ through inspirations or dream and he has retold it in his own words.
Hajj	حج	pilgrimage. It is incumbent on every Muslim who has the ability to perform it once in his life time in the month of Zul Hajjah.
Durood	درود	a prayer for the Holy Prophet ﷺ to be blessed by Allah.
Chāsht	چاشت	optional salāh in the forenoon.
Hijāb	حجاب	veil worn or observed by women, seclusion of women, curtain.
Halāl	حلال	lawful.
Haram	حرام	unlawful, forbidden.

Ishā	عشاء	night salāh before retiring.
Istidrāj	استدراج	to give respite to a sinner to defer his punishment and let him innocue in more sins, so that he may be punished ultimately a severe punishment.
Istikhārah	استخارة	seeking guidance from Allah through salāh to tackle a situation or deed in the right way.
Istighfār	استغفار	to seek forgiveness of Allah.
Istinja	استنجا	abstention, cleansing of body after relieving oneself.
Iqamah	اقامة	words of azān called to signal the standing up of the congregation for salāh. An additional phrase is repeated twice and the words are called relatively quickly.
Imām	امام	leader of the congregation.
Ishraq	اشراق	optional salāh a little after sunrise.
Istisqa	استسقاء	a prayer (through salāh) for rain during drought.
Iftar	الطار	breaking fast after sunset during Ramadan.
I'tikāf	اعتكاف	seclusion for the purpose of worshiping Allah. Men do it in the mosque and women at home. There are different kinds of it, for instance, the last ten days of Ramadan.
Ihrām	احرام	the state which a pilgrim assumes during Hajj and Umrah imposing certain restrictions on him.
Iddah	عدة	waiting period for a divorced woman or widow after which she may remarry.
Ikhlās	اخلاص	sincerity.
Jihād	جهاد	war waged solely for the sake of Allah against enemies of Islam.
Jawāmi al-Kilām	جوامع الكلم	brief expressions most comprehensive in meaning.
Jizyah	جزية	the tax imposed on non-Muslims under state protection in Muslim countries.
Jannah	جنة	Paradise.
Jahannam	جهنم	Hell.
Khazecera		kind of dish of meat, flour and spices.
Kalimah	كلمة	expression, expression of belief لا اله الا الله محمد رسول الله
Khatim ul-Anbiya	خاتم الانبياء	The Seal of Prophets, the last of Prophets. (Prophet Muhammad ﷺ).
Kusoof	كسوف	Solar eclipse.
Khusoof	خسوف	lunar eclipse.
Khutbah	خطبة	sermon. Friday or eed sermon delivered from the minbar (pulpit).
Muhājir	مهاجر	The Companions of the Prophet ﷺ who had migrated to Madinah during the Prophet's ﷺ life time.
Musaddiq	مصدق	he who confirms or bears witness to a truth.
Muhaimin	مهيمن	one who supervises.
Maghrib	مغرب	sunset, the salāh after sunset.
Millat	ملة	faith, religion, creed.
Meezān	ميزان	scale.
Miswak	مسواك	a piece of tree's branch or root used as tooth cleaner.
Muqtadi	مقتدى	the worshippers who follow the Imam in congregational salāh.
Mahr	مهر	dower.

Lā ilāha illā Allāhu
Muhammadur
Rasool Allāh

لا اله الا الله محمد
رسول الله

There is no God but Allah and Muhammad is the Messenger of Allah.

La'nah

لعنة

curse

Laylatul Qadr

ليلة القدر

Night of power, one of the odd nights in the last ten days of Ramadan when the Quran was revealed and which the worshipper has to search for.

Nikāh

نكاح

Marriage.

Sunnah

سنة

the norm of the Prophet ﷺ, his words and deeds.

Salāh

صلاة

prayer (five times a day). fajr, zuhr, asr, maghrib and ishā.

Shari'ah

شريعة

sacred law of Islam based on Qur'ān and sunnah.

Sawm

صوم

fasting.

Sahābah

صحابية

Companion of the Prophet ﷺ.

Sa'ee

سعي

seven rounds between Safā and Marwah at Makkah during the pilgrimage.

Sahr or Suhoor

سحر يا سحر

meal taken before dawn to commence fasting.

Satr

ستر

veil, parts of body that need be covered - for men from navel down to knee and for women from head to feet.

Salaam

سلام

greetings, peace.

Zakah

زكاة، زكوة

purity, purification. A portion or value of property given in charity to the poor (as the due of Allah) each year by those who qualify the minimum stipulated wealth.

Surah

سورة

chapter of the Qur'ān.

Ta'bud

تعبد

absolute worship.

Tābi'ee

تابعي

one who has seen a Companion or conversed with one.

Tawāf

طواف

circumambulation of the Ka'bah.

Sajdah

سجدة

prostration.

raka'ah

ركعة

(pl. raka'āt) unit of salāh made up of standing, bowing and two prostrations.

ruku'

ركوع

bowing down in salāh.

tashahhud

تشهد

the recital in the sitting posture in salāh.

tasawwuf

تصوف

sufisim, adherence to sufism.

takbeer

تكبير

to call out Allāhu Akbar.

tahleel

تهليل

to say لا اله الا الله (There is no God but Allah).

tasbeeh

تسبيح

to glorify Allah.

tilāwah

تلوة

to recite the Qur'ān.

tahajjud

تهجد

optional salāh late in the night on getting up from sleep for it.

tayammum

تيمم

dry ablution.

talbiyah

تلبية

to recite Labayk: لبيك اللهم لبيك، لبيك لا شريك لك، لبيك ان الحمد والنعمة لك و الملك لا شريك لك.

tawbah

توبة

repentance.

Qiblah

قبة

the direction of the ka'bah which worshippers face in salāh.

Zuhr

ظهر

the noon salāh when the sun begins to decline.

Ummah

امة

a people or nation, community, who have received a message.

Nafil

نفل

additional, optional, supererogatory.

Qiyamah	قيامة	The Day of Resurrection.
Sirāt	صراط	a narrow bridge that all will have to cross after resurrection.
Kawthar	كوثر	the pond and the river by this name in Paradise.
Zaqqoom	زقوم	a tree growing in Hell which is the food of the people of Hell.
Ghassaq	غساق	rubbish and impurity pouring of the bodies of those condemned (to Hell).
Sufi	صوفي	an adherent to Sufism, a saint who has reached the end of the path.
Sufism		see Tasawwuf.
Zuhd	زهد	having no love for the mundane benefits.
Zikr	ذكر	remembrance of Allah.
Wudu	وضو	ablution.
Siwak	سواك	same as miswak.
waqf		religious endowment.
witr	وتر	odd, the wajib three raka'āt salāh in the night after ishā salāh.
wajib	واجب	obligatory (slightly less than fard).
Salatul Hājah	صلوة الحاجة	two raka'āt salāh to seek fulfilment of need.
salāt ul Khawaf	صلوة الخوف	A particular way of offering congregational prayer in the battlefield.
Salāt ut Tasbeeh	صلوة التسبيح	the salāh of glorification, a four raka'āt salāh (optional) performed in a particular way.
Sadaqah	صدقة	charity.
Sadqatul fitr	صدقة الفطر	a charity given after completing fasting before salāh of Eed ul-fitr.
Janazah	جنازة	funeral.
Meeqāt	ميقات	The place beyond which a pilgrim cannot proceed without having assumed the ihram.
Rami	رمي	the throwing of pabbles at the Jimar in Minā by the pilgrims.
Jimar		(pl. of Jamrah): three stone pillars at Minā at which pilgrims throw pebbles.

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